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The National Catholic Educational Association

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Vol. XXV

NOVEMBER, 1928

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REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TWENTY-FIFTH ANNUAL MEETING CHICAGO, ILL. JUNE 25, 26, 27, 28, 1928

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

The Twenty-fifth Annual Meeting of the National Catholic Educational Association was held in Chicago, Ill., on June 25-28, 1928. Every detail in the arrangements was looked after with care and promptness, and the attendance exceeded in numbers that of any previous meeting.

With this meeting the Association enters upon a new period. The twenty-five years of its existence have been devoted to the task of showing the real worth of Catholic education to Catholic and non-Catholic alike, and of defending the Catholic position in education. Each meeting has been held at the invitation and under the auspices of the Bishop of the city where the meeting took place and everywhere there has been a hearty welcome, and much local good has been done.

The work done by the Association in the past has accomplished its purpose. There is now need of simplifying the organization in order that it may operate to better advantage and cope more effectively with the problems that are before us. The need of more conference work has been felt and the organization will be adjusted in the future so as to provide for this need.

MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C., NOVEMBER 18, 1927

A meeting of the Executive Board of the National Catholic Educational Association was held at the Catholic University of America, Washington, D. C., at 10:00 A. M., Friday, November 18, 1927.

The following members were present: Rt. Rev. Thomas J. Shahan, D. D., President General; Rev. John B. Furay, S. J., Third Vice President General; Rt. Rev. Francis W. Howard, D. D., Secretary General; Rt. Rev. Msgr. Francis T. Moran, D. D., Treasurer General; Rev. James W. Huepper, B. A.; Very Rev. Thomas Plassmann, O. F. M., Ph. D., D. D.; Rev. John W. R. Maguire, C. S. V.; Brother Thomas, F. S. C.; Very Rev. Bernard P. O'Reilly, S. M.; Very Rev. Msgr. Joseph V. S. McClancy; Rev. John R. Hagan, D. D.

Rt. Rev. Msgr. Thomas P. Bona was present by invitation. Rev. Leo J. Streck acted as Secretary to Rt. Rev. Bishop Howard.

The Rt. Rev. President General opened the meeting with prayer. In a brief address he spoke of the good that has been accomplished through the agency of the Educational Association and outlined its work for the future. Asking to be excused for a time from the meeting he requested the Treasurer General, Monsignor Moran, to preside in his stead.

The minutes of the previous meeting were read and approved.

The request of Rev. Edward F. Garesche, S. J., relating to the organization of a department or section in the Association for Catholic nurses was taken up for consideration. It was the unanimous opinion of the Board that the Association is not at present in a position to organize such a department and that it would be better for the training schools to care for their interests through the various Catholic educational institutions with which they are at present affiliated.

The matter of organizing a separate department for Catholic

Universities is under consideration by a Committee of the College Department of the Association and pending the report of this Committee no action was taken.

The Advisory Committee reported on the suggestions discussed at the meeting held by the Committee in Philadelphia on November 17th. Much time was given to the discussion of the recommendations of the Committee, and the program for the next meeting was discussed at length.

The suggestion made by Very Rev. Msgr. Joseph V. S. McClancy that a paper be read on "Financing the School" was favorably received.

Rt. Rev. Msgr. Thomas P. Bona, Pastor of St. Mary of Perpetual Help Church, Chicago, Ill., presented an invitation from His Eminence, George Cardinal Mundelein, to hold the annual meeting and twenty-fifth anniversary of the Association in Chicago. The Executive Board requested Monsignor Bona to express the thanks of the Association to His Eminence for his gracious patronage.

The Presidents of the various Departments made individual reports.

The President of the College Department requested that a paper be written on "Articulation of the College and Seminary".

The Secretary General, Rt. Rev. Francis W. Howard, D. D., made a plea for the simplification, reduction and reorganization of the Association. It was voted that the Presidents of the Departments act as a Committee to consider the recommendations suggested.

Rt. Rev. President General, Bishop Shahan, invited the members to dine at the University.

The meeting closed with prayer.

†FRANCIS W. HOWARD,
Bishop of Covington,
Secretary.

CHICAGO, ILL., JUNE 25, 1928

A meeting of the Executive Board of the National Catholic Educational Association was held at the Stevens Hotel, Chicago, Ill., June 25, 1928, at 3:00 P. M.

The following members were present: Rt. Rev. John B. Peterson, D. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rev. John B. Furay, S. J., Vice Presidents General; Rt. Rev. Francis W. Howard, D. D., Secretary General; Rt. Rev. Msgr. Francis T. Moran, D. D., Treasurer General; Rev. James W. Huepper, B. A.; Rt. Rev. Msgr. Louis J. Nau, S. T. D.; Rev. John W. R. Maguire, C. S. V.; Very Rev. Bernard P. O'Reilly, S. M.; Rev. William F. Lawlor, LL. D.; Rev. John R. Hagan, D. D.

Present by invitation were Rev. Leo J. Streck and Rev. Paul L. Blakely, S. J. Rev. Edmund Corby assisted the Secretary General.

Rt. Rev. John B. Peterson, D. D., presided in the absence of Rt. Rev. Thomas J. Shahan, D. D., President General.

Very Rev. Thomas Plassmann, O. F. M., and Very Rev. Msgr. Joseph V. S. McClancy sent telegrams stating their inability to be present.

The minutes of the meeting held at the Catholic University of America, Washington, D. C., November 18, 1927, were read and approved.

The Secretary General then made his annual report which contained a number of recommendations relative to revision of plans and limitations of activities of the Association which were offered as resolutions, later in the meeting.

The Treasurer General presented his report.

An Auditing Committee was appointed by the Chairman, and having examined the accounts, the Committee presented this report:

"We have examined the report of the Treasurer General and we find that it agrees with the receipts and vouchers and is correct.

JOHN B. FURAY, S. J.,
BERNARD P. O'REILLY, S. M.,
WILLIAM F. LAWLOR,
Auditing Committee."

Under the head of new business a number of propositions relating to a reorganization and readjustment of the activities of the Association were offered for consideration and discussion.

After extended discussion and expression of opinion of each member of the Board, the following motions were presented and unanimously carried:

It was moved that the officers of the Executive Board of the National Catholic Educational Association and its Departments be directed to carry out the original plan and purpose of the Association, and that activities that do not promote the general purpose of the Association as expressed in the Constitution, be eliminated.

The motion was seconded and unanimously carried.

It was moved that the Executive Board direct and authorize the Program Committee of the Executive Board to carry out the foregoing resolution.

The motion was seconded and unanimously carried.

It was moved that the Program Committee of the Executive Board be authorized to engage the services of some priest to act as assistant to the Rt. Rev. Secretary General of the Association. The motion was duly seconded and unanimously carried.

A motion carried that a cablegram be sent to His Eminence, the Cardinal Secretary of State, in the name of the Association, asking the Apostolic Benediction.

Communications from New Orleans and St. Louis were noted asking for the next year's meeting.

A proposal of Rev. John W. R. Maguire, C. S. V., regarding the employment of an expert reporter for the sessions of the College Department was referred to the Finance Committee with power to act.

Rev. John W. R. Maguire, C. S. V., announced that through the initiative and good offices of the College Department and on the occasion of the Jubilee Meeting of the Association, the Holy Father had made Rt. Rev. Francis W. Howard, D. D., an Assistant at the Pontifical Throne with the title of Count, and with all the privileges that go with this dignity. Rt. Rev. Msgr. Louis J. Nau read a letter from His Grace, Mt. Rev. John T. McNicholas, O. P., D. D., Archbishop of Cincinnati, stating that he had received word through Cardinal Gasparri that the honor had been conferred and the Papal Bulls would soon follow.

Bishop Howard expressed himself as profoundly grateful to the Holy Father and to His Grace, the Archbishop of Cincinnati, as well as the College Department. He said that he considered this as a mark of honor to the National Catholic Educational Association and an encouragement to more and more earnest endeavor in the cause of the education of youth.

Monsignor Nau, as the official representative of Archbishop McNicholas, was requested to make public announcement to the members at the first general meeting.

On the motion of Rev. John B. Furay, S. J., seconded by Very Rev. James A. Burns, C. S. C., it was decided that the Executive Board express to the Archbishop and to the College Department its appreciation for their gracious act.

A proposal to hold the next general meeting on the Tuesday or Wednesday after Easter was referred to the Program Committee with power to act. The same action was taken in regard to a proposal to hold future meetings at Chicago.

Motion carried that the presiding officer be empowered to approve the usual Committees of the Executive Board on Program, Finance and Publication.

After prayer, the meeting adjourned.

EDMUND CORBY, M. A.,
Assistant Secretary.

FINANCIAL REPORT OF The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Cleveland, Ohio, July 1, 1928

Receipts

1927	To Cash—	
July 1.	Balance on Hand.....	\$6,777 19
July 1.	To Interest	3 85
Aug. 9.	Received per Secretary General.....	476 00
Aug. 9.	Received dues at convention, Detroit.....	547 00
Sept. 8.	Received per Secretary General.....	104 00
Oct. 10.	Received per Secretary General.....	34 00
Nov. 4.	Received per Secretary General.....	45 00
Dec. 5.	Received per Secretary General.....	91 18
1928		
Jan. 6.	Received per Secretary General.....	47 00
Jan. 6.	To Interest	183 12
Feb. 6.	Received per Secretary General.....	32 00
Mar. 10.	Received per Secretary General.....	62 00
April 5.	Received per Secretary General.....	14 00
May 14.	Received per Secretary General.....	122 00
June 4.	Received per Secretary General.....	5,973 25
June 20.	Received per Secretary General.....	672 84
Total cash received.....		\$15,187 43

Expenditures

1927	By Cash—	
July 22.	Order No. 1. American Council on Education Annual Dues.....	\$100 00
July 22.	Order No. 2. Rev. J. W. R. Maguire, C. S. V., Secretary Com- mission on Standardization.....	533 85
July 22.	Order No. 3. Secretary General, Expense Account.....	500 00
July 22.	Order No. 4. Treasurer General Allowance.....	100 00
July 22.	Order No. 5. F. J. Heer Printing Co.....	182 19
July 22.	Order No. 6. Extra Office Help.....	12 25
July 22.	Order No. 7. Sullivan Press	13 75
July 22.	Order No. 8. Postage	52 00
July 22.	Order No. 9. Central Ohio Paper Co.....	14 56
July 22.	Order No. 10. Rev. John M. Wolfe.....	22 75
July 22.	Order No. 11. American Delivery Co.....	16 23

FINANCIAL REPORT

15

Aug. 12.	Order No. 12.	Convention Expense	40 00
Aug. 12.	Order No. 13.	Salary Office Help, May, June, July.....	300 00
Aug. 12.	Order No. 14.	General Expense	67 98
Aug. 12.	Order No. 15.	F. J. Heer Printing Co.....	51 75
Sept. 23.	Order No. 16.	Salary Office Help, August and September.....	200 00
Sept. 23.	Order No. 17.	F. J. Heer Printing Co.....	84 24
Sept. 23.	Order No. 18.	Office Expense	59 26
Dec. 31.	Order No. 19.	Extra Office Help.....	10 00
Dec. 31.	Order No. 20.	Salary Office Help, October, November, December.	300 00
Dec. 31.	Order No. 21.	Editorial Assistance	500 00
Dec. 31.	Order No. 22.	Central Ohio Paper Co.....	122 60
Dec. 31.	Order No. 23.	F. J. Heer Printing Co.....	3,305 20
1928			
Jan. 13.	Order No. 24.	Executive Board and Advisory Committee Meeting Expenses	209 12
Mar. 10.	Order No. 25.	Extra Office Help.....	11 40
Mar. 10.	Order No. 26.	Salary Office Help, January, February, March....	300 00
Mar. 10.	Order No. 27.	Central Ohio Paper Co.....	14 11
Mar. 10.	Order No. 28.	Postage	47 13
Mar. 10.	Order No. 29.	Secretary General	500 00
Mar. 23.	Order No. 30.	F. J. Heer Printing Co.....	159 05
June 9.	Order No. 31.	Salary Office Help, April, May, June.....	300 00
June 9.	Order No. 32.	Secretary General	500 00
June 9.	Order No. 33.	Sullivan Press	27 00
June 9.	Order No. 34.	Central Ohio Paper Co.....	17 97
June 9.	Order No. 35.	F. H. Tibbetts, Postmaster.....	60 92
June 9.	Order No. 36.	Extra Office Help.....	12 75
June 9.	Order No. 37.	P. J. Kennedy & Sons.....	5 33
June 12.	Order No. 38.	F. J. Heer Printing Co.....	92 50
June 12.	Order No. 39.	Treasurer General Allowance.....	100 00

Total cash expended..... \$9,004 87

Summary

1928

June 30.	Total receipts to date.....	\$15,187 43
June 30.	Bills paid as per orders and vouchers attached.....	9,004 87

Cash on hand in treasury.....	\$6,183 56
Net cash received during year.....	8,410 24

Signed: FRANCIS T. MORAN,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1927, to June 30, 1928:

July, 1927

1. Cash on hand.....	\$8,777 19
1. Rt. Rev. J. M. Gannon, Erie....	10 00
1. Aquinas College, Columbus.....	40 00
1. Coll. St. Benedict, St. Joseph, Minn.....	20 00
1. Mother Alexandrine, Convent Station, N. J.....	10 00
1. Acad. H. Names, W. Alhambra, Cal.....	10 00
1. Institute Notre Dame, Baltimore..	8 00
1. Rev. H. W. Baker, Tamaqua, Pa.	2 00
1. Christian Bros., Cumberland, Md.	2 00
1. Christian Bros., Eddington, Pa..	2 00
1. Franciscan Sisters, Brooklyn....	2 00
1. Rev. W. Galvin, Scottdale, Pa..	2 00
1. Rev. A. B. Krueger, Albany.....	2 00
1. Mother Alexandrine, Convent Station, N. J.....	2 00
1. Msgr. J. Rogers, San Francisco..	2 00
1. Rev. W. J. Ryan, New Orleans....	2 00
1. St. John's Acad., Los Angeles....	2 00
1. St. Sebastian's Sch., Milwaukee..	6 00
1. Sr. Inez, St. Joseph, Minn.....	2 00
1. Sr. Joseph, St. Paul.....	4 00
1. Sr. Mona, Chicago.....	2 00
1. Sr. Remigia, St. Louis.....	2 00
1. Sr. Superior, Rich St., Buffalo..	4 00
1. Srs. H. C. Jesus, Philadelphia....	4 00
1. Srs. Sacred Heart, Philadelphia..	4 00
1. Srs. St. Francis, Hammond, Ind..	2 00
1. Srs. St. Francis, Jemez, New Mex.....	2 00
1. Srs. St. Joseph, Charlestown, Mass.....	2 00
1. Srs. St. Joseph, Philadelphia....	2 00
1. Srs. St. Joseph, S. Bethlehem, Pa.	2 00
2. Rev. R. Collins, San Jose, Cal..	14 00
2. Rev. M. A. Hamburger, Cincinnati.....	2 00
2. Rev. F. J. Macelwane, Toledo....	2 00
5. Rev. T. G. Duffy, S. Arcot, India	2 00
5. Rev. W. A. Keefe, Norwich, Conn.....	2 00
5. Rev. P. McInerney, Topeka, Kans.	2 00
5. Mother Ephrem, Pawtucket, R. I.	2 00
5. Mother Mary of Lourdes, Albany	4 00
5. Sr. Superior, Victoria, B. C.....	2 00
5. Rev. J. H. Smith, E. Liverpool, Ohio.....	2 00
6. Rev. G. Johnson, Washington....	2 00
6. Miss M. C. Johnson, Washington	2 00
6. Rev. J. F. McGraw, Syracuse....	2 00
6. Mother Superior, Waterbury, Conn.....	2 00
6. Sr. Olivia, Brooklyn.....	2 00
6. Msgr. J. F. Smith, New York....	4 00

July, 1927

6. Rev. J. Stapleton, Detroit.....	2 00
7. Mt. Rev. A. Dowling, St. Paul..	15 00
7. Sr. Alexandra, Quincy, Ill.....	2 00
8. Rev. T. E. Murray, Reading, Pa.	2 00
8. Msgr. M. Ryan, Pittsburgh.....	2 00
8. Srs. Holy Names, Pomona, Cal..	4 00
9. Rev. M. Ahern, Weston, Mass..	4 00
9. Rev. V. Fernandez, Bulacan, P. I.	2 00
9. Mr. J. G. Kenedy, Sarita, Tex....	2 00
9. Mt. St. Joseph Nor. Inst., Philadelphia.....	2 00
9. Srs. Notre Dame, Cambridge, Mass.....	2 00
9. Srs. St. Dominic, Jersey City....	2 00
11. Mother Josephine, Hartford.....	10 00
11. S. Heart Acad., Springfield, Ill..	10 00
11. Villa Maria Acad., Immaculata, Pa.....	10 00
11. Brothers of Mary, New York....	4 00
11. Mother Loyola, Immaculata, Pa..	2 00
11. Sr. Felix, Jersey City, N. J....	6 00
11. Sr. Josephine, Allison Park, Pa..	2 00
11. Sr. Tharsilla, Braddock, Pa.....	2 00
11. Sr. Callista, Pittsburgh.....	2 00
12. St. Thomas Prep. Sem., Hartford	20 00
12. Rev. T. Devlin, Pittsburgh.....	2 00
12. Rev. M. F. McAniff, Hartford..	4 00
12. Srs. Notre Dame, Logansport, Ind.....	2 00
14. Rev. J. Brown, Catonsville, Md..	4 00
14. Sr. Bronislava, Detroit.....	4 00
14. Rev. J. M. Stadelman, New York	2 00
16. Education Dept., E. C., New York	4 00
15. St. Mary's Sch., Massillon, O....	2 00
16. St. Francis Xav. Sch., Cincinnati	2 00
18. Coll. Holy Cross, Worcester, Mass.....	20 00
18. Dioc. Cath. II. Sch., Johnstown, Pa.....	10 00
18. Rev. J. J. Bonk, Milwaukee....	2 00
18. Rev. C. MacAleer, Spokane.....	4 00
20. Conv. O. L. Perp. Help, Buffalo	2 00
20. Rev. R. Hunt, San Francisco....	2 00
23. Rev. J. Mies, Detroit.....	2 00
25. St. Joseph Acad., Ottumwa, Ia....	10 00
25. Sr. St. Charles, Santa Rosa, Cal.	10 00
25. Rev. E. J. Burns, Troy, N. Y....	2 00
25. Dominican Sisters, New York....	2 00
25. Miss A. C. Ferry, San Francisco	2 00
25. Rev. J. W. Gilrain, Manchester, N. H.....	3 00
25. Rev. J. J. E. O'Brien, New York	4 00
25. St. Joseph's Orph., Cincinnati....	2 00
25. Regis College, Denver.....	20 00
25. St. Francis College, Loretto, Pa..	20 00

July, 1927

20. Rev. F. Atkinson, Wilkinsburg, Pa.	2 00
26. Mrs. Charity, Chicago.	6 00
26. Msgr. M. Spillane, Lakewood, N. J.	2 00
30. Mr. F. Friedrich, Glencoe, Minn.	2 00
31. Interest	3 85
31. Report	1 00

CONVENTION RECEIPTS

June, 1927

27. Kenrick Sem., Webster Groves, Mo.	50 00
27. St. Catherine's II. Sch., Racine.	10 00
27. Miss B. Anthony, Cincinnati.	2 00
27. Rev. H. F. Borgmann, Buffalo.	2 00
27. Mr. E. Borroughs, Emmitsburg, Md.	2 00
27. Bro. A. Cassian, Syracuse.	2 00
27. Rev. L. D. Burns, Philadelphia.	2 00
27. Mr. L. R. Courtney, Chicago.	2 00
27. Rev. C. F. Cremin, Baltimore.	6 00
27. Mr. E. R. Donalds, Evanston, Ill.	2 00
27. Mr. J. G. Fagan, New York.	2 00
27. Rev. A. J. Gallagher, Tiffin, O.	2 00
27. Rev. J. H. Griffin, Villanova, Pa.	2 00
27. Rev. H. E. Keller, York, Pa.	2 00
27. Rev. P. Minwegan, Belleville, Ill.	2 00
27. Rev. F. A. Moeller, St. Louis.	2 00
27. Dr. R. A. Mutkowsky, Detroit.	2 00
27. Mr. L. W. O'Rourke, Chicago.	2 00
27. Rev. J. Patterson, Canon City, Colo.	2 00
27. Sr. Bertrand, Emmitsburg, Md.	2 00
27. Sr. Elizabeth, Emmitsburg, Md.	2 00
27. Sr. Isabelle, Emmitsburg, Md.	2 00
27. Sr. Loretta, Bloomfield, N. J.	2 00
27. Sr. Margaret Teresa, Newark, N. J.	2 00
27. Sr. Baptista, Brooklyn.	2 00
27. Sr. Jeannette, Brooklyn.	2 00
27. Sr. Loretta, Erie.	2 00
27. Sr. Rita O'Sullivan, Erie.	2 00
27. Sr. Teresa Gertrude, Newark, N. J.	2 00
27. Unknown	2 00
27. Rev. J. F. Napier, Rochester.	20 00
28. Mercy Prep. H. Sch., Council Bluffs, Ia.	10 00
28. Resurrection Acad., Chicago.	10 00
28. Rev. J. F. Barbican, Milwaukee.	2 00
28. Miss G. E. Beattie, Detroit.	2 00
28. Benziger Brothers, New York.	2 00
28. Msgr. T. P. Bona, Chicago.	2 00
28. Rev. J. Brennan, Oconomowoc, Wis.	2 00
28. Bro. Anshert, Toronto, Ont.	2 00
28. Bro. Edward, New York.	2 00
28. Bro. J. Stamler, Detroit.	2 00
28. Rev. D. Brugger, Wauwatosa, Wis.	2 00
28. Rev. P. E. Campbell, Pittsburgh.	2 00
28. Mrs. H. Casey, Pittsburgh.	2 00
28. Rev. U. M. Churchill, Dubuque.	2 00
28. Rev. II. Constantineau, San Antonio	2 00
28. Mr. R. Cooney, New York.	2 00
28. Mr. W. Cunningham, Philadelphia	6 00
28. Rev. M. Dalton, Hopewell, N. J.	2 00
28. Mr. G. H. Derry, Detroit.	2 00
28. Rev. L. W. Edelman, Rochester.	2 00
28. Rev. J. Featherstone, Scranton.	2 00
28. Mr. K. E. Ferry, New York.	2 00
28. Mrs. M. P. Fischer, Dayton, O.	2 00

June, 1927

28. Mr. J. J. Fisher, New York.	2 00
28. Mr. C. C. Flynn, New York.	2 00
28. Rev. J. C. Gunzelman, Dayton, O.	2 00
28. Rev. M. Harding, St. Bonaventure, N. Y.	2 00
28. Rev. L. S. Hauber, Leavenworth.	2 00
28. Rev. J. W. Haun, Winona.	2 00
28. Mr. F. Hazelman, Chicago.	2 00
28. Rev. J. Kenkel, Collegeville, Ind.	2 00
28. Rev. H. Kienner, Detroit.	2 00
28. Rev. J. J. Kozlowski, Chicago.	2 00
28. Rev. A. E. Lafontaine, Ft. Wayne	2 00
28. Mr. T. B. Lawler, New York.	2 00
28. Miss M. R. Locher, Detroit.	2 00
28. Rev. J. McAndrew, Emmitsburg, Md.	2 00
28. Rev. R. Mayer, St. Nazianz, Wis.	2 00
28. Rev. A. Muench, St. Francis, Wis.	2 00
28. Mr. E. J. Mulry, Boston.	2 00
28. Mr. J. W. Nagle, Detroit.	2 00
28. Msgr. L. J. Nau, Norwood, O.	2 00
28. Rev. E. W. Neuzil, Davenport.	2 00
28. Miss M. Pellen, Detroit.	2 00
28. Rev. W. Polk, Oconomowoc, Wis.	2 00
28. Mr. F. M. Power, New York.	2 00
28. Rev. S. Raemers, Nazareth, Mich.	2 00
28. Rev. J. Reeves, Greensburg, Pa.	2 00
28. Rev. J. J. Regan, Niagara Falls.	2 00
28. Rev. J. F. Ross, Brooklyn.	2 00
28. Rev. J. Schnetzer, Houston, Tex.	2 00
28. Sr. Almira, Michigan City, Ind.	2 00
28. Sr. Celesta, Pontiac, Mich.	2 00
28. Sr. Donalds, Elkins Park, Pa.	2 00
28. Sr. Francis Xav., Wyandotte, Mich.	2 00
28. Sr. Generosa, Detroit.	2 00
28. Sr. Grace Benigna, Convent Station, N. J.	2 00
28. Sr. Josephine, Springfield, Ill.	2 00
28. Sr. Magna, Dayton, O.	2 00
28. Sr. Margaret, Toledo.	2 00
28. Sr. Austina, Convent Station, N. J.	2 00
28. Sr. Marietta, Akron, O.	2 00
28. Sr. Benigna, Chicago.	2 00
28. Sr. Benno, Glen Riddle, Pa.	2 00
28. Sr. Bernadetta, New York.	2 00
28. Sr. Camillus, Hazelton, Pa.	2 00
28. Sr. Crescentia, Pittsburgh.	2 00
28. Sr. Dafrose, Brooklyn.	2 00
28. Sr. Edwardine, Detroit.	2 00
28. Sr. Ermeline, Glen Riddle, Pa.	2 00
28. Sr. Enlogia, St. Louis.	2 00
28. Sr. Generosa, Glen Riddle, Pa.	2 00
28. Sr. Gonzaga, Wilkes-Barre, Pa.	2 00
28. Sr. Henrica, Brooklyn.	2 00
28. Sr. Infanta, Glen Riddle, Pa.	2 00
28. Sr. Irene, St. Louis.	2 00
28. Sr. Ita, Carteret, N. J.	2 00
28. Sr. Josephine, Cedar Rapids, Ia.	2 00
28. Sr. Kevin, Buffalo.	2 00
28. Sr. Leo, Pittsburgh.	2 00
28. Sr. Pierre, Wilkes-Barre, Pa.	2 00
28. Sr. Ursula, Hazelton, Pa.	2 00
28. Mr. A. F. Smith, Boston.	4 00
28. Rev. A. Tasch, Beatty, Pa.	2 00
28. Rev. A. Zeller, Oconomowoc, Wis.	2 00
29. St. Columban's Prep. Sem., Silver Creek, N. Y.	10 00
29. Mt. St. Joseph College for Women, Philadelphia	20 00
29. Holy Family Acad., Chicago.	10 00
29. Mt. St. Joseph Coll. Inst., Philadelphia	10 00

June, 1927

23. Mt. St. Joseph Acad., Buffalo....	10 00
23. Bro. Anselm, Louisville.....	2 00
23. Bro. Arator, Detroit.....	2 00
23. Bro. G. N. Sauer, Dayton, O....	2 00
23. Bro. J. B. Nichols, Cincinnati....	2 00
23. Bro. Simeon, Detroit.....	2 00
23. Rev. J. Bruneau, Baltimore.....	2 00
23. Rev. L. Burton, Atchison, Kans..	2 00
23. Rev. D. F. Cunningham, Chicago	2 00
23. Rev. J. A. Garvin, Brooklyn....	2 00
23. Rev. F. Hurney, Island Creek, Mass.....	2 00
23. Rev. B. C. Jaeger, Washington...	3 00
23. Rev. J. L. Linsenmeyer, Detroit...	2 00
23. Rev. M. L. Moriarty, Wooster, O.	2 00
23. Sr. Columba, Peoria.....	2 00
23. Sr. Dominic, Chicago.....	2 00
23. Sr. Agnes, Chicago.....	2 00
23. Sr. Ambrose, Chicago.....	2 00
23. Sr. M. Bennett, Pittsburgh.....	2 00
23. Sr. M. Carlos, Lima, O.....	2 00
23. Sr. Cecilia, Council Bluffs, Ia....	2 00
23. Sr. Charissa, St. Louis.....	2 00
23. Sr. Cherubim, Detroit.....	2 00
23. Sr. Helen, Des Moines.....	2 00
23. Sr. Immaculate, Chicago.....	2 00
23. Sr. Januaria, Detroit.....	2 00
23. Sr. Leander, Brooklyn.....	2 00
23. Sr. Louis, Dearborn, Mich.....	2 00
23. Sr. Rose, Duluth.....	2 00
23. Sr. Philip, Peoria.....	2 00
23. Sr. Rose Anita, Philadelphia.....	2 00
23. Sr. St. Columba, Brooklyn.....	2 00
23. Rev. A. M. Stitt, Detroit.....	2 00
23. Rev. H. R. Weger, Fremont, O....	2 00
23. Ursuline Coll. Arts, London, Ont.	20 00
30. Unknown.....	10 00
30. Maestre Pie Filippini, Trenton...	5 00
30. Ursuline Acad., Chatham, Ont....	10 00
30. Mother Genevieve, Ford, Ont....	10 00
30. Rev. E. J. Hickey, Detroit.....	2 00
30. Rev. E. J. MacDonald, New York...	2 00
30. Rev. K. Moran, Philadelphia.....	2 00
30. Mother Anthony Robert, Amarillo	2 00
30. Mother Benedicta, Grand Rapids...	2 00
30. Miss G. M. Sewell, Detroit.....	2 00
30. Sr. Angela, Syracuse.....	2 00
30. Sr. Emiliana, Cicero, Ill.....	2 00
30. Sr. Gregorian, Mt. Morris, Mich.	2 00
30. Sr. Helca, Detroit.....	2 00
30. Sr. Justine, Emmitsburg, Md.....	2 00
30. Sr. Kenneth, Del Rio, Tex.....	2 00
30. Sr. Columkille, San Antonio.....	2 00
30. Sr. Florence, Marine City, Mich.	2 00
30. Sr. Scholastica, Chicago.....	2 00
30. Sr. Seraphia, Detroit.....	2 00
30. Sr. Rose Agnes, San Antonio....	2 00

August, 1927

1. Mr. W. Lessard, Manchester, N. H.....	4 00
5. S. Heart Acad., Lancaster, Pa....	10 00
5. Rev. F. Nastvogel, North East, Pa.....	2 00
5. Sr. Leona, Mt. St. Joseph, O....	2 00
5. Rev. R. Armstrong, N. Yakima, Wash.....	2 00
8. Rev. A. B. Heider, St. Jean, Man.	12 00
8. Sra. St. Joseph, Jersey City, N. J.	2 00
9. The Oratory School, Summit, N. J.....	20 00
11. Rev. E. L. Ford, Des Moines....	2 00
11. Spring Hill Coll., Spring Hill, Ala.....	20 00
16. Srs. Notre Dame, New Orleans..	2 00
18. St. Peter's H. Sch., Keokuk, Ia....	20 00

August, 1927

18. Mr. J. J. Dreher, Dubuque.....	4 00
18. Srs. St. Francis, Pottstown, Pa..	10 00
22. Coll. Mt. St. Joseph-on-the Ohio, Mt. St. Joseph, O.....	20 00
22. Acad. Mt. St. Joseph-on-the Ohio, Mt. St. Joseph, O.....	10 00
23. St. Rose's Conv., La Crosse.....	2 00
23. Srs. Notre Dame, Malden, Mass..	2 00
22. Srs. St. Basil, Elmhurst, Pa....	2 00
23. Srs. St. Joseph, Revere, Mass....	2 00
23. Sr. Magdalene, Lorain, O.....	4 00
25. Holy Cross Academy, New York...	10 00
25. Srs. de Notre Dame, St. Louis...	4 00
20. Srs. St. Joseph, Radcu, Pa.....	2 00
23. Webster Coll., Webster Groves, Mo.....	20 00
28. Sr. St. Alexander, St. Laurent, Montreal.....	2 00
31. Sr. Leonora, Convent Station, N. J.....	2 00

September, 1927

2. Srs. Notre Dame, Peabody, Mass.	2 00
6. Srs. St. Francis, Ironton, O.....	4 00
7. Rev. Father Rector, Dunkirk, N. Y.....	2 00
12. Rev. A. G. Koenig, Cincinnati...	2 00
15. Srs. Notre Dame, Gilbertville, Ia.	2 00
17. Sr. Cordula, St. Ignatius, Mont..	2 00
30. Cathedral H. Sch., Burlington, Vt.	10 00
30. Rev. R. Butin, Washington.....	2 00
30. Rev. J. F. Gillis, Burlington, Vt.	2 00
30. Rev. J. Schultz, Denzil, Sask....	2 00
30. Mr. W. N. Tanner, Chicago.....	2 00
30. Rev. N. Langenfeld, Menasha, Wis.....	2 00

October, 1927

5. Rev. J. Klopp, Hurley, Wis.....	6 00
17. Srs. Notre Dame, Teutopolis, Ill.	2 00
18. O. L. Rosary Conv., Philadelphia	2 00
20. Rev. M. J. Rouck, St. Mary-of the-Woods, Ind.....	2 00
26. St. John's Sem., Brooklyn.....	25 00
20. Srs. Loretto, Moberly, Mo.....	2 00
31. Sr. Mercedes, Brooklyn.....	4 00
31. Reports.....	2 00

November, 1927

2. St. Viator Coll., Bourbonnais, Ill.	20 00
2. Rev. J. O'Mahoney, Bourbonnais	2 00
2. Rev. D. J. Maladey, Pittsburgh..	2 00
2. Srs. Holy Names, Detroit.....	2 00
4. Miss E. Horna, Chicago.....	2 00
4. Rev. L. Lindemann, New Albany, Ind.....	2 00
9. Rev. B. Diegel, Elwood, Ind.....	2 00
9. Srs. St. Joseph, Elwood, Ind.....	2 00
14. Rev. F. Rupert, Delphos, O.....	4 00
19. Rev. A. A. Huber, Cincinnati....	1 00
19. Rev. J. J. Jepson, Mt. View, Cal.	2 00
23. Bro. J. A. Waldron, San Antonio	2 00
23. Rev. J. Cullinan, Altoona, Pa....	2 00
23. Rev. J. J. McHugh, San Fran- cisco.....	2 00
23. Mr. A. P. Walsh, Scranton.....	2 00
26. Rev. E. Curran, Willow Grove, Pa.....	2 00
29. Benedictine Acad., Paterson, N. J.	20 00
29. St. Innocentia, St. Louis.....	2 00
30. Bro. P. A. Gleeson, New York...	2 00
30. Reports.....	16 00
30. Exchange.....	10
30. Stamps.....	06

December, 1927

2. Rev. P. Schmid, E. Chicago, Ind.	10 00
3. Rev. A. Strazoni, Syracuse.....	12 00
5. Rev. J. J. Boylan, Des Moines...	4 00

December, 1927

5. Sr. Eugenia, Cleveland.....	2 00
6. Newman School, Lakewood, N. J.	10 00
9. Ursuline Acad., Kirkwood, Mo.	2 00
12. Rt. Rev. T. H. Reverman, Superior	2 00
31. Reports	5 00

January, 1928

24. Notre Dame Coll., Cleveland.....	20 00
24. Rev. J. Berens, St. Bernard, O.	2 00
21. Bro. Bartholomew, Berkeley, Cal.	2 00
24. St. Joseph Acad., Terre Haute, Ind.	2 00
31. Rev. G. Kaczmarek, Granby, Mass.	5 00

31. Interest	08 12
31. Report	1 00

February, 1928

15. Marymount Coll., Salina, Kans.	20 00
15. Sr. Liguori, Riverside, R. I.	2 00
15. Miss K. C. Rooney, Windsor, N. S.	2 00
16. Rev. E. Caldwell, Saginaw, Mich.	16 00
29. Reports	22 00

March, 1928

7. Mother St. Alban, Montreal.....	4 00
15. Rev. I. M. Ahmann, Covington..	2 00
21. Mr. E. W. Reading, Milwaukee..	2 00
31. Reports	6 00

April, 1928

2. Rev. C. J. Ivis, Sioux City, Ia.	2 00
3. D'Youville College, Buffalo.....	40 00
3. La Salle Acad., Providence.....	20 00
14. Sr. M. Basilla, Eugene, Oregon..	2 00
19. College St. Catherine, St. Paul..	20 00
25. Srs. Mercy, Fremont, O.	2 00
28. Srs. Charity, Chicago.....	6 00
28. Coll. N. D. Maryland, Baltimore.	20 00
28. Acad. N. D. Maryland, Baltimore	10 00

May, 1928

1. Holy Trinity Sch., Milwaukee....	4 00
3. Rev. J. C. Fallon, Pittsburgh.....	2 00
3. Rev. H. J. Heck, Columbus.....	2 00
3. Rev. F. A. Houck, Toledo.....	2 00
3. Msgr. A. E. Manning, Lima, O.	2 00
3. Rev. L. A. Tieman, Cincinnati..	2 00
3. Msgr. S. P. Weissinger, Columbus	2 00
3. Rev. G. A. Whitehead, Cleveland	2 00
4. Mt. Rev. M. J. Curley, Baltimore	50 00
4. Rt. Rev. J. M. Gannon, Erie.....	10 00
4. Rt. Rev. J. J. Hartley, Columbus	10 00
4. St. Vincent Sem., Beatty, Pa.	25 00
4. St. Xavier Coll. for Women, Chicago	20 00
4. Acad. Notre Dame, Philadelphia..	10 00
4. Girls Cath. Cent. H. Sch., Grand Rapids	10 00
4. H. C. High Sch., Waukegan, Ill.	10 00
4. Sacred Heart Acad., Akron, O.	10 00
4. St. Xavier Coll., Louisville.....	10 00
4. Rev. F. A. Brady, Philadelphia..	4 00
4. Bro. Albert, Chicago.....	2 00
4. Bro. Anselm, Louisville.....	2 00
4. Bro. H. Flaynick, Cincinnati..	2 00
4. Mrs. Z. B. Cairns, Duquesne, Pa.	23 00
4. Col. P. H. Callahan, Louisville..	2 00
4. Conv. Immc. Conc., Sylvania, O.	2 00
4. Rev. P. C. Conway, Chicago.....	2 00
4. Rev. L. A. Deering, Media, Pa.	2 00
4. Rev. F. J. Finn, Cincinnati.....	2 00
4. Franciscan Fathers, Chicago.....	2 00
4. Franciscan Fathers, Cincinnati..	2 00
4. Rev. J. J. Greaney, Woodlawn, Pa.	2 00
4. Rev. R. L. Hayes, Pittsburgh...	2 00

May, 1928

4. Rev. C. A. Hickey, Cincinnati...	2 00
4. Rev. F. Hoeger, Ridgefield, Conn.	2 00
4. Rev. S. Klopfer, St. Francis, Wis.	2 00
4. Rev. A. B. Krueger, Albany.....	2 00
4. Mr. E. McCarthy, Cleveland.....	2 00
4. Rev. J. A. McDonald, Philadelphia	2 00
4. Rev. C. J. Merkle, Newport, Ky.	2 00
4. Rev. G. Meyer, St. Bernard, O.	2 00
4. Mother Florence, Cincinnati....	2 00
4. Mother Gerard, Stella Niagara..	2 00
4. Mother Prioress, St. Mary's, Pa.	2 00
4. Rev. J. P. O'Reilly, Chicago.....	2 00
4. O. L. Bl. Sac. Sch., Cleveland..	2 00
4. Msgr. N. Pfeil, Cleveland.....	2 00
4. Rev. F. N. Pitt, Louisville.....	2 00
4. Rev. G. Regenfuss, St. Francis, Wis.	2 00
4. Mr. M. Rogalin, New York.....	4 00
4. St. Mary's Sem., Buffalo.....	2 00
4. Rev. J. J. Schmit, Cleveland.....	2 00
4. Rev. F. Schulze, St. Francis, Wis.	2 00
4. Rev. J. Sheahan, Poughkeepsie, N. Y.	2 00
4. Sr. Anne, Buffalo.....	2 00
4. Sr. Bernadetta, New York.....	2 00
4. Sr. Bertille, New York.....	2 00
4. Sr. Celesta, Greensburg, Pa.....	14 00
4. Sr. Regina, Cincinnati.....	2 00
4. Srs. Charity, Swissvale, Pa.....	2 00
4. Srs. Holy Cross, Fort Wayne....	2 00
4. Srs. Notre Dame, Baltimore.....	2 00
4. Srs. Notre Dame, Cleveland.....	2 00
4. Srs. St. Francis, Philadelphia...	2 00
4. Rev. J. Surprenant, Saginaw, Mich.	2 00
4. Rev. W. C. Tredin, Dayton, O.	2 00
4. Mr. P. H. Vogel, Columbus.....	2 00
5. Mt. Rev. A. Dowling, St. Paul..	15 00
5. Rt. Rev. J. B. Morris, Little Rock	10 00
5. Immc. Conc. Sem., Oconomowoc, Wis.	25 00
5. St. Fidelis Prep. Sem., Herman, Pa.	10 00
5. Canisius College, Buffalo.....	20 00
5. De Paul Univ., Chicago.....	20 00
5. Fordham Univ., New York.....	20 00
5. John Carroll Univ., Cleveland...	20 00
5. Loyola Univ., Chicago.....	20 00
5. St. Norbert Coll., W. Depere, Wis.	20 00
5. Univ. of Dayton, Dayton, O.....	20 00
5. Mt. St. Joseph Coll., Dubuque...	20 00
5. Nazareth College, Louisville.....	20 00
5. Nazareth College, Rochester.....	20 00
5. St. Joseph's Acad. & Jun. Coll., Ottumwa, Ia.	10 00
5. Brooklyn Preparatory, Brooklyn..	10 00
5. Notre Dame Acad., Cincinnati...	10 00
5. St. Ignatius H. Sch., Chicago.....	10 00
5. St. Joseph's Fem. Orph. Asylum, Brooklyn	30 00
5. St. Mary's Acad., Milwaukee....	10 00
5. Rev. I. M. Ahmann, Covington...	2 00
5. Rev. J. I. Barrett, Baltimore....	2 00
5. Rev. J. Barron, Brooklyn.....	2 00
5. Miss J. M. Barry, Derby, Conn.	2 00
5. Rev. P. A. Barry, Manchester, Vt.	2 00
5. Rev. J. Berens, St. Bernard, O.	2 00
5. Rev. P. J. Bernarding, Castle Shannon, Pa.	2 00
5. Rev. K. G. Beyer, La Crosse....	2 00
5. Rev. D. Breault, Bark River, Mich.	2 00

May, 1928

5. Bro. Dorotheus, Philadelphia.....	6 00
5. Bro. Eugene, Brooklyn	2 00
5. Bro. P. J. Ryan, West Park, N. Y.	4 00
5. Bros. of Mary, Pittsburgh.....	2 00
5. Rev. E. Cahill, Springfield, Ill....	2 00
5. Christian Bros., Cumberland Md.....	2 00
5. Magr. J. N. Connolly, New York.....	2 00
5. Conv. O. L. Perp. Help, Buffalo....	2 00
5. Mr. H. P. Conway, Chicago.....	2 00
5. Rev. J. M. Cooper, Washington....	2 00
5. Rev. M. A. Dalton, Hopewell, N. J.	2 00
5. Rev. W. T. Dillon, Brooklyn.....	2 00
5. Rev. A. Doherty, Cambridge, Mass.	2 00
5. Rev. W. J. Drobek, Weatherly, Pa.	2 00
5. Rev. P. Durkin, Rock Island, Ill.....	2 00
5. Rev. C. E. Farrelly, Boone, Ia....	2 00
5. Rev. J. Featherstone, Scranton....	2 00
5. Felician Srs., McKeesport, Pa....	2 00
5. Rev. A. J. Forster, Waterloo, Ia.....	2 00
5. Franciscan Fathers, Harbor Springs, Mich.	2 00
5. Miss G. A. Gahn, Rochester.....	4 00
5. Rev. E. P. Graham, Canton, O....	2 00
5. Rev. P. Guilday, Washington.....	2 00
5. Prof. J. E. Hagerty, Columbus....	2 00
5. Holy Rosary Sch., Columbus.....	2 00
5. Rev. M. J. Huston, Milwaukee....	2 00
5. Prof. H. Hyvernatt, Washington....	2 00
5. Rev. G. P. Jennings, Cleveland....	2 00
5. Rev. W. A. Kane, Youngstown, O.	2 00
5. Rev. J. F. Knaus, Louisville.....	2 00
5. Rev. A. G. Koenig, Cincinnati....	2 00
5. Rev. J. J. Kozlowski, Chicago....	4 00
5. Rev. C. D. McEnniery, Detroit.....	4 00
5. Magr. J. H. McMahon, New York.....	2 00
5. Rev. D. J. Maguire, Boston.....	2 00
5. Rev. P. H. Matimore, Chicago....	2 00
5. Rev. G. Maurer, Detroit.....	2 00
5. Rev. J. J. Mellon, Philadelphia....	2 00
5. Magr. F. T. Moran, Cleveland....	2 00
5. Mother Francis, Baltic, Conn....	2 00
5. Mother Medulpha, Baltimore.....	2 00
5. Rev. J. T. Mullen, Hudson, Mass....	2 00
5. Rev. J. J. Murphy, Columbus....	2 00
5. Rev. R. D. Murphy, East Long Meadow, Mass.	2 00
5. Rev. J. Naab, Winfield Junction, N. Y.	4 00
5. Rev. A. H. B. Nacey, Detroit.....	2 00
5. Rev. R. Neagle, Malden, Mass....	2 00
5. Miss J. O'Hara, Westchester, N. Y.	2 00
5. Rev. B. P. O'Reilly, Dayton, O.....	2 00
5. Presentation Acad., Louisville....	2 00
5. Rev. J. Reeves, Greensburg, Pa....	2 00
5. Rev. J. Reiner, Chicago.....	2 00
5. Rev. D. Riordan, Marblehead, Mass.	2 00
5. Sacred Heart Acad., Madison, Wis.	2 00
5. St. Ann's Sch., Buffalo.....	2 00
5. St. Colman Conv., Ardmore, Pa....	2 00
5. St. David's Conv., Chicago.....	12 00
5. St. Liborius Sch., St. Louis.....	2 00
5. St. Mark's Sch., Cincinnati.....	2 00
5. St. Stanislaus Nov., Cleveland....	4 00
5. Rev. J. H. Schenker, Cincinnati....	4 00
5. Rev. A. J. Schulte, Overbrook, Pa.	2 00

May, 1928

5. Rev. W. F. Sheehan, Sherrill, N. Y.	2 00
5. Mr. V. L. Shields, Washington..	2 00
5. Sr. Celesta, Pontiac, Mich.....	2 00
5. Sr. Marie Angela, Montclair, N. J.	2 00
5. Sr. Agnes, Mt. St. Joseph, O....	6 00
5. Sr. Arnolda, No. Milwaukee.....	2 00
5. Sr. Benigna, Chicago.....	2 00
5. Sr. Cecilia, Brooklyn.....	10 00
5. Sr. Magdalene, Lorain, O.....	2 00
5. Sr. Paulette, Pittsburgh.....	2 00
5. Sr. Serena, Madison, Wis.....	6 00
5. Sr. Rose Anita, Philadelphia.....	2 00
5. Sr. Charity, Pittsburgh.....	2 00
5. Srs. Holy Cross, So. Bend, Ind....	2 00
5. Srs. Loretto, Kansas City, Mo....	2 00
5. Srs. Mercy, New Haven, Conn....	2 00
5. Srs. Mt. Prec. Blood, E. St. Louis, Ill.	2 00
5. Srs. Notre Dame, East Boston..	2 00
5. Srs. Notre Dame, South Boston..	2 00
5. Srs. Notre Dame, Cincinnati....	2 00
5. Srs. Notre Dame, Cleveland.....	2 00
5. Srs. Notre Dame, Milwaukee....	4 00
5. Srs. Notre Dame, Prairie du Chien, Wis.	2 00
5. Srs. Notre Dame, St. Louis.....	2 00
5. Srs. Notre Dame, Somerville, Mass.	2 00
5. Srs. St. Francis, Joliet, Ill.....	2 00
5. Srs. St. Francis Assisi, Milwaukee, Wis.	2 00
5. Srs. St. Joseph, Bayonne, N. J.	4 00
5. Srs. St. Joseph, Conshohocken, Pa.	2 00
5. Srs. St. Joseph, Jersey City, N. J.	2 00
5. Srs. St. Joseph, Philadelphia....	2 00
5. Srs. St. Joseph, Philadelphia....	2 00
5. Rev. J. A. Smith, Brooklyn.....	2 00
5. Rev. J. M. Smith, Philadelphia....	2 00
5. Rev. E. Stapleton, Yardley, Pa....	2 00
5. Rev. G. Strassner, Hope, Ark....	2 00
5. Magr. P. J. Supple, Boston.....	2 00
5. Rev. A. W. Tasch, Beatty, Pa....	2 00
5. Rev. J. B. Tennelly, Washington	2 00
5. Rev. J. V. Tracy, Boston.....	4 00
5. Msgr. J. Whitaker, Philadelphia	4 00
5. Rev. R. Wittig, Wauwatosa, Wis.	3 00
5. Rev. A. Zeller, Oconomowoc, Wis.	2 00
5. Rev. O. Ziegler, St. Francis, Wis.	2 00
7. Rt. Rev. H. C. Boyle, Pittsburgh	25 00
7. D. J. Cardinal Dougherty, Philadelphia	100 00
7. Mt. Rev. J. J. Glennon, St. Louis	25 00
7. Rt. Rev. P. J. Nussbaum, Marquette, Mich.....	10 00
7. W. Cardinal O'Connell, Boston..	200 00
7. Immac. Conc. Sem., Darlington, N. J.	25 00
7. Kenrick Sem., Webster Groves, Mo.	25 00
7. Mt. St. Mary's Theol. Sem., Emmitsburg, Md.....	25 00
7. St. Augustine's Theol. Sem., Toronto, Ont.....	25 00
7. St. Joseph's Sem., Yonkers, N. Y.	25 00
7. St. Paul Sem., St. Paul.....	25 00
7. Conception Coll., Conception, Mo.	10 00
7. St. Francis Prep. Sem., Mt. Healthy, O.	10 00
7. St. Lawrence Coll., Mt. Calvary, Wis.	10 00

May, 1928

7. Epiphany Ap. Coll., Newburgh, N. Y.	20 00
7. Providence Coll., Providence	20 00
7. St. John's Coll., Collegeville, Minn.	20 00
7. St. Louis Univ., St. Louis	20 00
7. Coll. St. Catherine, St. Paul	20 00
7. Marymount Coll., Salina, Kans.	20 00
7. St. Joseph Coll. for Women, Brooklyn	20 00
7. St. Mary's Coll. Monroe, Mich.	20 00
7. St. Mary-of-the-Woods Coll., St. Mary-of-the-Woods, Ind.	20 00
7. Acad. Immc. Conc., Oldenburg, Ind.	10 00
7. Acad. O. L. Providence, Chicago	10 00
7. Acad. Sacred Heart, St. Louis	10 00
7. Marist Coll., Atlanta, Ga.	10 00
7. Mt. St. Joseph Coll., Baltimore	10 00
7. Nazareth Acad., Rochester	10 00
7. Notre Dame H. Sch., Cleveland	10 00
7. O. L. Mercy Acad., Cincinnati	10 00
7. St. Joseph's Acad., Columbus	10 00
7. St. Joseph's H. Sch., Emmitsburg	10 00
7. St. Mary-of-the-Woods Acad., St. Mary-of-the-Woods, Ind.	10 00
7. St. Xavier Acad., Chicago	10 00
7. Srs. I. H. M., Ann Arbor, Mich.	10 00
7. Srs. St. Francis, Green Bay, Wis.	10 00
7. Abbott, St. Meinrad, Ind.	2 00
7. Rev. R. Adams, Callicoon, N. Y.	2 00
7. Miss B. Anthony, Cincinnati	8 00
7. Benedictine Srs., Covington, La.	1 00
7. Rev. J. J. Bonk, Milwaukee	2 00
7. Rev. F. J. Bredestuge, Cincinnati	2 00
7. Rev. H. Brousseau, Greenville, P. Q.	2 00
7. Bro. Adolph, Poughkeepsie, N. Y.	2 00
7. Bro. Belle, Baltimore	2 00
7. Bro. Bonaventure, Vicksburg, Miss.	2 00
7. Bro. Thomas, New York	2 00
7. Bros. Sac. Heart, Alexandria, La.	2 00
7. Mr. W. C. Buice, Milwaukee	2 00
7. Rev. J. J. Burke, Peoria	2 00
7. Rev. W. Butzer, Goodland, Kans.	2 00
7. Rev. W. Byrne, Ithaca, N. Y.	2 00
7. Rev. J. A. Byrnes, St. Paul	2 00
7. Rev. E. F. Casey, New York	6 00
7. Christian Bros., Minneapolis	2 00
7. Christian Bros., Scranton	2 00
7. Rev. Fr. Cletus, Hays, Kans.	2 00
7. Mr. R. T. Coffey, Boston	2 00
7. Rev. F. J. Connell, Esopus, N. Y.	2 00
7. Rev. F. M. Connell, New York	2 00
7. Rev. C. M. Covey, Syracuse	2 00
7. Msgr. T. Devroy, Manchester, N. H.	2 00
7. Mr. J. C. Dockrill, Chicago	2 00
7. Rev. C. T. Dolan, Milford, Mich.	2 00
7. Dominican Srs., Milwaukee	2 00
7. Rev. J. Donnelly, Fitchburg, Mass.	2 00
7. Rev. L. Fahey, Bay St. Louis, Miss.	2 00
7. Mr. W. S. Fitch, Gulfport, Miss.	2 00
7. Rev. E. Fitzgerald, Worcester, Mass.	2 00
7. Rev. S. V. Frazer, Clyde, Kans.	2 00
7. Msgr. F. Gassler, Baton Rouge, La.	2 00
7. Rev. T. P. Gillen, Pittsburgh	2 00
7. Rev. J. Herbers, Stacyville, La.	2 00
7. B. Herder Book Co., St. Louis	2 00

May, 1928

7. Rev. A. Hickey, Cambridge, Mass.	2 00
7. Holy Angels Conv., Jonesboro, Ark.	2 00
7. Rev. A. A. Huber, Cincinnati	3 00
7. Rev. F. Hufnagel, Duluth	2 00
7. Immaculata Sem., Washington	2 00
7. Jesuit Fathers, Mankato, Minn.	2 00
7. Rev. G. P. Johnson, Portland, Me.	2 00
7. Rev. E. B. Jordan, Washington	2 00
7. Rev. B. Kevenhoerster, Bronx, N. Y.	2 00
7. Rev. A. Koerperich, Greenleaf, Kans.	2 00
7. Mr. H. Krone, Hackensack, N. J.	2 00
7. Rev. M. A. Lambing, Scottsdale, Pa.	2 00
7. Rev. A. Luckey, Manhattan, Kans.	2 00
7. Msgr. J. V. S. McClancy, Brooklyn	2 00
7. Mr. A. A. McDonald, St. Louis	2 00
7. Rev. R. B. McHugh, Brooklyn	2 00
7. Msgr. T. McLaughlin, Darlington, N. J.	2 00
7. Rev. F. Mayer, Syracuse	2 00
7. Rev. P. Minwegan, Belleville, Ill.	2 00
7. Mother Celestine, Philadelphia	2 00
7. Mother Ernestina, Taunton, Mass.	4 00
7. Mother Dominica, Dubuque	2 00
7. Mother Samuel, Sinsinawa, Wis.	2 00
7. Mr. H. J. Moore, New York	2 00
7. Rev. A. Muench, St. Francis, Wis.	2 00
7. Rev. J. J. E. O'Brien, New York	2 00
7. Mr. R. E. Patterson, New York	2 00
7. Rt. Rev. F. Peitz, W. Point, Nebr.	2 00
7. Presentation Srs., Aberdeen, S. D.	2 00
7. Rev. Provincial, S. J., New York	2 00
7. Rev. Provincial, S. J., St. Louis	2 00
7. Rev. R. J. Quinlan, Boston	2 00
7. Msgr. J. Ruesing, W. Point, Nebr.	2 00
7. Sac. Heart Acad., Watertown, Mass.	2 00
7. S. H. Jun. Coll. & Nor. Sch., Louisville	2 00
7. St. Agnes Conv., Chicago	4 00
7. St. Augustine's Sch., Milwaukee	2 00
7. St. Casimir's Sch., Milwaukee	6 00
7. St. Francis Orph. Asylum, New Haven, Conn.	2 00
7. St. Francis Sch., Cleveland	2 00
7. St. Leo Abbey, St. Leo, Fla.	2 00
7. St. Mary's Sch., Wilmington, Del.	2 00
7. St. Mary's Springs Acad., Fond-du-Lac, Wis.	2 00
7. St. Michael's Sch., Milwaukee	2 00
7. St. Raphael's Conv., Hyde Park, Mass.	2 00
7. St. Rose Acad., Vincennes, Ind.	2 00
7. Mr. P. Schaefer, Champaign, Ill.	2 00
7. Rev. A. Scherf, Bally, Pa.	2 00
7. Rev. J. B. Scully, Kingston, N. Y.	2 00
7. Sr. Emiliana, Cicero, Ill.	2 00
7. Sr. Generosa, Detroit	2 00
7. Sr. Marie Lawrence, Poughkeepsie	6 00
7. Sr. Marietta, Akron, O.	2 00
7. Sr. Anita, Bristol, R. I.	2 00
7. Sr. Augustine, Rochester	2 00
7. Sr. M. Carlos, Lima, O.	2 00
7. Sr. Chrysostom, Brooklyn	2 00
7. Sr. Emma, Columbus, Nebr.	4 00

May, 1928

10. Georgiancourt Coll., Lakewood, N. J.	20 00
10. St. Joseph's Coll., Emmitsburg....	20 00
10. St. Mary's Coll., Prairie du Chien, Wis.	20 00
10. St. Francis Assisi Conv., St. Francis, Wis.	10 00
10. Camden Cath. H. Sch., Camden, N. J.	30 00
10. Loretto Acad., Santa Fe, New Mex.	10 00
10. Marycliff Acad., Arlington Heights, Mass.	10 00
10. Mt. St. Agnes H. Sch., Baltimore	10 00
10. Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.	10 00
10. St. Aloysius Acad., New Lexington	10 00
10. St. Clara Acad., Sinsinawa, Wis.	10 00
10. St. Joseph's Acad., Cleveland....	10 00
10. Rev. W. H. Aretz, Little Rock....	2 00
10. Rev. J. S. Barry, Clinton, Mass..	2 00
10. Benziger Bros., Chicago.....	1 00
10. Bro. Director, Glencoe, Mo.....	2 00
10. Miss M. J. Chute, Minneapolis..	2 00
10. Rev. P. J. Clune, Princeton, N. J.	4 00
10. Rev. H. Constantineau, San Antonio	2 00
10. Rev. J. Corrigan, Overbrook, Pa.	2 00
10. Cotter School, Winona.....	2 00
10. Rev. W. A. Cummings, Chicago..	2 00
10. Dr. G. H. Derry, Detroit.....	2 00
10. Miss F. G. Donovan, Philadelphia	2 00
10. Rev. G. Eisenbacher, Chicago....	2 00
10. Rev. J. Gerold, Castle Shannon, Pa.	2 00
10. Rev. J. D. Hannan, Pittsburgh....	2 00
10. Rev. H. J. Heuser, Overbrook, Pa.	2 00
10. Holy Family Conv., Manitowoc, Wis.	2 00
10. La Salle Inst., Troy, N. Y.....	2 00
10. Rev. W. P. McDermott, Racine, Wis.	2 00
10. Rev. C. McGrath, Somerville, Mass.	2 00
10. Rev. F. A. Moeller, Cleveland....	2 00
10. Mother Thecla, St. Francis, Wis.	2 00
10. Mother Prioress, Sinsinawa, Wis.	2 00
10. Rev. J. J. Murphy, Boston.....	2 00
10. Rev. J. O'Connor, Coal Center, Pa.	2 00
10. Rt. Rev. J. B. Peterson, Somerville, Mass.	2 00
10. St. Agnes Conv., Sparkill, N. Y..	2 00
10. St. Mark's Par. Sch., St. Louis..	2 00
10. St. Mary's Acad. Sch., Olean, N. Y.	2 00
10. St. Patrick's Acad., Chicago.....	2 00
10. Rev. A. Schneider, Adrian, Mich.	2 00
10. Rev. J. J. Shaw, Lowell, Mass....	2 00
10. Sr. Bertrand, Emmitsburg, Md..	2 00
10. Sr. Elizabeth, Emmitsburg, Md..	2 00
10. Sr. Francis, Emmitsburg, Md..	2 00
10. Sr. Francis Xav., Wyandotte, Mich.	2 00
10. Sr. Felicitas, Perth Amboy, N. J.	2 00
10. Sr. Felix, Jersey City, N. J.....	2 00
10. Sr. Stella, Nazareth, Mich.....	2 00
10. Srs. Charity, Davenport, Ia.....	2 00
10. Srs. Charity, Dorchester, Mass..	2 00
10. Srs. Holy Cross, Boise City, Idaho	2 00

May, 1928

10. Srs. I. H. M., Benton Harbor, Mich.	2 00
10. Srs. Notre Dame, Lawrence, Mass.	2 00
10. Srs. St. Basil, Elmhurst, Pa.....	2 00
10. Srs. St. Casimir, Chicago.....	2 00
10. Srs. St. Francis, Gallup, New Mex.	2 00
10. Srs. St. Francis, Rochester, Minn.	2 00
10. Srs. St. Joseph, Philadelphia....	2 00
10. Srs. St. Joseph, Revere, Mass....	2 00
10. Msgr. J. F. Smith, New York....	2 00
10. Rev. J. Stapleton, Detroit.....	2 00
10. Rev. J. A. Tieken, Cincinnati....	2 00
10. Rev. P. Vollrath, Floyds Knobs, Ind.	2 00
10. Rev. G. A. Witteman, Benton Harbor, Mich.	2 00
11. Niagara Univ., Niagara, N. Y....	25 00
11. St. Louis Prep. Sem., St. Louis..	10 00
11. Boston Coll., Chestnut Hill, Mass.	20 00
11. Regis Coll., Denver.....	20 00
11. St. Joseph's Coll., Philadelphia....	20 00
11. Univ. Notre Dame, Notre Dame, Ind.	20 00
11. Loretto Acad., Kansas City, Mo..	10 00
11. Sra. St. Joseph, St. Louis.....	10 00
11. Rev. C. Auer, Artesian, S. D....	2 00
11. Bro. Anselm, Waltham, Mass....	2 00
11. Bro. Calixtus, New York.....	2 00
11. Bro. P. R. Gibbs, Kent, Wash....	2 00
11. Bro. J. Hettig, Belleville, Ill....	2 00
11. Mr. D. F. Burns, Boston.....	2 00
11. Rev. J. A. Burns, Notre Dame, Ind.	2 00
11. Rev. R. Butin, Washington.....	2 00
11. Rev. S. Carmody, Bellingham, Wash.	2 00
11. Rev. E. Corby, Lexington, Ky....	2 00
11. Dominican Srs., Anaheim, Cal....	2 00
11. Rev. J. S. Dunn, Princeton, N. J.	2 00
11. Rev. D. Fitzgerald, Somerville, Mass.	2 00
11. Rev. W. Fitzgerald, Colfax, Wash.	2 00
11. Rev. J. E. Heir, Philadelphia....	4 00
11. Rev. J. C. Hogan, Oshkosh, Wis.	2 00
11. Rev. T. McFadden, Princeton, N. J.	2 00
11. Rev. J. Middleton, Lakewood, N. J.	2 00
11. Mother Genoveva, Kansas City, Mo.	2 00
11. Mother Anselm, Anityville, L. I.	2 00
11. Mother Florence, San Antonio....	2 00
11. Mother Louis, Brentwood, N. Y..	2 00
11. Mother Romana, Racine, Wis....	2 00
11. Mother Solana, Pendleton, Ore....	2 00
11. Redemptorist Fathers, Bronx, N. Y.	2 00
11. Rev. L. D. Robert, Fall River....	6 00
11. Mr. J. A. Roe, Detroit.....	2 00
11. Rev. G. Rossmann, Marathon City, Wis.	2 00
11. St. Ann's Sch., Baltimore.....	2 00
11. St. Elizabeth's Sch., Milwaukee..	2 00
11. St. John's Sch., San Francisco....	2 00
11. St. Joseph's Conv., Fitchburg, Mass.	2 00
11. St. Simon's Acad., Washington, Ind.	2 00
11. St. Stanislaus' Sch., Milwaukee..	2 00
11. Rev. W. L. Shea, St. Louis....	2 00
11. Sr. Armella, Newark, N. J.....	2 00

May, 1928

11. Sr. Donalda, Elkins Park, Pa....	2 00
11. Sr. Austin Teresa, Buffalo.....	4 00
11. Sr. Dionysia, Washington.....	2 00
11. Sr. Evangelista, Brooklyn.....	2 00
11. Sr. Flavia, New York.....	2 00
11. Sr. Gonzaga, E. Chicago, Ind....	2 00
11. Sr. Innocentia, St. Louis.....	2 00
11. Sr. Irene, St. Louis.....	2 00
11. Sr. Malachy, San Francisco.....	2 00
11. Sr. Teresa, Camden, N. J.....	2 00
11. Sr. St. John B. de Rossi, Whitney Pier, N. S.....	2 00
11. Sr. St. Margaret, Antigonish, N. S.....	2 00
11. Srs. Mercy, Middletown, Conn....	2 00
11. Srs. Notre Dame, Bellevue, Ky....	4 00
11. Srs. Presentation, San Francisco..	2 00
11. Srs. Providence, Chelsea, Mass....	2 00
11. Srs. Resurrection, Schenectady, N. Y.....	6 00
11. Srs. St. Francis, Chicago.....	2 00
11. Srs. St. Francis, Jemez, New Mex.....	2 00
11. Srs. St. Joseph, Philadelphia.....	2 00
11. Rev. W. Stinson, Chest. Hill, Mass.....	2 00
12. P. J. Cardinal Hayes, New York	25 00
12. The Josephinum, Columbus.....	25 00
12. Coll. New Rochelle, New Ro- chelle, N. Y.....	20 00
12. Coll. Notre Dame, Belmont, Cal.	20 00
12. Acad. Notre Dame, Belmont, Cal.	10 00
12. St. Joseph's Acad., Des Moines	10 00
12. Bro. Columban, Buffalo.....	2 00
12. Rev. J. Cassin, Santa Rosa, Cal....	2 00
12. Rev. T. F. Coakley, Pittsburgh....	2 00
12. Rev. H. F. Flock, Sparta, Wis....	2 00
12. Rev. J. Lomeran, Clairton, Pa....	2 00
12. Mother Nothburga, Philadelphia..	2 00
12. Mother Stephen, W. Hartford, Conn.....	2 00
12. Mother Superior, St. Martin, O....	2 00
12. Rev. J. F. O'Hern, Rochester.....	2 00
12. St. Joseph's Sch., Milwaukee.....	2 00
12. St. Peter's Coll., Jersey City....	4 00
12. Sr. Siena, St. Catharine, Ky.....	2 00
12. Srs. Charity, Chicago.....	2 00
12. Srs. Charity, San Francisco.....	2 00
12. Srs. Notre Dame, Hamilton, O....	2 00
12. Srs. St. Joseph, Philadelphia....	2 00
12. Mr. W. N. Tanner, Sandusky, O....	2 00
12. Rev. F. Valerius, Columbus.....	2 00
14. Rt. Rev. J. Schrems, Cleve- land.....	25 00
14. Rt. Rev. A. Schuler, El Paso, Tex.....	10 00
14. Mt. St. Mary Sem., Cincinnati..	25 00
14. St. Francis Sem., St. Francis, Wis.....	25 00
14. St. Mary's Sem., Baltimore.....	25 00
14. St. Joseph's Coll. Mt. View, Cal.	10 00
14. Creighton Univ., Omaha.....	20 00
14. St. Bede's Coll., Peru, Ill.....	20 00
14. St. Francis Sem., St. Francis, Wis.....	20 00
14. St. Mary's Coll., Oakland, Cal....	20 00
14. Rosary Coll., River Forest, Ill....	20 00
14. Srs. St. Benedict, Ferdinand, Ind.	20 00
14. Acad. Visitation, Dubuque.....	10 00
14. Benedictine Nor. Sch., Lisle, Ill.	10 00
14. H. Sch. St. Elizabeth's Conv., Cornwells Heights, Pa.....	10 00
14. H. Names Acad. & Nor. Sch., Seattle.....	15 00

May, 1928

14. Immc. Conc. Acad., Davenport...	10 00
14. Jesuit High Sch., New Orleans...	10 00
14. Mt. St. Scholastica's Acad., Canon City, Colo.....	10 00
14. St. Francis Sem., St. Francis, Wis.....	10 00
14. St. Joseph's Prep. Coll., Kirk- wood, Mo.....	10 00
14. Miss L. M. Armstrong, Boston...	2 00
14. Rev. C. Raschah, Sausalito, Cal...	2 00
14. Rev. N. Brust, St. Francis, Wis...	2 00
14. Rev. T. V. Cassidy, Providence...	2 00
14. Rev. N. P. Dillon, Los Angeles...	2 00
14. Dominican Srs., San Francisco...	2 00
14. Elder Iligh Sch., Cincinnati....	2 00
14. Rev. P. Foerster, Kirkwood, Mo....	4 00
14. Rev. W. Galvin, Scottsdale, Pa....	2 00
14. Gibault H. Sch., Vincennes, Ind...	2 00
14. Rev. J. J. Jepson, Mt. View, Cal.....	2 00
14. Rev. P. J. Judge, Omaha.....	2 00
14. Ladies Loretto, North Falls, Ont.	2 00
14. Rev. F. J. Martin, Louisville....	2 00
14. Rev. A. G. Mihm, Pittsburgh....	2 00
14. Miss. Helpers S. H. Towson, Md.....	2 00
14. Mr. N. Museley, New Haven, Conn.....	2 00
14. Mother Joseph, Caldwell, N. J....	2 00
14. Mother Katherine, Cornwells Heights, Pa.....	2 00
14. Mt. Notie Dame Acad., Reading, O.....	2 00
14. Rev. C. Mullen, Missoula, Mont...	2 00
14. Rev. J. O'Brien, Champaign, Ill...	2 00
14. Rev. C. Piontek, Green Bay, Wis...	2 00
14. Redemptorist Fathers, New Or- leans.....	6 00
14. St. Anthony's Sch., San Fran- cisco.....	2 00
14. St. Boniface Sch., San Francisco	2 00
14. St. Joseph's Inst., Westchester, N. Y.....	2 00
14. St. Paul's Sch., San Francisco....	2 00
14. St. Rose's Conv., La Rosse.....	2 00
14. Rev. W. Schmitt, Cincinnati....	2 00
14. Sr. Eugenia Fealy, Normandy, Mo.....	4 00
14. Sr. Carmella, Philadelphia.....	4 00
14. Sr. Eligiana, Olpe, Kans.....	2 00
14. Sr. Francis, Portsmouth, O.....	2 00
14. Sr. Leander, Louisville.....	2 00
14. Sr. Urban, Kankakee, Ill.....	2 00
14. Sr. St. Benedict, Brooklyn....	2 00
14. Sr. Superior, Santa Monica, Cal.	2 00
14. Srs. Charity, Boston.....	4 00
14. Srs. Div. Providence, Newport, Ky.....	2 00
14. Srs. Hum. Mary, Canton, O.....	2 00
14. Srs. St. Francis, Cleveland....	2 00
14. Srs. St. Francis, Memphis.....	2 00
14. Rev. P. Ternes, Marine City, Mich.....	2 00
15. Mt. Rev. S. G. Messmer, Mil- waukee.....	50 00
15. Catholic University, Washington	20 00
15. Coll. St. Teresa, Winona.....	20 00
15. Mr. J. M. Robb, Peoria.....	20 00
15. Acad. Sacred Heart, San Fran- cisco.....	10 00
15. Rev. L. D. Burns, Philadelphia...	2 00
15. Rev. M. J. Butala, Joliet, Ill....	2 00
15. Dominican Srs., Aurora, Ill.....	4 00
15. Dominican Srs., Freeport, Ill....	80 00

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15. Rev. D. M. Halpin, Dayton, O....	2 00
16. Librarian, Poughkeepsie, N. Y....	2 00
15. Mr. A. W. Lynch, Chicago.....	2 00
15. Rev. P. J. McCormick, Washington	2 00
15. Rev. C. F. McEvoy, Syracuse.....	2 00
15. O. L. Grace Sch., Chicago.....	4 00
15. Redemptorist Fathers, St. Louis..	2 00
15. St. Augustine Acad., Cleveland....	2 00
15. St. Elizabeth's Sch., Oakland, Cal.	2 00
15. St. Joseph's Sch., Cleveland.....	2 00
15. St. Monica's Sch., Jamaica, L. I.	2 00
15. Rev. R. Sampson, Oakland, Cal....	2 00
15. Rev. J. Schmidt, Baltimore.....	3 00
15. St. Aloysia, Allison Park, Pa.....	2 00
15. St. Bartholomew, Milwaukee.....	6 00
15. St. Leo's Sch., Milwaukee.....	6 00
15. St. Benitia, Brooklyn.....	4 00
15. St. Florian, Toledo.....	2 00
15. St. Rimpla, Grand Chain, Ill.	4 00
15. Srs. H. C. Jesus, Philadelphia ..	2 00
15. Srs. Notre Dame, Boston.....	2 00
15. Srs. St. Francis, Fort Wayne.....	2 00
15. Srs. St. Joseph, Philadelphia....	2 00
15. Miss Zerline E. Stauff, Baltimore.	2 00
15. Ursuline Acad., Youngstown, O.	4 00
15. St. Joseph's Prep. Sem., Grand Rapids	10 00
15. Cath. Nor. Sch. & Pio Nono Coll., St. Francis, Wis.....	20 00
15. Cath. High Sch., Harrisburg, Pa.	10 00
15. Mt. Mercy Acad., Grand Rapids..	10 00
15. Srs. Notre Dame, Dayton, O.....	10 00
15. Rev. F. X. E. Albert, New York	2 00
15. Mr. W. Conway, Springfield, Ill.	2 00
15. Dominican Fathers, Zanesville, O.	2 00
15. Dominican Srs., Miss. San Jose, Cal.	2 00
15. Mr. J. G. Fagan, New York.....	2 00
15. Rev. J. E. Hannill, Indianapolis.	2 00
15. Rev. H. Herringhaus, Independence, Ky.	2 00
15. Rev. H. F. Hillemeier, Fort Thomas, Ky.	2 00
15. Rev. J. Huepper, St. Francis, Wis.....	2 00
15. Mother Celestine, Decatur, Ill.....	2 00
15. Mother Regina, Avalon, Pa.....	4 00
15. Rev. J. M. Piet, Portland, Ore....	2 00
15. St. Agnes Acad., Indianapolis.....	2 00
15. St. Joseph Comm. Coll., St. Joseph, Mo.	2 00
15. Salesian Sch., Goshen, N. Y.....	2 00
15. St. Edith, Portsmouth, O.....	2 00
15. St. Salesia, Caldwell, O.....	2 00
15. Srs. Charity, Newark, N. J.....	6 00
15. St. Teresa Gertrude, Newark, N. J.	2 00
15. Srs. Charity, Brocton, Mass.....	2 00
15. Rev. E. Suppan, New Lexington, O.	2 00
15. Visitation Nuns, Washington.....	2 00
15. Rt. Rev. F. J. Tief, Concordia....	100 00
15. Sacred Heart Sem., Detroit.....	10 00
15. Duquesne University, Pittsburgh.	20 00
15. St. Ignatius Coll., San Francisco	20 00
15. St. Joseph's Acad., Guthrie, Okla.	10 00
15. Bro. A. L. Hollinger, San Antonio	2 00
15. Prof. E. Burke, New York.....	2 00
15. Christian Bros. Acad., Albany....	2 00
15. Conv. Sacred Heart, New York..	10 00

May, 1928

17. Couvent de Jesus-Marie, Woonsocket, R. I.....	2 00
17. Rev. C. J. Drew, New York.....	2 00
17. Mr. D. C. Fauss, New York.....	2 00
17. Mr. J. J. Kirwin, New York.....	2 00
17. Rev. T. J. Larkin, Wheeling.....	2 00
17. Msgr. W. J. McMullen, Pittsburgh	2 00
17. Mother Domitilla, Boston.....	2 00
17. Mother Kilian, Glen Riddle, Pa.	2 00
17. Mother Philomene de Chantal, Brooklyn	2 00
17. Mother Monica, Elizabeth, N. J.	2 00
17. Mt. St. Mary's, Fall River	2 00
17. Bro. Benjamin, Baltimore.....	2 00
17. Sr. Marie Elise, Paterson, N. J.	2 00
17. Sr. Mary Ann, Lebanon, Ky.....	2 00
17. Sr. Benno, Glen Riddle, Pa.....	2 00
17. Sr. Bonaventure, New Rochelle, N. Y.	2 00
17. Sr. Oswaldine, Winona.....	2 00
17. Sr. Mildred, Philadelphia.....	2 00
17. Sr. St. James, Boston.....	2 00
17. Srs. Div. Providence, Kalida, O.	2 00
17. Srs. Pres. Blood, Omaha.....	2 00
17. Srs. St. Benedict, Duluth.....	4 00
17. Srs. St. Dominic, New York.....	2 00
17. Srs. St. Francis, Hammond, Ind.	2 00
17. Srs. St. Joseph, Deep River, Conn.	2 00
17. Srs. St. Joseph, Orange, N. J....	12 00
17. Srs. St. Joseph, Philadelphia....	2 00
17. Srs. St. Joseph, Philadelphia....	4 00
17. Mr. D. P. Towers, New York....	2 00
17. Rt. Rev. J. Cantwell, Los Angeles	25 00
17. St. Francis Coll., Loretto, Pa.	20 00
17. St. Mary's Coll., Winona	20 00
17. Coll. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, O.....	20 00
17. Coll. Mt. St. Vincent-on-Hudson, New York	20 00
17. Marywood Coll., Scranton	20 00
17. Acad. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, O.....	10 00
17. Acad. Mt. St. Vincent-on-Hudson, New York	10 00
17. Marywood Sem., Scranton	10 00
17. St. Mary Springs Acad., East Columbus	10 00
17. Rev. R. Rooney, Florissant, Mo....	10 00
17. Aquinas Acad., Tacoma, Wash...	4 00
17. Mr. F. Bruce, Milwaukee.....	2 00
17. Rev. J. F. Butler, Philadelphia...	2 00
17. Dominican Srs., East Columbus.	2 00
17. Dominican Srs., Portland, Ore...	2 00
17. Miss R. A. Fagan, Brooklyn....	2 00
17. Rev. N. Langenhield, Menasha, Wis.	3 00
17. Mr. W. Lessard, Manchester, N. H.	2 00
17. Mother Dolores, Harrison, N. Y.	2 00
17. Mother St. James, Cheyenne, Wyo.	2 00
17. Rev. G. J. O'Bryan, Ashland, Ky	2 00
17. O. L. Rosary Conv., Philadelphia.	2 00
17. Rev. M. J. Rouck, St. Mary-of-the-Woods, Ind.....	2 00
17. Rev. C. J. Ryan, Cincinnati.....	2 00
17. Miss M. L. Ryan, Chicago.....	2 00
17. Sr. Leona, Mt. St. Joseph, O....	2 00
17. St. Athanasius, Lansdale, Pa.....	2 00
17. St. Bertholda, Verona, Pa.....	2 00
17. St. Clemenza, Wichita, Kans....	2 00

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18. Sr. Ignatius, Yankton, S. D....	2 00
18. Sr. Mona, Chicago	2 00
18. Sr. Thomas Aquinas, Highland Falls, N. Y.	2 00
18. Srs. Charity, Boston.....	2 00
18. Srs. Charity, Mt. St. Joseph, O.	2 00
18. Srs. Div. Providence, Melbourne, Ky.	2 00
18. Srs. Notre Dame, Cincinnati	2 00
18. Srs. Notre Dame, St. Louis.....	8 00
18. Srs. St. Francis, La Fayette, Ind.	2 00
18. Srs. St. Joseph, E. Chicago, Ind....	2 00
19. Sac. Heart Acad., Los Angeles....	10 00
19. St. Agnes Acad., Kansas City, Mo.	10 00
19. Benedictine Srs., Pittsburgh.....	2 00
19. Rt. Rev. J. R. Crimont, Juneau, Alaska	2 00
19. Dominican Srs., San Leandro, Cal.	4 00
19. Rev. E. A. Flynn, Niantic, Conn.	2 00
19. St. Michael H. Sch., Flint, Mich.	2 00
19. Sr. Raymond, Amesbury, Mass....	4 00
19. Srs. Notre Dame, Sandusky, O....	2 00
19. Srs. Notre Dame, Waltham, Mass.	2 00
19. Srs. St. Joseph, Los Angeles.....	2 00
21. Gonzaga Univ., Spokane.....	20 00
21. Dominican Coll., San Rafael, Cal.	20 00
21. Mt. St. Mary Acad., Burlington, Vt.	10 00
21. Mr. C. F. Belden, Boston.....	2 00
21. Rev. L. Edelman, Pittsford, N. Y.	2 00
21. Felician Srs., Lodi, N. J.	2 00
21. Rev. P. J. Foik, Austin, Tex.....	2 00
21. Miss E. Horan, Chicago.....	2 00
21. Rev. E. J. Lemkes, St. Louis.....	6 00
21. Rev. J. McAstocker, Tacoma, Wash.	4 00
21. Rev. W. McCaffrey, Philadelphia	2 00
21. Rev. J. L. McQuillen, Lilly, Pa.	2 00
21. Rev. T. Martin, Hillyard, Wash.	2 00
21. Msgr. B. Moeller, Silverton, O....	2 00
21. Mother Columba, St. Johns, N. F.	2 00
21. Mother Superior, Oklahoma City.	2 00
21. St. Catherine's Train. Sch., San Francisco	2 00
21. St. Francis Xav. Sch. for Deaf, Baltimore	2 00
21. St. Joseph's Orph., Cincinnati....	2 00
21. Sr. Immaculata, Detroit.....	2 00
21. Sr. Bernarda, Chicago.....	2 00
21. Sr. Miriam, Pittsburgh.....	2 00
21. Sr. Superior, Victoria, B. C.....	2 00
21. Srs. Notre Dame, Cleveland.....	2 00
22. Loyola Coll., Baltimore.....	20 00
22. Acad. Our Lady, Chicago.....	10 00
22. Inst. Notre Dame, Baltimore....	10 00
22. St. Xavier's Acad., Providence....	30 00
22. Belmont Sch., Belmont, Cal.....	2 00
22. Mr. E. R. Donalds, Evanston, Ill.	2 00
22. Rev. J. E. Grady, Rochester.....	2 00
22. Rev. A. Klowe, Orchard Lake, Mich.	2 00
22. Rev. R. Lamoureux, Ottawa, Ont.	2 00
22. Rev. J. J. McHugh, San Francisco	2 00
22. Mother Evarista, Manchester, N. H.	4 00
22. Mother St. Anthony, Chicago.....	2 00
22. Mr. W. L. Nolan, Cedar Rapids, Ia.	2 00
22. Notre Dame Acad., Cincinnati....	2 00
22. Rev. J. W. Peel, Buffalo.....	2 00
22. Presentation Acad., Berkeley, Cal.	2 00

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22. St. Anthony's Sem., Santa Barbara	2 00
22. St. Francis Xav. Sch., Cincinnati	2 00
22. St. Gabriel's Sch. for Deaf, San-turce, Porto Rico	2 00
22. St. John's Sch., Cincinnati.....	4 00
22. Sr. Claudine, Waterbury, Conn....	2 00
22. Sr. Leo Xavier, New York.....	2 00
22. Sr. Maria Antonia, Pittsburgh...	2 00
22. Sr. Aloysia, Chicago	6 00
22. Sr. Lewis Bertrand, Ionia, Mich.	2 00
22. Sr. Rosalia, Sharpsburg, Pa.....	4 00
22. Sr. Tharsilla, McKees Rocks, Pa.	2 00
22. Srs. Notre Dame, Cleveland.....	2 00
22. Srs. Notre Dame, E. Toledo.....	2 00
22. Srs. Notre Dame, Wabasha, Minn.	2 00
22. Mr. P. P. Young, Chicago.....	2 00
23. Seton Hall Coll., S. Orange, N. J.	20 00
23. Acad. H. C. Jesus, Sharon Hill, Pa.	10 00
23. Seton Hall H. Sch., So. Orange, N. J.	10 00
23. Acad. Visitation, St. Louis.....	4 00
23. Rev. J. M. Louis, Detroit.....	2 00
23. Rev. G. A. Lyons, So. Boston....	2 00
23. Mother Teresa, New York.....	2 00
23. Rev. P. J. O'Rourke, St. Louis....	2 00
23. Presentation Srs., San Francisco	2 00
23. St. Anthony's Sch., Cincinnati....	2 00
23. St. Patrick's Sch., Eau Claire, Wis.	2 00
23. Sr. Aloysius, Grand Rapids.....	2 00
23. Sr. Anselma, Buffalo.....	4 00
23. Sr. Basilina, Altoona, Wis.....	2 00
23. Sr. Clara, St. Paul.....	2 00
23. Srs. H. C. Jesus, Sharon Hill, Pa.	2 00
23. Srs. St. Francis, St. John, Ind....	2 00
23. Srs. St. Joseph, Philadelphia.....	2 00
23. Rev. G. Stauble, Rensselaer, N. Y.	6 00
24. Trinity Coll., Washington.....	20 00
24. Nazareth Nor. Sch., Rochester....	10 00
24. St. Mark's H. Sch., St. Louis....	20 00
24. Rev. I. Cwiklinski, Sturtevant, Wis.	4 00
24. Rev. L. S. Hauber, Leavenworth	2 00
24. Rev. J. A. Hogan, Medina, N. Y.	2 00
24. Rev. C. Linskey, Ypsilanti, Mich.	2 00
24. Rev. G. McShane, Montreal, P. Q.	2 00
24. Nazareth Normal, Rochester.....	2 00
24. St. Dominic Acad., Waverly, Mass.	2 00
24. Sr. Aquinas, Haverhill, Mass....	2 00
24. Sr. St. Aubert, Chicago.....	2 00
24. Srs. Notre Dame, Peabody, Mass.	2 00
24. Srs. St. Joseph, Philadelphia....	4 00
24. Srs. St. Joseph, Philadelphia....	2 00
24. Ursuline Srs., Springfield, Ill....	2 00
25. St. Mary Lake Sem., Mundelein, Ill.	25 00
25. O. L. Lake Coll., San Antonio....	20 00
25. Acad. O. L. Lake, San Antonio....	10 00
25. Acad. Sacred Heart, Galveston...	10 00
25. Subinco Coll., Subiaco, Ark.....	10 00
25. Rev. L. A. McNeill, Washington.	2 00
25. Mother Angeline, Oakland, Cal.	2 00
25. Mt. St. Scholastica's Acad., Atchison, Kans.	4 00
25. Rev. J. H. Ryan, Washington....	2 00
25. St. Anthony's Sch., Milwaukee...	2 00
25. Sr. M. Kiernan, Cleveland.....	2 00
25. Sr. Valeria, Joliet, Ill.....	2 00

GENERAL MEETINGS

PROCEEDINGS

CHICAGO, ILL., JUNE 25, 1928

The Twenty-fifth Annual Meeting of the National Catholic Educational Association was held in Chicago, Ill., June 25-28, 1928, under the auspices of His Eminence, George Cardinal Mundelein, Archbishop of Chicago. The Local Committee on Arrangements consisted of:

Rt. Rev. Msgr. Thomas P. Bona, Chairman; Very Rev. Msgr. Daniel Byrnes, Very Rev. Msgr. Joseph A. Casey, Rev. Daniel F. Cunningham, Rev. Edward L. Dondanville, Rev. George Heim-sath, Rev. John J. Kozlowski, Ph. D., Rt. Rev. Msgr. David L. McDonald.

Headquarters were established at the Hotel Stevens, 8th St. and Michigan Blvd. Meetings were held in the buildings of Loyola University, 6525 Sheridan Rd., and in the School Hall and Assembly Hall of St. Ignatius Parish, 6559 Glenwood Ave. Lunch was served the visiting Sisters under tents arranged on the Loyola University grounds along Lake Michigan. The clergy and Brothers were entertained at lunch at the Edgewater Beach Hotel, taxicabs being provided to take them from the University and return. The Commercial Exhibit in the Loyola Gymnasium was larger than in previous years. Every possible courtesy was offered by the energetic members of the Local Committee to make the visit of the delegates to Chicago delightful and memorable.

On Monday evening, June 25, a reception to the visiting priests and Brothers was held in the North Ball Room of the Hotel Stevens. Monsignor Bona presided and introduced Rt. Rev. Bernard J. Sheil, D. D., Auxiliary Bishop of Chicago. In the

name of His Eminence, George Cardinal Mundelein who, on account of the retreat could not be present, Bishop Sheil warmly welcomed the delegates to Chicago, and asked them during these days to make Chicago truly their home. Rt. Rev. John B. Peterson, D. D., First Vice President General, in the absence of Rt. Rev. Thomas J. Shahan, D. D., responded in the name of the Association to the delightful welcome extended so generously by Bishop Sheil. He reminded the delegates of the Eucharistic Congress which had left so many memories of Chicago in the minds of all who attended and said that Chicago, as a city of achievement, particularly Catholic educational achievement, was peculiarly appropriate as the scene of the Jubilee Meeting of the Association.

THE OPENING MASS

On Tuesday morning at ten o'clock the meeting opened formally with Pontifical Mass in the stately Church of St. Ignatius. Rt. Rev. Bernard J. Sheil, D. D., Auxiliary Bishop of Chicago, was celebrant. Rev. John J. Kozlowski, Ph. D., and Rev. Daniel F. Cunningham were deacon and subdeacon, and Rev. Edward L. Dondanville, assistant priest. Rt. Rev. John B. Peterson, D. D., and Rt. Rev. Francis W. Howard, D. D., were present in the sanctuary.

The sermon was given by Rev. John W. R. Maguire, C. S. V., of St. Viator College, Bourbonnais, Ill. Graced with all the gifts of the orator and educator Father Maguire gave the vast assembly an address worthy of the Association in the year of its Jubilee.

SERMON OF REV. JOHN W. R. MAGUIRE, C. S. V.

*"I am come that they may have life
and have it more abundantly."*—St. John, X, 10.

It is most appropriate that the Silver Jubilee meeting of the National Catholic Educational Association should take place in the State of Illinois and the City of Chicago, for in the future when some historian writes the complete history of Catholic Education in the United States, the names of Illinois and Chicago will appear often on his pages. Did not a Spalding, dreaming by the banks of the Illinois, conceive the idea of a great Catholic

University for America, and did not the fiat of his eloquence bring it into actuality? When thinking of Catholic Education, do not the names of Quartier, Feehan, Quigley, and Mundelein spring without bidding to mind? To-day in the Archdiocese of Chicago there are more Catholic schools and colleges with more students enrolled than in any other diocese or archdiocese in the world; and the great Seminary of St. Mary of the Lake at Mundelein, Ill., where the new and best traditions of America and the old and true traditions of the Catholic Church are naturally entwined in austere and simple beauty, testifies to the indomitable and triumphant zeal of the great Cardinal Archbishop, and the unselfish and boundless generosity of the Catholic people of Chicago in the cause of Catholic education. Here in this Chicago land, so young, so intrepid, so proud and so filled with love of material accomplishment, where modern wonders are of daily occurrence, the Church of the ages still fulfills the tremendous command given on the Mount of Olives to teach all nations, and the miracle of Pentecost is in modern ways daily reenacted. The nations of the world that have gathered here to make a new nation can truthfully say, "We have heard them speak in our own tongues the wonderful works of God." You, therefore, the Catholic educators of America, come to Chicago, not as pilgrims to a strange land, but as children to a father's house. Here you are known, understood, revered, loved, and you kneel to-day to ask God's blessings upon your deliberations in a place where every Catholic educator must feel at home, in a church dedicated to the saintly Soldier of Loyola, who throwing aside his sword, founded an army dedicated to the greater glory of God, that has with courage and daring carried the light of truth around the world.

Twenty-five years ago in the city of France's saintly King a little group of Catholic educators representing the parish schools, colleges and seminaries of the country met to form the Catholic Educational Association under the able and inspiring leadership of the late, lamented Bishop O'Connell, and the kindly, sympathetic, organizing genius of Rev. Francis W. Howard, then a priest of Columbus, Ohio, now Bishop of Covington, Ky. It is the express wish, nay more, even the express command of Bishop Howard, for twenty-five years the Secretary General of this Association, that I should not refer to the jubilee or to the great accomplishments of these twenty-five years; but if I were to remain silent, every one of you would cry out against me. I shall, however, be obedient to his wishes to the extent of being very brief and most inadequate in my summary of the contribution he has made to Catholic education and of the history of the Association. A quarter of a century ago the work of Catholic education in this

country was conducted in separate dioceses by separate communities, in separate schools and colleges without any definite sense of unity and cohesion. There was no forum for the exchange of views and experiences, for the discussion of principles and practice, no assembly that could represent the vastness and the unity of Catholic education in this country. This want Bishop Howard supplied by the formation and the guidance of this Association. It is impossible to describe the difficulties he met and overcame, the courage and persistence he required, the self-sacrificing labor entailed in just the routine work of arranging annual meetings. He succeeded because he made his own the Augustinian precept, "*In necessariis unitas, in dubiis libertas, in omnibus caritas*". As a result of his labors a great literature of Catholic education has been produced in the annual proceedings of the Association, inspiration and courage have been given to thousands of Catholic teachers, better mutual understanding has been engendered, and higher standards of education have been established and recognized. To Bishop Howard after twenty-five years of such unselfish and devoted labors we offer our admiration, gratitude and devotion, and we pray God that he may long be spared to lead the hosts of Catholic Educators to even higher and nobler achievements.

Many saintly and learned men and women, Bishops, priests and Religious have aided Bishop Howard in the work of the Association, whose names are too numerous to mention, but not too numerous to hold in affectionate and sacred memory. Some have already passed from the labor of teaching divine Truth into the full possession of that Truth, while others are still with us devoted as ever to the cause of Catholic education. I know I will be pardoned if I single out from all these Rt. Rev. Bishop Thomas J. Shahan, the retiring Rector of the Catholic University, who for more than a score of years has been President of the Catholic Educational Association, and express to him your loving gratitude. His high scholarship, genuine culture, radiant and amiable piety have been an inspiration to all of us, and we have been better teachers and truer Christians because year after year, even though it was only for a few hours, we have come into contact with Bishop Shahan. May his influence long be with us to inspire, encourage and aid us in the work of Catholic education.

We are assembled here to-day, however, not to pour any flattering unction on our souls from a consideration of noble achievements of the past, but with a consciousness of being "unprofitable servants", to prepare ourselves for the tasks that lie before us. Few ages have needed the beneficent and life-giving influence of Catholic education more than the present. The world, despite

its mechanical inventions and boasted scientific progress, is really immersed in darkness and confusion, and finds no answer to the mystery of life in materialistic philosophy. The Reformation imposed upon the human intellect a burden too great for it to bear, and having snatched from man's brow the halo of truth, laid upon it instead the leaden crown of pride. Since then, so-called leaders of thought, whose brains have been the garrets of hell, have gone up and down the earth smashing the furniture of reason, and trying to splinter the lights of heaven into a billion pieces. Having vainly imagined that they had extinguished the sun of divine truth and lit the feeble candle of science, they have bid a world groping in shadows to exult in its superior enlightenment. Instead of the bread of life men have been given the stones of material progress. It is true that science has worked wonders. The lightning has been harnessed and bent to man's will. Space has been annihilated, for men have literally taken the wings of the morning and dwelt in the uttermost parts of the sea. Wealth has been accumulated with less labor than ever before, but all these things have not brought men peace, understanding, love or happiness. The prophet could still say of the present age, "With desolation is the world laid desolate, because there is no man that thinketh in his heart." Erroneous concepts of society are reducing liberty, and causing the slow but certain ruin of nations. Rulers impregnated with Erastianism not content with wielding the sceptre are reaching sacrilegious hands into the sanctuary to seize the crozier as well, and are casting envious glances at the cradle and nursery with a view to depriving parents of their natural rights to bring up and educate their children in accordance with the dictates of their conscience. Greed, ambition, and lust for power dominate the world, and determine the acts of men, and life in its fullness and abundance escapes their grasp.

Allow me to borrow a scene from the days of war to illustrate the futility, emptiness and tragedy of this age's material and scientific achievement. It is the lookout on the heights of Montfaucon from which the German Crown Prince had watched the battle of Verdun for four years. The lookout itself constructed of steel and cement is a masterpiece of modern engineering skill and knowledge. It is furnished with every scientific device for accurate and distant observation. The country, which can be seen for miles around, once beautiful and fertile, is now churned into a morass of mud, seamed with the dark brown, weaving lines of trenches, covered with barbed wire entanglements, and dotted here and there with the stark corpses of young men cut down in the flower of young manhood. Below to the left is a valley filled with poison gas, a triumph of modern science, in which no

cultivate the arts, and the earth is strewn with the beauty of their dreams. They are acquainted with the secrets of the human soul, for confessions of sixteen years and sixty years are brought to them. They hear secrets husbands never breathe to wives, and hidden frailties daughters never tell to mothers. They know the mysteries of the kingdom of Heaven, for they are trained to daily meditation, and the light of faith guides their footsteps safely through the tangled wilderness of error.

With this preparation they take the child filled with dawning wonder at the mystery of life. With learning's magic wand they turn back the centuries and place him beside the Macedonian king when he had first learned the emptiness of world-wide conquest. They set him down beside Thermopylae's pass to learn how men can die. They seat him in the Roman Senate to listen to the eloquence of Cicero, and they show him Caesar slain at the base of Pompey's statue. They lead him into the groves of Academus to hear Plato and Aristotle dispute, and open his ears to Homer's song of Troy. They show him the flashing genius of Augustine wasted and futile midst the dissipations of youth, but potent and world-shaking in the penitence of the Bishopric of Hippo, and they impress upon his mind the magic of a mother's prayer by letting him hear the tearful petitions of St. Monica. They make him listen to Dante, the divine voice of ten silent centuries, as he chants the liquid poetry of the unutterable beauty of revelation. They lead him to the feet of St. Thomas, the Angel of the Schools, to learn the clarity, the strength, the eternity of truth; and they uphold to him the jumbled mystery of tragedy and comedy that constitutes human life in the mirror of Shakespeare's creative genius. They guide his steps into old cathedrals, and make him kneel in their dim religious light until his soul is drunk with their beauty and awe-struck with the sanctities of centuries of the prayers of saints that have reverberated through their arches. They make him kneel with Mary at the Annunciation to learn humility and obedience from the lips of an angel. They place him in front of the crowd that hears the Sermon on the Mount to learn from God Himself the blessedness of poverty, meekness, mercy, purity and peace, and then they lead him to Calvary, and teach him to kneel in reverential awe before the crucified Christ to learn of love greater than all love, of the paradox of pain, and the triumph of failure. They teach him to love justice and pursue it, to love beauty and worship it, to follow truth even though it lead him into deserts, and to embrace virtue as his most priceless possession. They care not so much about teaching him how to make a living as how to live, and then they send him forth into the kingdoms

of the world and the glory of them with a far-off look in his eyes that passes beyond them to rest on the mountain peak of eternity.

Such is the grace and power of Catholic Education. It is concerned with this world only as a preparation for the fuller and more abundant life that lies beyond the hills of time; but even in this life it gives joy because it teaches love, it gives light because it teaches truth, it gives ecstasy because it teaches beauty, and peace and satisfaction because it binds the heart of man to the Sacred Heart of Jesus. Therefore let not your hearts be troubled nor let them be afraid. You are doing a great, noble and unselfish service for Church and Country. You are bringing life in its fullness and abundance to many. You are enlightening them that sit in darkness and in the shadow of death, and you are directing their feet into the way of peace, and for this all generations shall call you blessed.

At the conclusion of the Mass a group picture of the officers of the Mass and the delegates was taken on the steps of the church.

FIRST GENERAL SESSION

TUESDAY, JUNE 26, 1928

The annual meeting was called to order by Rt. Rev. John B. Peterson, D. D., Auxiliary Bishop of Boston, First Vice President General of the Association. Present also were Mt. Rev. Sebastian G. Messmer, D. D., Archbishop of Milwaukee, Rt. Rev. Bernard J. Sheil, D. D., and Rt. Rev. Francis W. Howard, D. D. The spacious Auditorium of St. Ignatius School was filled with delegates. After prayer, the Rt. Rev. Chairman spoke a few words of greeting to the delegates.

The minutes of the last annual meeting at Detroit in 1927, were accepted as printed in the Report. Likewise the printed report of the Treasurer General was accepted.

It was moved that the Chairman be empowered to appoint a Committee on Nominations and a Committee on Resolutions.

Rt. Rev. Msgr. Louis J. Nau then read a letter from Mt. Rev. John T. McNicholas, O. P., D. D., of Cincinnati, stating

that the Holy Father had conferred on Rt. Rev. Francis W. Howard, D. D., the title of Assistant at the Pontifical Throne. He tendered his congratulations and those of the delegates to Bishop Howard.

Bishop Howard responded by expressing his profound thanks to the Holy Father for this mark of confidence. He said he would consider the honor as given not alone to him but to the Association and recalled the names of many who had been zealous and energetic in the work of the Association from its beginning, paying tribute among others to Rt. Rev. Bishop O'Connell, Father Peter C. Yorke and Rev. Timothy Brosnahan, S. J., as also to Rt. Rev. Bishop Shahan and many others still identified with the work of the organization.

The paper read at this meeting was written by Rev. Henry Woods, S. J., of the University of Santa Clara, Santa Clara, Cal., on "Standardization and Its Abuse". It was read by Rev. Edmund Corby. The paper treated the subject effectively from the standpoint of philosophy, showing that standardization may readily be misused for the stifling of school and individual initiative, and for the dissemination of a false philosophy. He traced the individualism of the English schools and universities, and showed their traditions and definite character, explaining also how this same individualism characterized early American schools. This definite individualism, it stated, is likewise upheld by the spirit and letter of the American Constitution. The paper logically developed a definite challenge which showed itself throughout the entire meeting.

Monsignor Moran discussed the leading points of the paper and gave to them a practical and immediate bearing.

Bishop Sheil was called upon, and repeated his words of welcome to the assembled delegates, with the hope that their stay in Chicago would be happy and profitable.

Mt. Rev. Sebastian G. Messmer, D. D., Archbishop of Milwaukee, was asked to speak. In congratulating the Association on its Jubilee, His Grace said that this was not a time to look back but to look forward. He offered one suggestion, that in anything of this nature there is danger of becoming too intel-

lectual and that moral training must never be lost sight of in the work of the Association. This, he stated, is particularly necessary in our schools of higher education.

After prayer, the meeting adjourned.

CLOSING MEETING

THURSDAY, JUNE 28, 1928

The final meeting of the National Catholic Educational Association was convened in St. Ignatius Auditorium on Thursday at 2:30 P. M. Rt. Rev. John B. Peterson, D. D., presided.

Rev. John W. R. Maguire, C. S. V., read the report of the Nominating Committee. As there were no other nominations the motion was made that the Secretary cast one ballot for the officers named by the Committee. The following were declared elected for the year 1928-1929:

President General, Rt. Rev. Thomas J. Shahan, D. D.; Vice Presidents General, Rt. Rev. John B. Peterson, D. D., Very Rev. James A. Burns, C. S. C., Rev. John B. Furay, S. J.; Treasurer General, Rt. Rev. Msgr. Francis T. Moran, D. D.

The Nominating Committee was composed of Rev. John W. R. Maguire, C. S. V., Rev. James W. Huepper, B. A., and Rev. William F. Lawlor, LL. D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. James W. Huepper, B. A., Very Rev. Thomas Plassmann, O. F. M., and Rt. Rev. Msgr. Louis J. Nau, S. T. D.

From the College Department: Rev. John W. R. Maguire, C. S. V., Brother Thomas, F. S. C., and Very Rev. Bernard P. O'Reilly, S. M.

From the Parish School Department: Rev. William F. Lawlor, LL. D., Very Rev. Msgr. Joseph V. S. McClancy and Rev. John R. Hagan, D. D.

The paper of this meeting was entitled "Catholic Ideals in Higher Education", and was read by Mr. Charles Phillips, M. A., Professor of English, University of Notre Dame, Notre Dame,

Ind. It was a serious and scholarly study of ideals. The speaker said that "the stiff curriculum in rigid discipline is the only one which is really inspirational because it gives power." Again "all great leaders have found their education in philosophy and classical studies." "Philosophy and the classics are chosen expressly because they are difficult. They challenge the mind. Greek and Latin must come back into Catholic higher education." "As the purpose of higher education is to make leaders of men we must have minds disciplined in the authority of truth and tradition."

The paper was a fitting conclusion to the Annual Meeting and was a masterpiece in thought and diction.

The Secretary then read the report of the Committee on Resolutions.

RESOLUTIONS

The twenty-fifth annual meeting of the National Catholic Educational Association assembled in Chicago, in celebrating the Silver Jubilee of its inauguration, reaffirms unhesitatingly the original principles and objectives of its founders. Their avowed purpose in establishing this Association was to emphasize before the world the paramount necessity of religious education as the basis of integrity of life, of loyalty to the State, and of service of God, and to promote by every effort within its scope the principles of the Catholic Church and devotion to its Divine Founder. Inasmuch as religion is not divorced from science and knowledge, but closely interwoven with them in the life of man, the object of our founders was to promote by study, by conference, by discussion, the highest standards of educational endeavor in all fields, and, by holding up Catholic ideals, to foster, as far as in them lay, a body of scholars imbued with Catholic truth and saved from the narrowing influences of a science that shuts its eyes to a world above and beyond the material.

The National Catholic Educational Association to-day strives unflinchingly to accomplish these same purposes. While it can regard with satisfaction the marked progress in educational efficiency of its educational institutions and with still greater satisfaction the growth in the appreciation of religious values in its student-body, it still believes that the need of re-emphasizing the enduring principles on which its founders stood is even greater to-day than it was twenty-five years ago. Men true to themselves, to their country and to God cannot be reared in institutions that choose to know nothing of God, and in every institution they must be reared, by those men and women who place God's in-

terests first in every scheme of life. Hence, as we regard the growth of our student-body in every grade of education, we see as a special need of to-day the necessity that our higher institutions equip themselves more and more efficiently to give to the world men of scholarship who will in turn pass on the torch of Catholic learning to the rising generation. Grateful to its founders for sending it forth with so sure a guiding principle, the Association is proud to say that amid the constantly changing purposes in the educational world it remains steadfast in the ideals according to which it was established twenty-five years ago.

The Association begs leave to extend to His Eminence, George Cardinal Mundelein, Archbishop of Chicago, its gratitude for his kind invitation to hold the meeting in this city. It draws a large part of its inspiration from his watchful interest in its labors, and no less from the example he has so richly set before its eyes of lofty educational ideals and their courageous accomplishment.

It also extends its thanks to the Right Reverend Bernard J. Sheil, D. D., Auxiliary Bishop of Chicago, for representing His Eminence at the Mass and the opening session of the Meeting.

The National Catholic Educational Association, while rejoicing at the completion of twenty-five years of life, welcomes the opportunity of expressing its grateful appreciation and reverent love to its Honored Right Reverend President, Bishop Thomas J. Shahan. During the fruitful years of his rectorship of the Catholic University of America he has occupied worthily the most important educational part in Catholic America and has lent the prestige of his office and of his scholarly personality to our Association. The Association in turn pledges its prayers to Almighty God to bless abundantly his future labor for the advancement of education and religion in America.

Thanks are also due to the local Committee on Arrangements, who by their industry helped to make the Meeting successful, to the Jesuit Fathers who placed at the disposal of the Association the precincts of Loyola University, and in general to the clergy and people who exhibited toward all the delegates the generous, whole-hearted hospitality that characterizes this great metropolitan city.

Committee on Resolutions: Rev. Francis M. Connell, S. J., Brother Thomas, F. S. C., Rt. Rev. Msgr. William J. Fitzgerald, S. T. L., Rev. Francis V. Corcoran, C. M., D. D., Rt. Rev. Msgr. Louis J. Nau, S. T. D.

In his concluding address Rt. Rev. Bishop Peterson expressed the hope that the deliberations of the meeting would do much to

further the cause of Catholic education and the good work of the Association, and that the Association, now in its Silver Jubilee Year would prosper and advance toward full fruition in its Golden Jubilee.

After prayer, the meeting adjourned.

EDMUND CORBY, M. A.

Assistant Secretary.

PAPERS OF THE GENERAL MEETINGS

STANDARDIZATION AND ITS ABUSE

REVEREND HENRY WOODS, S. J., UNIVERSITY OF SANTA CLARA,
SANTA CLARA, CAL.

To have followed year by year the meeting of our Association is to know how large a place standardization has had in its discussions. One can neither grudge the time spent nor complain of the prominence granted. The supremacy claimed for standardization in education has made it a vital question.

Standardization is closely connected with order. Generically it brings in order by referring many things to one taken as the expression of attainable perfection. Thus it is natural to the intelligent creature. His every action supposes it. The adjectives and adverbs of his speech imply it. Operations are right or wrong. He performs each more or less perfectly. In all, efficiency and standardization go hand in hand. Man extends his field of activity by perfecting standards.

Standardization is sought, not for itself, but for the end it facilitates. Its efficiency determines its limits. Once the critical point has been passed, standardization becomes an impediment to personal initiative. Its problem is how to blend these two so as to get the best result. The solution must depend on the nature of the things to be standardized, of the means employed, and of the end to be obtained. Let us begin with what modern educators seek to standardize.

Of all God's creatures man alone is of universal adaptability to the world. Every other living being has its natural habitat. Domestic animals, however wide their range, cannot, like man, live and thrive everywhere. His use of creatures is equally uni-

versal. Whatever distributed amongst others is food for life, becomes his sustenance. Their wool and fur and silk and down are his raiment. His intelligence contrives daily more profitable uses of the contents of earth. In the briefest space, one reared in luxury can change to savage life. Another passes after years of toil to wealthy ease as if to the manner born. "For the heaven of heavens is the Lord's: the earth He has given to the children of men."

This singular universality of human capacity must have its correlative in a singular individualism of human initiative, which reduces the standardization of man to a minimum. Whether we consider man's nature or the immense field of his operation, we see that to act humanly is to act freely, to choose from a multitudinous complexity of motives limited only by the actual limits of his intelligence and the actual capacity of things to receive his activity, the proximate reasons of his action. In the irrational creature the specific activity of its nature fixes our attention. In man this specific activity is, as it were, eclipsed by the supreme individualism of the person.

Standardization presupposes in things to be standardized various potentialities which the standardizer by the intelligent employment of means can actuate or not as he wills and to whatever degree he sees fit. These, when actuated, are in a natural harmony, which the standardizer upsets to develop artificially now one potency now another. Learning by experience the limits set by nature to such developments, he establishes permanent standards. Thus in the wild horse is the potentiality of the draught-horse's strength, of the racer's speed, of the action of the carriage-horse, of the charger's mettle and grace. By his art man brings out the standard draught-horse, the standard race-horse, the standard carriage-horse, the standard charger.

Standardization, then, from the point of view of the thing standardized, means sacrifice. In the development of speed much of the horse's natural strength and endurance is lost. The race-horse lasts for a mile, a mile and a half, perhaps for two or three miles at a marvelous pace. To travel at a natural gait twenty or thirty miles a day for a month would be its ruin. The draught-horse retains no trace of equine speed or grace or beauty. So

it is always; and the greater the number and variety of potentialities, the greater the sacrifice. In man the exigency of this law is the strictest. To reach a standard in any line one must withdraw from whatever implies dissipation of energy.

"To shun delights and live laborious days"

is the universal canon of excellence.

Since standardization, though within the limits of nature, does, nevertheless, a certain violence to nature, its supreme norm must be the will of the Creator of all nature. Should one question the lawfulness of its dealings with lower creatures, it will not do to answer: "We do them no wrong, since lacking intelligence, they have no rights." It is true that the irrational creatures can have no rights. But it is equally true that in His creatures the Creator has rights supreme and absolute. By the principle alleged we defend our use of creatures according to the divine concession: "The heaven of heavens is the Lord's: the earth He has given to the children of men." But the concession itself is our sole adequate justification in standardizing the irrational creature. In harmony with universal nature, though doing violence to particular natures, we use irrational creatures to serve our own ends.

With regard to the rational creature the question takes a very different aspect. None is too humble to share in the Creator's gift. It is his because he needs the irrational creature, not only for his temporal wants but also as the means of working out his title to the eternal good. This is a matter purely personal. With the individual must rest the final decision as to how he will use the creature. Laws and their sanctions, governments, social organizations are necessary helps to a right decision because man's nature is social. Nevertheless they are but things of time, ministers only to the heir of eternity.

Wherefore the same Creator who grants the rational creature the fullest useful service of the irrational, allows no such exploiting of man by men, whether individual or organized. Man is social. He engages himself naturally to serve others; and in doing so obliges himself to attain a serviceable standard. He has

his duty to the society of which he is a member, and must fit himself for its performance. But because society is a union of wills, though he must avail himself of social direction, he discharges his obligation of his own initiative. Should he fail, the individual or the society could enforce compliance. This, however, would be abnormal, a transient vindication of violated right, not the normal exercise of constant right. Man has not been given to the State merely to be formed by it and used for its own purpose.

Coming now to the end to be obtained by a legitimate standardization of education, we must not attenuate essential facts to propitiate those who would hold the fate of the rising generation in the hollow of their hands. To do so would be to betray our trust as Christian teachers, to desert those to whose service we are consecrated, to imperil souls Christ died to save. Should those who have assumed control of education prove so averse to the truth in this matter as to reject as inefficient all education based on it or to exact concessions that will rob the truth of its vitality, mutual understanding must become impossible.

The end of education is the end of man's creation. It is so to train the youth as to incline the man to live a life leading to immortal bliss. We do not say that formal religious teaching should meet the pupil at every turn. As in his after life there will be religious exercises and secular pursuits, so in his pupilage, education will be religious and secular. Yet, as revealed religion must underlie all secular activity, the universal rule to determine the right and wrong of things, giving its color to the entire life; so religion must permeate education, its motive and its norm for both teacher and pupil. A system which separates religion and education, confining this to the affairs of time, excluding from it peremptorily the very mention of God, man's beginning and his last end, provides for its own condemnation.

With this clearly understood, it is plain that education so intimately connected with man's last end cannot be a matter merely social, to be controlled by the civil power. It is supremely personal. Though it is a personal interest in which the child depends necessarily on others, it is so sacred in itself as to generate in those others most sacred obligations. So sacred is it that

God Himself indicates those others on whom those sacred obligations rest. To direct the beginnings of education He provides the parent. Because He has raised its end to the supernatural order, making it in a word *salvation*, He has confided the general direction of education to those to whom the word was spoken: "Go, teach all nations." It is not within the competence of the secular power to define for the citizen the education he is to receive. State standardization is a euphemism for State-usurpation.

For if the putting of the child in the way of salvation be a personal work, it connotes in school, college and teacher an individuality which will enable parent and child to find what the individual practical judgment determines to be most conducive to the satisfaction of the personal obligation. Until recent years such individualism was a matter of course. Christendom could not have understood anything else. Religion permeated all education. Ecclesiastical authority watched over it, protected and encouraged it, leaving its formal provision to individual initiative. Even when an ecclesiastic became a founder, he was such in his personal, not in his official, capacity. William of Wykeham, not the Bishop of Winchester, founded Winchester and New College. The mere material of education was everywhere much the same. Methods, traditions, the *genius loci* gave to each school its character, that each impressed on its own. To speak of what we are more familiar with, nothing is more plainly recognizable than the distinction between the Oxford and the Cambridge touch. And this was in perfect accord with Christian society so wonderfully organized and compacted of subordinate associations manifold in their variety. The Oxford man had a brother in every Oxford man who would stand by him in any quarrel touching him as an Oxford man. The Cambridge man was brother to all Cambridge men. So too was it of the great schools. Even to-day Eton, Winchester, Westminster, Shrewsbury, Rugby, Harrow, have their own personality, each giving its own formation. The same is true of the London schools, Charterhouse, St. Paul's, Merchant Taylors, Christ's Hospital. The minor schools, hardly less famous, such as, Manchester, Bedford Grammar, Abingdon had each its own character; and

when to meet the demands of the new age, Marlborough, Clifton, Wellington and their fellows were established, each grew up in its own place an individual complete in itself, distinct from all others, the principle of its own activity, neither seeking favors from universities or associations, nor tolerating discrimination.

And this individualism passed over into our own land. Though John Harvard would fain have named his foundation after his Alma Mater, he could not transplant the spirit of Cambridge to the new world. The name persists by the Charles River. But Harvard is simply Harvard, and could be nothing else. Yale and Princeton, Columbia, Dartmouth, and William and Mary matured in well-marked personality. Individualism characterized Phillips Andover, Phillips Exeter, Roxbury Latin, Boston Latin and all later foundations on similar lines. Attempts to introduce the English public school into the United States have resulted only in new American schools, each with a character all its own. The old common school—the very antithesis of the modern public—expressing the mind of the community administering it, was intensely individualistic; while our Catholic schools and colleges, embodying the methods and traditions of the orders and congregations, vivified by religion diffused through their entire organism—individualism was their very life.

Coming now to the means and methods of standardization, no one can pretend that the old time individualism made for anything but efficiency. Each school or college or university was standardized for efficiency, not by any outside agency destroying individual character, but by the intrinsic methods, traditions, personal history, which formed that character. The expression of the standard of an institution was in its own performance. In this was its success, the guarantee of its endurance. The inefficient school had no support. It was not an element in a vast system, its existence in inefficiency ensued because any competition had become impossible. Fulfilling its purpose it flourished. Failing to do so it was deserted. If things went wrong, tradition was the standard of reformation. There was no blaming of the essential system, no running after new methods, no proclaiming of a new panacea. This was reserved for the standardizers of to-day, who about every decade announce the failure of what they

took up so enthusiastically, and impose upon educators the working out of some fresh theory destined to be abandoned in turn.

It is hard to see how any intelligent being can grant as a principle not to be questioned, that because schools B, C, D, E, differ each in its own method from that of a dominating institution A, they are inefficient and must change what has stood the test of time for methods new and tentative. Saul thought to secure efficiency by standardizing David. Had David consented we should be telling the history of Goliath in another way.

Were the standardizer a logician he would interpose: "Your example betrays you. Your argument is an *ignoratio elenchi*. You assume that we would standardize men by means of education. Our only aim is to standardize education for the good of man." To answer will, in carrying us to the root of the matter, compel the mention of things painful to hear.

To standardize education for man's good, suppose a norm of excellence drawn from his nature, according to which the education elaborated is an evident good. Such a good is either absolute or relative. There is but one good absolute, the final term of man's progressive nature. Education must be a relative good, a means, as we have seen, to the absolute. But we have already shown that education cannot be standardized according to this norm by those who, as a rule, deny its reality, and insist unanimously on its exclusion. One may say that modern standardized education can be used as a means to the supreme good. This may be true. If so, it comes from man's natural tendency to that good, and God's grace enabling him to overcome the obstacles raised by modern education, much as his longing after liberty enables the prisoner to make a pen-knife and a file the instruments of his freedom. But such a use is entirely outside the standardizing intention. This, the condemnation of religious education, the substitution of education purely secular, proves conclusively.

The term of a standardization ignoring the supreme end of man, operating constantly for the extinction of every method making that end its central element, is obvious. It is man oblivious of his personal end, oblivious, therefore, of his personal rights, of his personal duties; of the same personal rights and

duties in every other man; of the obligation of social authority to respect and protect those rights, to facilitate the performance of those duties. What is this but to reform man, to destroy in him as far as possible the image of God, to standardize him according to another standard than that established by the Creator in the creature?

"But citizens must be educated up to the standard of the Republic." Noting that here is an acknowledgment that the standardizer aims at the standardization of man, let us analyze his principle. It seems to mean that to form the American citizen needs a long specialized training. This would imply in our Constitution an unnatural character which every American should reject. Monkeys are by nature gregarious and imitative. With this foundation it is possible to dress and arm them like soldiers and to teach them some military exercises and evolutions. To do so would be to superimpose upon their nature an artificial habit, not without much labor. Not altogether alien from this is the modern notion of educating for citizenship, a corollary perhaps of the popular theory of evolutionary human and social origins. We think better of the American citizen than to make him an *artificial* product. Our Republic is a noble concept because nobly human. Its theory embodies the largest human liberty. The theory actualized meets an intelligent subordination that has never been surpassed. In the new nation conceived in the spirit of liberty, no special discipline was provided. Men went out to it spontaneously because of its harmony with human nature. Hence it has been wisely said that in every well-ordered commonwealth civic instruction is confined to the positive law; and is the more efficacious as it is easier, briefer and complete according to the subject's condition.

For let us consider. Why do men live peacefully and happily obedient to lawful authority? Not, evidently, through fear of punishment. There are some such in every civil society, for whom are provided police, criminal courts, prisons and death. But they are relatively few. Neither is it through any special study of the nature of society, the origin of authority, the source of supreme civil power. The citizen obeys the law spontaneously. The most learned sociologist follows the direction of the traffic

officer without a thought of his science, as readily as his humblest neighbor. The universal reason is man's social nature, whereby he lives intelligently in the society of his fellows with the habitual will to attain the common good as determined by the social intellect and resolved on by the social will. To this add his universal adaptability, which we have already considered, and the adequate reason appears why man lives peaceably and happily in habitual obedience to any mode of legitimate government. Civic virtue, a part of patriotism, is therefore a substantial habit growing out of man's nature, not an acquired habit superadded to nature. Obedience to parents in the family, to the teacher in the school will strengthen it; but no civic instruction could implant it. Because the American Constitution rightly understood is so consonant with nature, those born under it grew up in its spirit; those coming from without were so quickly assimilated as to be hardly distinguishable by any civic note from the native-born. If at times they fell short of the perfect Americanism, it was but an episode in the history of the immigrant population, whence came the American people of to-day. Moreover this must never be forgotten, that whatever civic corruption obtained among the foreign-born, there were always Americans of purest blood to make it possible, to protect it, to profit by it; and there was always the great mass of citizens native and immigrant alike, to reprobate, chastise, and expel it.

"But you cannot deny in the immigrant of to-day a special need of civic instruction." Even so, the immigrant's special need cannot be made the general standard of all American education. The modern civic instruction, therefore, is for the American formed by the traditions of his fathers and the principles of our fundamental Constitution. He it is, not the adventitious alien, who is out of harmony with the new education. As for the alien, his need is not so much of instruction in American principles, as of the extirpation of false social doctrine. One and all must know that between the principles of our government and the theories of the European revolutionist there can be nothing in common. That the fundamental Constitution of the Republic is in danger becomes daily more evident. But the peril is not from the immigrant, but from ourselves. Despising the old education full of

the influences of religion recognized by our forefathers as a necessary foundation of the nation, Americans brought in deliberately from Europe its very antithesis, a system saturated with atheism, pregnant with the worst of all tyrannies, the impersonal State. The standardization of modern education works for the fuller development of that system. Vain then, is the hope of Americanizing by such education those who see it ready to reproduce in the land of liberty conditions from which they fled, or of eradicating from their minds destructive social principles embraced through antagonism to those conditions, when they see the fear of such conditions generating the same principles in Americans themselves, in even the very teachers to whom their Americanization has been entrusted.

That the omnipotent, irresistible State, using the citizen for its own purposes, is the term of public education to-day, no one can fail to see. That the effect of all our standardizing is to rivet the chains, intellectual and moral, of such a slavery, is no less evident. Seeking the standardizers we find men and women acting, apparently, through their own initiative. Whether they perceive the trend of their operations is not to the point. We give them the benefit of every doubt. Nevertheless they have assumed exclusive control of education, not only fixing and multiplying standards, but also intimating disaster as the result of not conforming to their rules. Behind them is the whole organization of state-education, controlled at present rather loosely by each State within its own boundaries, yet tending to become a national function organized down to the last detail as a department of the Federal Government. Should this be brought about standardizing will have its full effect, the loss of liberty of teaching, the elimination of the personal element in school and scholar, a new slavery as surely destructive of the nation "conceived in the spirit of liberty" as that other from which the nation was purified in the blood and flame of civil war.

It will not do to say that in the standardizing of the individual denominational school, is sought only the subordination of private interests to the public welfare. Were this all, it would nevertheless rest on an entirely wrong concept of government. This

is not primarily the subordination of private interests to public welfare, which would lead inevitably to the exaggeration of the omnipotent State and the neglect of personal rights; but the promotion of the common good by the protection, promotion and harmonizing of private rights. As a matter of fact, however, standardizing as it is being practiced works out for all that is worst in the modern world, for libertinism of thought, the breaking up of the family, the extirpation of Christianity, the denial of God. For instance: "The standard college must have a money-endowment." This gives neither a guarantee of efficiency nor a remedy against inefficiency. Its natural effect is the extinction of all colleges of which the endowment is the consecration to God of teachers, both men and women, who, by their traditions, their talents, their long preparation, their methods and their motives, have proved themselves most efficient educators. We would not say that an endowed denominational school is impossible. We do maintain that secularism is the open road to endowment, and that thirst for further endowment has led one endowed denominational institution after another to change to undenominationalism. Again: "In a standard institution the higher chairs must be held by Doctors of Philosophy." In practice the degree will come from some university purely secular. Thus will prevail in all schools a philosophy always reducible, whatever its momentary form, to its evolutionary Hegelian stock. "The standard college must have a working library, in which students may practice research." Such a library can be obtained at brief notice only from our chief publishers, whose catalogues rarely show anything that is not at least rationalistic. Whether the cribbing a bit here, a bit there from such books can be called research, is very doubtful: the result, however, is certain. "The standard college must therefore promote private study and restrict public teaching." Thus the pupil is to be free to absorb error: the teacher who would save him is to be gagged.

These are some of the more notable examples. Others touching the lower schools will occur to you, all tending the same way. There is no sadder demonstration of the gulf between the older school in which without noisy display loyalty to country and its banner flowed as a sacred duty from man's obligation to his

Creator and the modern public school with its tediously unconvincing civic instruction setting before pupils only the impersonal State—than the substitution for daily religious exercise, of the daily salute to the flag, the need of which appeared only when God's place in education had been forgotten.

To sum up, the modern abuse of standardization is: first, unnatural and therefore unphilosophical. Secondly, it wrongs the parent, the child, the individual school. Thirdly, a false ideal of education having been introduced, standardization is used to maintain it. Fourthly, God has been shut out of education; standardization is made to turn the key on Him. Fifthly, it standardizes, not education for the benefit of the citizen, but the citizen for the benefit of the State.

DISCUSSION

RT. REV. MSGR. FRANCIS T. MORAN, D. D.: The philosophy of Father Woods on standardization will not be questioned. The learned educator adequately accounts for the purpose of uniformity and concedes its necessity within certain bounds to promote harmony. In weights and measures it is undoubtedly necessary. But in education there must be allowed a large latitude to meet the individual initiative. Otherwise education will sink to a dead level, and scholars will become automatons doing a set piece of work and unable to venture beyond a particular task. Mass production may be the requirement of industrialism, but after the formulas, as for instance of the four fundamentals of mathematics are fixed, freedom of development should be encouraged in the training of the mind.

It is not surprising that Father Woods takes the position he does. It would be surprising if the member of a great order, one of whose chief purposes is education, with a tradition of several centuries of achievement and the heir to many centuries of tradition, could be definitely led to any other conclusion. The exigencies of the present moment and new conditions may seem to suggest new methods. But an old educational institution of world-wide experience will rightly hesitate before breaking with the past and responding readily to the invitation to reject freedom and to adopt limitation.

The Jesuit Order if so disposed may point with pride to a record in the educational field that has not been surpassed and will not be surpassed for many a day if ever by any body of teachers in the whole world. The libraries are filled with their books. They have produced a multitude of scholars eminent in canon law, exegetics, philosophy, theology, the natural sciences, and in every branch of learning. They have staffed high schools, lyceums, colleges and universities in every country and continent, and their

opinion therefore in educational matters is of the highest value and is worthy of the greatest respect. We must not be carried away by the clamor of the period. Each individual has a tendency to think that the world was created the day he was born. Mankind or a given portion of it, is prone to be deceived by the voices of a prevailing sentiment. How far is this true in the matter of standardization? It is well to inquire carefully before making a definite committal.

The conditions in the development of education in our country have been such as to suggest standardization. The country was new. It is only yesterday that we came out of the little red school house. There was a consuming passion for knowledge amongst the masses increased often by the isolation in which they lived. The form of government, participated in by the people, encouraged a desire on the part of the individual to discuss public questions intelligently and to fit himself for the holding of official position. Opportunity for success in the mercantile and industrial fields was abundant and became more assured when accompanied by adequate mental equipment. As a result, schools of all kinds sprang up all over the land. Each school was practically a law unto itself. It speaks well for the earnestness of the people in their pursuit of learning that they came to the determination that the wheat should be sifted from the chaff, and that the dishonest purveyors of distinctions and degrees, the frauds and charlatans, should be driven out. Things had come to a pretty pass when a fake educator could hang out a shingle on an office and advertise university degrees at ten dollars or one hundred dollars or more, according to the gullibility of the recipient. It would seem high time to standardize. This was one reason but of course there were many other reasons for establishing some kind of uniformity so that a student from one institution could readily find his place in another, either in the same course or in a progressive course of advancement. There can be only general sympathy with the purpose of standardization in these conditions.

Again, for colleges and universities the one main assurance of stability was the investment in buildings and the endowment for maintenance and growth. At least such an institution could not run away over night. Situated as we Catholics are, with a large portion of our capital derived from the devoted efforts of our educators who labor without pay and because of their love for their fellowman and especially our youth, the first effect of a money endowment policy was to cause surprise and disquiet. I remember very well when my neighbors, the Jesuits of Cleveland, communicated in conversation their anxiety about the Hipes law which set up a pecuniary qualification. It seemed to involve a hardship and an attack on voluntary personal contribution in the education of the young. There was no such purpose; and when it was suggested that the requirements of the law would be met by capitalizing the voluntary service, a solution was found that the State as well as the different associations were quite willing to recognize. We should clearly understand that in the discussion

of standardization the good will of our fellow citizens is taken for granted. There is no intention to visit hardship on any honest effort. We can all therefore readily grasp hands on what makes for the good of the cause.

Now what is the good of the cause? Is it standard production or freedom for initiative for the institution and the individual? Undoubtedly the latter. It was on this basis that the old universities came to achieve their special excellences. Salerno had eminence in medicine, Bologna in law. Paris in theology. We have learned something since the ninth and tenth centuries when these universities were established. This is true, but we have not learned to depart from fundamental principles and formulas. With the impulse given by these great universities there came others in rapid development reaching up to the thirteenth and fourteenth centuries: Oxford, Cambridge, Glasgow, Salamanca, Pavia, Padua and many others. Each seemed to have its own specialty; each was working with its own earnestness. There certainly was not standardization in the sense in which we know it. Scholars were held in esteem and exercised the largest influence on their own and succeeding times. Alcuin, Venerable Bede, Peter Lombard, Albertus Magnus, Thomas Aquinas, Bonaventure are names resplendent in light and shedding a lustre over the whole field of learning. One such name is a luminary outshining in brilliancy a whole host of twinkling stars. But the stars also give light and brighten the skies.

With change of times there comes change of methods. In our day industrialism makes its demands, and while this may connote an improvement in living conditions beyond those of the Middle Ages, or at least we need not argue the comparison, it will not be maintained that industrialism should set the standards for education. The mind is above matter; the spirit is more than the body. The smokestack may be the symbol of our prosperity but it should not be the symbol of our education. The Cathedral of an olden day was the shining mirror in which man beheld himself. Here art and religion met. Better by far was it in the development of the race that, let us say, after the time of Gregory VII, 1073, the Cathedral exhibited the hopes and aspirations of mankind than that the era of industrialism should have set in with the smokestack for its chiefest ornament. My plea in brief is: Back to the mind, back to the spirit. Let our universities lead the way and let them stand again for law, medicine, theology. Let the liberal arts be cultivated. If industrialism demands the technical school and manual training, so be it; but let not our whole educational process be based on this material foundation.

I would argue that we should maintain our independence in our educational policy. Surely there should be cooperation and friendship. But we have a heritage in education. We have traditions age-old and we have achievements of renown. We carried the torch through long centuries and our experience is worthy of great consideration. It is incumbent on us to know our own mind and to formulate our own program, and while

looking at the subject from our own standpoint to make an honest endeavor to see it from the other man's standpoint.

American educators see the shortcomings of the present system and show an admirable spirit in the candor and frankness in which they discuss them. It is a sincere conviction that if our Catholic educators who have the responsibility of our Catholic higher education will discuss and study and weigh all the elements of this problem and outline some policy or perhaps formulate some program; and if this program has the cordial approval and united support of the Bishops of the country, the position of Catholic education will command the attention and respect of the educators of the country.

CATHOLIC IDEALS IN HIGHER EDUCATION

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I

The history of education is the history of man's effort to understand life and to master the problems of life.

Man in the beginning was a child of light. He fell. He wandered into devious ways of spiritual and mental darkness. But the light he never quite forgot;—the common nature of many of the earliest folk tales of scattered peoples is proof enough of that; just as the Hebrews, for example, had their lost Eden, the Greeks had their Hyperborea. And so, still cherishing a memory and a hope of light, man struggled on, always searching back for it; and it was that search for the light that made the puzzle of life.

He faced that puzzle, he guessed, he speculated, he surmised, he fumbled and groped. Not how to live was man's problem then, in the unenlightened ages of the pagan world, but how to live happily. Animals live. Man, fallen, might have gone on living as the animals live, if he had been nothing more than an animal himself. Food he would find, and drink, and he could make himself shelter. But this did not satisfy him, because by the very memory of the light that he had lost, he knew that he was something more and something higher than an animal. "The gods," Sophocles wrote in his *Antigone*, twenty-five hundred years ago, "the gods implant reason in men, the highest of all things that we call our own." And that gift of reason made man realize, once more in the words of Sophocles, that "wonders are many, and none is more wonderful than man . . . he masters by his arts the beast . . . he tames the horse of shaggy mane, he puts the yoke upon its neck, he tames the tireless mountain bull. And speech, and wind-swift thought, and all the moods that mould

a state, hath he taught himself ; and how to flee the arrows of the frost when 'tis hard lodging under the clear sky, and the arrows of the rushing rain ; yea, he hath resource for all ; without resource he meets nothing that must come : only against death shall he call for aid in vain”.

So spoke the ancient Greek twenty centuries ago, when man already had been puzzling for thousands of years over the puzzle of life ; for the real puzzle of life is death—how to live so that death shall no longer be a puzzle. Man, facing that problem, could not be happy merely living. He must live happily even in the knowledge of death. Something there was in him that drove him on seeking more than mere existence. Who he was, whence he came, whither he was going, all the whys and wherefores of life, the problem of all these questionings, irked him with the divine discontent of the intelligent being. Always he must know something beyond the thing known. And whatever he learned, whatever deduction he drew from his speculations, he must tell to others. The impulse not only to learn, but to impart, was ineradicably in him. From the beginning of time, or rather from the time of his fall, man has been a student and an educator.

With the coming of the Christian dispensation, with the founding of the Church by Christ, man's situation in the universe was changed. He returned to the light ; the way was shown to him, and he ran to it ;—so speedily, so eagerly and joyously did he run to it that, as history shows us, in the brief span of a few centuries, as contrasted to the long ages of pagan darkness, the whole world of men came into the light. Truth, the desire for which had never died in the heart of man, was revealed to him ; and its revelation confirmed him in all the best speculations, in all the purest beliefs and highest hopes of his long exile of puzzled unenlightenment. And so, learning the truth and rejoicing in it, true to his natural impulse, he sought to share it with others, to instruct his children in it, and his fellow men. Thus Christian Education began. Through time and change, man remains a student and an educator.

But the ages of darkness had put upon man a bondage of freedom, a slavery of liberty, under the enfranchising disenfran-

chisement of which he had become a prey to every illusion of wayward nature. Lost so long to the order of truth and light, his mind, returned to the light, balked at the order of truth. He had been lawless too long under the freedom of denial and doubt to submit easily to the law of absolute truth. He had guessed and speculated too much. As surely as pride had maddened the Archangel Lucifer, so had the forbidden fruit of the tree of knowledge poisoned man, "a little less than the angels". When truth was revealed to him, when the solution of life's puzzle was shown to him, he saw with distracted eyes; when the voice of truth spoke to him, he heard with distracted ears. A thinking creature, he had forgotten the pure art of thinking; the straight had grown into crookedness. He had to begin, then, to learn all over again what once, in the ages of primal light, he had known by the clear grace of intuition; and the lesson was hard, hard. Nevertheless he did begin. He put himself to the school of truth again. But to-day, though he has been at that school for something like two thousand years, he still balks at the lesson. The habits of the guesser, of the speculator, still assert themselves; too often still he speaks in the uncertain accents of the searcher instead of the certain tones of the seeker who has found. He has remained through all, as we have seen, a student and an educator. But, though education became, with the revelation of truth through Christ, a finding and no longer a seeking; though man, from that hour, pondering the problems of life and striving for their mastery, might hear in the voice of faith the voice of answer instead of query, the voice of command instead of question, he still remains, even to-day, in greater part a puzzled child, weak through the heritage of his first fall. The mind of man is still feeble with the old feebleness of darkness. The task of Christian Education is to strengthen that mind, mature it, rebuild it to the stature of its first manhood, by training it to listen to and to understand the voice of authority—of authority in truth and truth in authority.

II

From even so brief a resume as this of the story of man as student and educator, we draw the simple conclusion that, just

as the basic principle of pagan life was doubt and speculation, so the basic principle of Christian life is faith and authority. The basic principle of Christian Education, therefore, may be said to be authority. In a discussion of Catholic ideals in higher education this fact—the fact that authority, asserted and accepted, is the first principle of Christian Education—must never be lost sight of. This is our initial premise. But more than that, the purpose of Christian education must be kept in mind. We set forth the thesis of our discussion, therefore, and define its terms, as follows: First: that the Christian ideal in education is authority in truth and truth in authority, and that this ideal has its source and foundation in the Christian concept of life, a concept based on the revealed truth and the accepted belief that man, a spiritual being conscious of the possession of a soul which he hopes to save, has a right to eternal as well as to temporal happiness. Second: that the purpose of Christian education is the training of men's minds in truth under the authority of truth, so that character and mentality shall be developed equal to the understanding and the mastery of life. This is our thesis: but further to clarify it, we define the term higher education as meaning that education which purposes to train men who shall be leaders of men in Christian life; that is, men who shall not only learn to live Christian lives themselves, but who shall be equipped to show others, by example, precept, and achievement, how to do so—how to live happily, enjoy life, and to save their souls. To live happily and to save our souls are, perforce, synonymous terms, since no man conscious of the existence of his soul can live happily in the knowledge of losing it.

This then, to recapitulate, is the theory and abstract of our discussion: that Christian higher education aims at the training of Christian leaders of men. But man, we have seen, enfeebled in his mind through his fall, through long lack of truth and long separation from light, still brings to the task of his education a mind that is puzzled, undisciplined, darkened, lawless, weakened by the habit of ages of doubt and questioning. The practical problem of the Christian educator, therefore, is this—to take this mind and train it to think clearly, keenly, directly, through the mazes of doubt to the light of truth. How to train men to live in

their minds, to use their minds; how to discipline the mind of man out of disorder into order, out of lawless freedom into the liberty of law, how to break man's mind of the frustrating habits of pagan thought—this is, I repeat, the problem of the Christian educator.

Thus, the problem defined, we move inevitably from abstractions to the concrete; from the question posed to the answer of ways, means, and methods of solving it. And here, for the practical purpose of discussion, and in order to keep to the concrete, we dismiss with simple acceptance of the fact all thought of purely religious teaching. We are not concerned here with the abstract ideal of authority as it relates to the Church as teacher of revealed truth. That, and all that that implies, we take for granted. We are concerned here solely with the ideal of authority as it relates to the professional, the pedagogical, and the institutional, problems of Christian higher education.

III

If the basic principle of Christian Education is authority, then the foundation of method in Christian Education must be discipline; for authority and discipline are one. I do not mean here moral discipline; we accept and dismiss that from discussion as we accept and dismiss the fact of the Church's authority to teach. I mean mental discipline.

We aim, we have said, to train men to think. We can train men to think only through mental discipline. The leader of soldiers, the West Point officer, learns how to command armies only through self-discipline; the "Iron Mother", his alma mater, stamps him with the stamp of rigorous self-mastery before she sends him out to lead and master others. Every muscle of his body, every fibre of his brain, is in control. So in Christian higher education, devoted as it is to the training of Christian leaders for every walk of life, discipline must be the prime prerequisite—mental discipline, the discipline that trains a man's mind to strike straight and instantly to the first principles of any problem; the discipline that trains him to think quickly and surely and to express himself directly and clearly. But how are we to have such discipline as this?

There is but one way. It can be found only in a curriculum that is rigid in its exactions and merciless in its regularity.

When one proposes, in this eclectic age of free-for-all education, a college curriculum that is rigid and merciless, he is in danger of being sharply checked. "What," cries the modern, the so-called "inspirational" educator in alarm—"What? Rigid exaction and merciless regularity? Why, that's the very thing we're trying to get away from, in order to develop initiative and encourage self-expression and the creative impulse." This "inspirational" educator of ours, however, is needlessly alarmed; he speaks, in fact, in the very accent of that proud guesser who was his intellectual progenitor when Moses went up the mountain; the accent which still questions the Tablets of Sinai: He has not learned to think; he knows only how to query, and he doesn't know that a curriculum that educates through stiff mental discipline, that trains the mind through merciless regularity and unbending exaction is, as a matter of fact, the only really inspirational curriculum that can be invented; the only curriculum that really develops initiative—because it develops power; the only curriculum that really encourages the creative—because it fructifies the mind with the self-consciousness of its divine origin. To what will the initiative of the flabby, untrained mind lead?—the mind that blunders and stumbles, refusing the test of fire which self-discipline puts upon it? It will lead only to confusion worse confounded. Or what can be expressed by that self-expression which incoherently expresses only the inarticulate? How can the creative impulse, in arts and letters for example, operate, if it remain, through laxity, sterilized or abortive? Will such products from the schools as this lead men and save the world? The vaporings of a vacant mind were better, because they would be known for what they are. To educate is not to release the flood, but to cut such a channel in the rock, so deep and straight, that the power of titans shall be in the stored-up rushing waters. In the one case, only destruction and devastation result from the unharnessed tides; in the other, with flume and dynamo, power plants are built and the world is electrified and lighted.

A curriculum, then, of rigid exactions and of merciless regu-

larity—this is the sole and only source of that mental discipline which is connoted in the ideal of Christian higher education; which we must have in our Catholic colleges and universities if they are to educate and elevate; if, indeed, they are to fulfill their purpose of being. But how shall such a curriculum be planned? Where shall we find a model for it in this day of multiple college programs and ever multiplying and diversifying innovations?

The secular educator of our time may well stand frustrate asking this question in the face of the confusions which modern education presents. Too often he knows nothing else but these confusions which, since the break-up of the "Reformation" three hundred years ago, have gone on increasing and disintegrating. But the Catholic educator need not be confused. He has a tradition and a heritage to turn to, and to draw upon, which opens a clear path before him. He need only look back to look forward; he need turn only a few pages of the history of education to find his way. Let him but ask himself where the greatest minds of the Christian era received their training and he will know where he too may find what they found—power, strength, force, the gift of leadership, the satisfaction and happiness of a rich intellectual life. Where or how were they trained? Where did Augustine, Dante and Petrarch, where did Bacon and Copernicus, where did Shakespeare, Spenser, Milton, Pope, Dryden, Ruskin, Browning, Coleridge, Wordsworth, Tennyson, Burke, Newman—where did these and their hosts of peers find themselves and discover and harness their powers? How, in short, have all the greatest minds of history been educated? The answer is simple. In philosophical and classical studies.

IV

Catholic education may be said to have had its formal beginnings in the schools established by Charlemagne. One need only read the *Capitulary of 787* to understand this. There, in fact, in that document of over a thousand years ago, the ideal of Catholic education is set forth as well as it ever may be: "Let there, therefore, be chosen for this work men who are both able and willing to learn, and also desirous of instructing others . . . that you may be what it behooves the soldiers of the Church to

be—religious in heart, learned in discourse, pure in act, eloquent in speech.” This was Charlemagne’s ideal, as it is ours; and from the day that he laid down his program for the training of men in higher education, not only has the ideal been the same, but the methods of achieving it have been the same—rigorous mental discipline imposed by the careful, exacting study of the great thoughts of great men. The study of the classics, as well as the study of scholastic philosophy, must be the foundation of Christian higher education if it is not to be exposed to the danger of breaking up into the thousand and one futile innovations and divergencies which now so gravely threaten our whole system of American higher education. And scholastic philosophy must be taught, and the classics must be studied, not alone for the riches of thought and expression which they open up to us, but primarily, so far as mental discipline is concerned, primarily and solely because they are difficult; because they challenge the mind, grapple with it, and bring out all its latent powers of logic and reasoning. And not only this, but the classics in their original tongues. The classical languages must be restored and the study of scholastic philosophy must be re-emphasized. Greek and Latin must come back and Thomas Aquinas must rule.

To anyone acquainted with the history of education and with its trend at the present time—and likewise to anyone acquainted with the problems of the modern classroom, the lecture hall, and the laboratories of our twentieth century universities—this statement is too obvious to require emphasis;—the statement, I mean, that if Catholic higher education is to succeed in achieving its purpose, it must remodel itself on the rigorous systems of an older time. Nevertheless, not all our critics are acquainted either with the history or trend of education or the inner workings of our institutions of learning; and many are those critics who will rise up to object to the “mediaevalism” which is connoted by such a curriculum as I here speak of. “How”, these critics ask, “how are Catholic colleges and universities to compete with the secular, if they go in for this sort of ancient regimen? We too must be modern.”

Yes; we must be modern; we must keep pace with the times and

abreast of the age. All this I grant. But when I grant this, I ask further, why must we be modern? There can be but one reason—in order that we may take our place in modern life; in order that we may be an integral part in the world's being, makers of life, contributors to the sum total of life; and more than that, in order that we may lead in modern life, be leaders of men and showers of the way of life. But can we do this and be this if we submit ourselves to the heterogeneous level of the guessers and speculators of life, whose puzzled minds are still enfeebled with the self-frustrating habits of the Cromagnon age?—who swarm over the campuses of the earth like a multitudinous race of mixed metaphors, as pontifical as Mrs. Malaprop, and just about as exact in expression as that garrulous lady whenever they pronounce upon the problems of existence? Can we lead men to an understanding of life, or help them to a mastery of its problems, if we go on weakening our minds and scattering our energies through the ever-increasing speculations and diversities of so-called modern education? No; we cannot. We never can.

For one thing, this idea of competition in education is ridiculous. There should be only one competition in education, the competition of minds trained, schooled, drilled, and "pointed" (as we say in football) to see which shall be the keenest, the quickest, the surest, the soundest, and the most logical and the most fruitful, in the field of reason and in the domain of the creative arts. So far as higher education is concerned, competition in education as it is now known is the bane and curse of our Catholic colleges, this playing the sedulous ape to the State-endowed secular institution. Buildings, enrollment, size, numbers, diversity of courses—what have all these come to mean? They mean nothing but the complete commercialization of education; they make for nothing but a marketing of prestige, an advertisement of physical equipment, a ballyhooing of "attractions", as in a sideshow. The degradation to which the Bachelor's, and even the Master's degree, has fallen, is witness enough of this fact.

What do these degrees signify to-day, in ninety out of a hundred cases? They signify just this—the tragic fact that there is no longer a higher education in this land; or at best, that it is

fast disappearing and will soon be a forgotten thing. The label A. B. on a bottle of near beer does not make it Anheuser Busch; the A. B. label that we put on hundreds of our college graduates to-day does not make them Bachelors of Arts and leaders of men. Remember our definition of Catholic higher education—that education which purposes to train Christian leaders of men, Christian leaders of thought. But there can be no leaders without training in leadership—without that training of the mind which makes it forceful, firm, strong, logical, alert, quick, supple, swift, powerful and conscious of its power. How can there be Christian leaders of science in America if Catholic higher education produces no minds schooled in the disciplines and exactions of clear, sharp, scientific thinking? How can there be Christian leaders of letters if Catholic higher education sends forth no more men founded and grounded in the arts of thought and expression?

Can we have another Newman? Read the story of Newman's schooling, then say how we are to produce a leader like him. Turn to the letter he wrote to his mother in 1818 (quoted in Wilfrid Ward's *Life*, Vol. 1, p. 33), a letter written as he was beginning his studies at Trinity College, Oxford; and see for yourselves what that youth of seventeen was engaged upon: "They made me first do some verses; then Latin theme; then chorus of Euripides; then an English theme; then some Plato; then some Xenophon; then some Livy." This was his entrance test. But it was under this kind of test that that mind was trained which, in due time, in his great work *The Idea of a University*, was to make us understand the fact that higher education means education from which there comes "an enlargement and enlightenment" which consists "not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those ideas, which are rushing in upon it." It is this "action", the action of a living and a lively mind, which higher education must give rise to; "the action", as Newman calls it, "of a formative power, reducing to order and meaning the matter of our acquirements." This is what the Catholic higher educator must strive for, this "enlargement of the mind" which is, as New-

man so clearly tells us, "the power of doing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values and determining their mutual dependence." Only mental discipline, the discipline of exacting study, of a rigorous curriculum, will produce this absolute desideratum of higher education—the trained, the enlarged, the enlightened mind.

But, to return to the details of curriculum: if the evidence of Newman's schooling be not sufficient, read William Trollope on the classic training which Coleridge underwent while he was preparing for Cambridge, and then compare his study schedule with that of any school or that of any student within your knowledge. Here is an outline of Coleridge's weekly routine, as quoted by Prof. Lane Cooper of Cornell in his book *Two Views of Education* (p. 32-33):

Monday morning: Homer or Tragic Chorus by heart; Greek Tragedy.—Monday afternoon: Hebrew Psalter; Horace or Juvenal.—Written exercise for Monday: English and Latin theme, in alternate weeks.

Tuesday morning: Xenophon at sight; Homer.—Tuesday afternoon: Mathematical scholium.—Exercise for Tuesday: Huntingford's *Greek Exercises*.

Wednesday morning: Cicero's orations at sight; Livy or Cicero.—Wednesday afternoon: English speaking; Tacitus.—Exercise for Wednesday: Greek translation.

Thursday morning: Virgil by heart; Demosthenes.—Thursday afternoon: Mathematical scholium.—Exercise for Thursday: Greek verses, and translations from English into Latin.

Friday morning: Horace or Juvenal by heart; Greek Tragedy or Aristophanes.—Friday afternoon: Hebrew; Latin speaking.—Exercise for Friday: Latin translation.

Saturday morning: Seale's *Metres*; Repetition.—Exercise for Saturday: Latin and English verses alternately, with an abstract.

This is what higher education in the Old World meant, in the days when it was producing its Coleridges and its Newmans. Nor was it, primarily, that these men, and men like them, were made familiar during their school days with Ovid and Virgil, with Homer and the Greek tragedians and the orations of

Demosthenes and Cicero. No. It is what happened to their minds while they were making these classic acquaintanceships that counts; it is what happened to their minds from the moment they parsed their first Latin verb or scanned their first Greek verse—that is what counts. Their minds were put under discipline; the rod of the authority of rigorous exaction was laid upon their young heads—and laid hard. Our present system makes for flabby minds, for superficial thinking. We do not train and develop our mental biceps. We shy clear of the merciless discipline of memorizing. We take our classics, if we take them at all, in the diluted form of translations. The classic languages are forgotten; they are almost gone! And with them has gone all the iron flexibility of the trained mind.

Now, I ask you to compare such study routines as these to the hop-skip-and-jump programs of our modern American system, and decide for yourselves which is the better calculated to produce trained minds for the advancement of the world's welfare and happiness. Our American systems are all short-cuts, or so at least we call them. But in effect they are neither short-cuts nor long-cuts. They get us nowhere. They take us around in a maze, they make a circle that is truly vicious, and they often leave us worse off than no education at all. Instead of putting the minds of our youth to the discipline of rigorous exacting training, we clutter up our college and university schedules with "vocational" programs, courses in salesmanship, business management, and all that sort of thing, forgetting that salesmen and business managers, no matter what college degrees they be labeled with, can never be anything but Babbits of the most superficial sort, unless we give them trained minds with which to attack the specific problems of their calling; and forgetting, likewise, that all the technique of business, to which they now devote four years of study, could be mastered in a few hours, did we but give them disciplined minds with which to master them. The graduates of a properly conducted school of higher education, equipped with that "enlarged mind" of which Newman speaks, that mind made capable of "energetic and simultaneous action upon and towards and among those ideas which are rushing in

upon it", that mind which has the "formative power" of "reducing to order" the knowledge it acquires—such a graduate, equipped with such a mind, could challenge and outstrip any competitor from any school of Babbitty in the land.

I am not discounting genius. Newman was a genius, an intellectual giant. Coleridge was a genius. God will provide the world with luminaries like these according to His divine will and the needs of the race, higher education or none at all. I am not saying that higher education, planned, programmed, and conducted, as the education of these men was, will produce an annual galaxy of intellectual suns. No; but I do say that higher education worked out according to its true aim and along the lines of its best traditions, will not only discover genius and develop it, but will go far toward giving to the world a body of men who shall be the leaders of thought and action that the world needs, no matter in what walk of life they may engage, professional, artistic, commercial, or what you will. As Wyndham Lewis says in his book *Time and Western Man* (preface, XI-XII), what education to-day must aim to do, and what Christian higher education absolutely is obliged to do, in this age of haste, hurry, and superficiality, is "to assist in the breeding of a race of transformed 'hurried men' . . . who [shall] handle ideas as expertly as any other people, and whom, in consequence it is less difficult to fool with transparently shoddy doctrines." And again, as Wyndham Lewis says, "we want a new learned minority as sharp as razors, as fond of discourse as a Greek, familiar enough with the abstract to handle the concrete. In short, we want a new race of philosophers *instead* of 'hurried men', speed cranks, simpletons or robots."

All this is not to discount, either, the value of such so-called "practical" education as that given in schools of commerce, business management, and the like. These have their place; in this commercial age they have their inevitable place. But they are not parts of higher education; they should be kept separate and relegated to their proper, their secondary place. Nor are they any more "practical" than are those schools which train men through rigid philosophical and classical studies to be clear-thinking, keen-

witted leaders of their fellows. I make no plea against schools of commerce and the like as such; but I do make plea against the invasion of the field of higher education by elements which have no place there, and which are there solely because of the mistaken notion, that is growing steadily among Catholic educators, that, to succeed in higher education, we must compete with a certain kind of secular institution which has forgotten, if it ever knew, what higher education is. When we compete in that field, let us mark the ground clearly and take our stand within its boundaries. All that is well and good. But when we engage ourselves in the field of higher education, let us stand in our rightful place and hold to the ground that is ours by heritage of a thousand years.

If we do this: if we keep ourselves forever sharply reminded of what higher education really is, of its purpose and its Catholic ideal—to train leaders of men, men schooled in the art of keen thinking, clear expression, vigorous action;—if we do this, then we will be not only true to the heritage of our great tradition of truth and authority, but we will become rich contributors to modern life; and the world that we live in, even that world of secular education against which we so mistakenly believe we must compete, but which, in fact, we should lead and teach—then the world will honor us and come to us, as man has always come, eagerly and joyously, when the light has gleamed over his wayward mind and the voice of truth in authority and authority in truth has spoken to his willing but distracted ear.

V

Catholic higher education has an ideal, a Christian, age-old, time-tried, weighed and measured, proved and weathered ideal—the ideal of disciplined service to humanity through the training of men's minds that they may serve God and the human race. Catholic higher education has back of it the authority of truth, of tradition, and of fruitful results, to recommend it to the world. But Catholic higher education in its entirety, at its richest and fullest, is as yet, among us in America, an unrealized dream. That dream, and all that it means to the truth-hungry world around us, can never be realized, can never come true, until Catholic educators

open their eyes to the fact that education does not mean, primarily, the imparting and acquiring of diverse knowledge or classified information; but that it means mind training under strict mental discipline, and nothing else. Catholic higher education will never become a reality until Catholic educators open their eyes to the treasures they possess in their tradition, in their opportunity, in their latent powers to teach the world how, with clear, unpuzzled mind, to live happily, to understand life and to master its problems.

DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS

PROCEEDINGS

FIRST SESSION

CHICAGO, ILL., TUESDAY, JUNE 26, 1928, 2:00 P. M.

The meetings of the Department of Colleges and Secondary Schools were held in Dumbach Hall, Loyola University. The first session was opened on Tuesday, June 26, at 2:00 P. M., Rev. J. W. R. Maguire, C. S. V., presiding. The opening prayer was offered by Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, who on special invitation had been escorted to the session by Very Rev. Bernard P. O'Reilly, S. M., Rev. Miles J. O'Mailia, S. J., and Rev. James A. W. Reeves, Ph. D.

Immediately after the opening prayer, the President, Rev. J. W. R. Maguire, called attention to the fact that the session marked the twenty-fifth anniversary of the National Catholic Educational Association, and noted that the success of the organization and its enlargement were largely due to the untiring efforts and constant attention of the Secretary General, Right Reverend Bishop Francis W. Howard. To signalize the event in an appropriate manner, a committee had been appointed by the Executive Committee of the Department of Colleges and Secondary Schools to secure for the Right Reverend Secretary General distinctive honors testifying sincere appreciation of the services that he had rendered in making the organization one of efficiency and importance. Through the efforts of the Chairman, Rev. J. W. R. Maguire, C. S. V., in conjunction with the Metropolitan of Cincinnati, Mt. Rev. John T. McNicholas, O. P., D. D., the Holy See marked the occasion by conferring upon Bishop Howard the title of Assistant at the Papal Throne. The colleges associated with the

Department responded generously to an appeal for a purse to commemorate in a material way the signal services of the Right Reverend Secretary General by offering three thousand, two hundred dollars to mark twenty-five years of unselfish devotion to a cause that was first characterized by humble beginnings and culminated in the distinction that the Association now enjoys.

Bishop Howard responded felicitously with deep appreciation of the work that the Department had done in his behalf, renewing his determination to continue the work that he had so ably fostered and encouraged in order to participate in its ultimate triumphs.

The President appointed the following Committees: On Nominations, Brother Thomas, F. S. C., Rev. James A. W. Reeves, Ph. D., Rev. Daniel J. McHugh, C. M., M. S., Rev. Daniel M. Galliher, O. P., Rev. Joseph Reiner, S. J. On Resolutions, Very Rev. Bernard P. O'Reilly, S. M., Rev. Albert C. Fox, S. J., Rev. Edward J. Harrison, C. M., Brother Philip, F. S. C., Sister Aloysia, O. S. F.

The President of the Department, Rev. J. W. R. Maguire, C. S. V., delivered the opening address pointing out the problems of momentous importance to be discussed during the subsequent sessions.

The report of the Commission on Standardization was read by the Secretary thereof, Rev. Daniel M. O'Connell, S. J. On motion the report was accepted with the proviso that a committee be appointed by the chair to study the meaning of "equivalent" in so far as it applies to a head of department in an accredited institution not in actual possession of the Ph. D. degree.

SECOND SESSION

WEDNESDAY, JUNE 27, 1928, 9:30 A. M.

The second session was opened with the usual prayer, after which Rev. Alphonse M. Schwitalla, S. J., of St. Louis University, St. Louis, Mo., read the report of the Committee on Graduate Studies. The report carried with it the following motions:

1—That this Committee be instructed to continue its study and that it report progress at the meeting of the Association in 1929.

2—That the tables presented be printed in the Proceedings as an appendix to the report read, but that the Committee be empowered to embody such emendations and additions as may be available by the various schools by September 1st of this year.

3—That the Committee be requested by this Department to keep its statistics up-to-date each year during the life of the Committee, and that these statistics be made available to the members at each annual meeting.

The motions were carried.

An amendment to the above motion had for its purport that the report of the committee be published as a special bulletin. It was carried without a dissenting vote.

The report of the Committee on Philosophy Studies was presented by Rev. Joseph Reiner, S. J., of Loyola University, Chicago, Ill. The report met with the approbation of the assembly, and it was voted that it be incorporated in the Proceedings.

Before adjournment, the President proposed that the assembly take under private consideration the advisability of directing a Committee to study and report upon the standardization of junior colleges.

THIRD SESSION

WEDNESDAY, JUNE 27, 1928, 2:30 P. M.

Two papers were presented during the third session: "Status of the Lay Professor in the Catholic College", by Rev. John F. McCormick, S. J., of Marquette University, Milwaukee, Wis.; and "European Education and the American College", by Rev. William F. Cunningham, C. S. C., Ph. D., Dean of Studies, The College of St. Thomas, St. Paul, Minn. Both papers elicited spontaneous discussion: the former, through Rev. James A. W. Reeves, Ph. D., Dr. Nicholas Mosely, Rev. Albert C. Fox, S. J., and Dr. George Derry; the latter, by Rev. P. A. Schorsch, C. M., Ph. D., of De Paul University, Chicago, Ill.

FOURTH SESSION

THURSDAY, JUNE 28, 1928, 9:30 A. M.

The session was given over to the presentation of two papers. The first, "Tendencies in Higher Education" was read by Rev. Maurice S. Sheehy, A. M., of the Catholic University of America, Washington, D. C. The discussion was led by Brother F. J. O'Reilly, S. M., Ph. D., University of Dayton, Dayton, Ohio.

The second paper, "The Function of Religion in Character Formation" was presented by Sister Mary Ruth, Ph. D., of Rosary College, River Forest, Ill. The discussion was led by Sister Teresa Marie, Nazareth College, Rochester, N. Y.

The former paper elicited consideration that brought forth the following resolution: Resolved, that the Chair be empowered to appoint a committee to make a study of what is being done in personnel work by the members of this Department. The motion was carried.

At 10:45 a. m., the members of the various sections convened for the business meeting of the Department of Colleges and Secondary Schools.

The first item of business had for its object the consideration of affiliation with other associations. The deliberations brought forth the resolution that the Chair be empowered to appoint a committee to deal with the matter and report at the next meeting.

A motion offered by Rev. Albert C. Fox, S. J., and unanimously carried had for its object the securing of a stenographer to report the proceedings of all sessions.

A motion having for its object the standardization of high schools was voted to be laid on the table.

The Committee on Resolutions presented the following report through the Chairman, Very Rev. Bernard P. O'Reilly, S. M.:

RESOLUTIONS

The Department of Colleges and Secondary Schools of the National Catholic Educational Association extends to His Eminence, George Cardinal Mundelein, Archbishop of Chicago, its sincere and grateful appreciation of his marked interest in Catholic higher education.

On this occasion, which marks the twenty-fifth anniversary of the foundation of this organization, we wish to thank wholeheartedly the Right Rev. Francis W. Howard, Bishop of Covington, whose increasing efforts and kindly encouragement are written large in the records of achievement of this body.

Our thanks are manifestly due to Right Rev. Bernard J. Sheil, D. D., for the cordial welcome he vouchsafed us in the name of His Eminence; to the President and officers of Loyola University who placed their splendid institution entirely at our disposal, and to the various committees of the clergy and the laity whose thoughtful and generous hospitality have marked this Meeting one of the most memorable in the history of the Association.

We urge that Catholics prepare themselves for careers in the field of scholarship, research and teaching, and that for the purpose of their training they attend Catholic graduate schools competent in the particular fields of their lifework.

We congratulate those graduate schools whose work is already outstanding and urge them to strive untiringly for even greater eminence than they have yet attained.

We note with great satisfaction the success of the sodality schools held in various parts of the country for the purpose of developing the spiritual life and the lay apostolate among the students of our high schools and colleges. We welcome cordially the Catholic Student Leadership Convention, which will be held in St. Louis, August 17-19, and recommend active interest and whole-hearted support of this excellent work to all members of the National Catholic Educational Association.

The resolutions were unanimously adopted as read.

The report of the Committee on Nominations was presented by the Chairman, Brother Thomas, F. S. C., as follows:

President, Rev. John W. R. Maguire, C. S. V., Bourbonnais, Ill.; Vice President, Rev. Miles J. O'Mailia, S. J., New York, N. Y.; Secretary, Brother Jasper, F. S. C., New York, N. Y.

Members of the General Executive Board: Brother Thomas, F. S. C., New York, N. Y.; Very Rev. Bernard P. O'Reilly, S. M., Dayton, Ohio.

Members of the Department Executive Committee: Very Rev. William P. McNally, S. T. L., Ph. D., Philadelphia, Pa.; Rev. Paul J. Foik, C. S. C., Ph. D., Austin, Tex.; Rev. Francis M. Connell, S. J., New York, N. Y., Rev. Charles F. Carroll, S. J.,

San Francisco, Cal.; Brother Benjamin, C. F. X., Baltimore, Md.; Brother Albert L. Hollinger, S. M., San Antonio, Tex.; Brother Edward, F. S. C., New York, N. Y.; Rev. Albert C. Fox, S. J., LL. D., M. A., Cleveland, Ohio; Rev. Felix M. Kirsch, O. M. Cap., Washington, D. C.; Mr. Eugene S. Borroughs, A. B., Emmitsburg, Md.; Very Rev. M. A. Hehir, C. S. Sp., LL. D., Pittsburgh, Pa.; Rev. Joseph E. Grady, M. A., Rochester, N. Y.; Rev. Francis V. Corcoran, C. M., D. D., Ph. D., Webster Groves, Mo.; Mother M. Ignatius, A. M., New Rochelle, N. Y.; Sister Agnes Clare, St. Mary-of-the-Woods, Ind.; Sister M. Aloysius, Winona, Minn.; Mr. Edward A. Fitzpatrick, Ph. D., Milwaukee, Wis.; Rev. James A. W. Reeves, Ph. D., Greensburg, Pa., Rev. D. J. McHugh, C. M., M. S., Chicago, Ill.; Rev. Daniel M. Galliher, O. P., Providence, R. I.; Mother M. Augustina, M. S., Convent Station, N. J.

Commission on Standardization: Chairman, Brother Thomas, F. S. C., New York, N. Y.; Secretary, Rev. Daniel M. O'Connell, S. J., Cincinnati, Ohio.

The Secretary was instructed to cast one ballot for these nominees who were declared the officers for the ensuing year.

On consideration of the proposed change in the date of the annual meeting, it was moved that the Right Reverend Secretary General be requested to make no change until careful study be made.

The Department then adjourned.

BROTHER JASPER, F. S. C.,
Secretary.

REPORT OF COMMISSION ON STANDARDIZATION

I have made a detailed statistical analysis of the reports received from the 74 colleges on the accredited list. Considerable difficulty has been experienced in making this report due mainly to failure of registrars to fill out the questionnaire properly. Serious discrepancies have been found, for example, in reporting the number of students and the sizes of classes. Under these circumstances it has been quite impossible to make the appended detailed study absolutely accurate.

In order that you may more easily follow the report I have had the statistical analysis printed and copies have been distributed to each one of you. In the first eleven columns to the right I have made an analysis of the numbers of the student bodies, the sizes of the four classes, the number of hours required for graduation and the requirements for entrance. The column "Total Registration" includes all students registered in both undergraduate and professional schools. The total number of these students amounts to 74,544, while the number with 15 units entrance requirements and working for an undergraduate degree amounts to 31,708. Following are the totals of such students registered in the various classes:

Freshmen	10,398
Sophomores	7,962
Juniors	5,289
Seniors	4,186

This reveals the fact that the Freshmen constitute 37.4% of the total student body, the Sophomores 28.6%, the Juniors 19%, the Seniors 15.1%, and the special students constitute approximately 0.8%. These figures compared with those of other Associations show no very marked discrepancy. The North Central Association reports that the ratio of Freshmen to total registration is "uniformly high, often from 1/3 to 1/2". The number of

Juniors and Seniors together constitute 34.1% of the entire student enrollment in the standard colleges of this Association, and the North Central Association reports that "the number of Juniors and Seniors in proportion to total enrollment is uniformly low, rarely exceeding 30% of the entire student enrollment and running as low at 12%." The special students, that is, those who have not fulfilled entrance conditions and are not candidates for degrees number 232 or 0.8% of the total. Thirty-four colleges report no special students. Nine colleges report ten or more special students. It would seem highly desirable that the number of such students be reduced and that the general proportion of the Juniors and Seniors in the student body should be increased.

Hours for graduation vary all the way from 120 to 149:

- 11 colleges require 120 hours
- 1 college requires 124 hours
- 2 colleges require 126 hours
- 31 colleges require 128 hours
- 1 college requires 129 hours
- 2 colleges require 130 hours
- 7 colleges require 132 hours
- 1 college requires 134 hours
- 1 college requires 135 hours
- 12 colleges require 136 hours
- 1 college requires 140 hours
- 1 college requires 142 hours
- 2 colleges require 144 hours
- 1 college requires 149 hours

From this it would appear that 128 hours constitute the average requirement for graduation.

The colleges of this Association require either 15 or 16 units for entrance.

- 58 colleges require 15 units
- 1 college requires 15½ units
- 16 colleges require 16 units

There is less uniformity regarding admittance of conditioned students. Thirty colleges will not admit conditioned or special

students, while 1 college admits with 3 conditions, 1 with 2½, 14 with 2, 1 with 1½, and 25 with 1. It seems to be the uniform practice that entrance conditions be satisfied before the end of the Freshman year.

In other columns I have made a statistical analysis of the faculty, and their training, of laboratory and library equipment, etc. The total number of professors and instructors reported by the 74 colleges is 2,183, or an average of 29 to a college. Of this total number 463 or 14.6% have the Ph. D. degree.

Of the total faculty, 1,175 or 38.6% are reported as possessing Master's Degrees, 1252 or 41.3% have the Bachelor's Degree, and 105 or 3.3% are reported without Bachelor's Degrees.

The number of full time faculty members teaching both college and academy classes is 26 or .8%.

In conclusion I wish to thank all who participated in making this report possible.

My own thanks and the thanks of the Commission and the Association are due to the following who kindly inspected colleges at my request:

1) Rev. James H. Griffin, O. S. A., Villanova, Pa., for Rosemont College, Rosemont, Pa.

2) Sister Mary Aloysius, Winona, Minn., for College of St. Scholastica, Duluth, Minn.

3) Bro. Thomas, F. S. C., New York, for St. Francis College, Brooklyn, N. Y.

4) Rev. Francis M. Connell, S. J., New York, for Villa Maria College, Immaculata, Pa.

5) Bro. B. Edward, F. S. C., Oakland, Cal., for College of the Holy Names, Oakland, Cal.

6) Rev. Charles F. Carroll S. J., San Francisco, Cal., for St. Ignatius College, San Francisco, Cal.

7) Rev. Daniel M. Galliher, O. P., Providence, R. I., for Albertus Magnus College, New Haven, Conn.

8) Rev. Benedict J. Rodman, S. J., St. Mary's, Kans., for Marymount College, Salina, Kans.

9) Rev. Thomas M. Knapp, S. J., St. Louis, Mo., for Maryville College of the Sacred Heart, St. Louis Mo.

SCHEDULE I — (Continued)

Recognized Code Approved by	Number and Name of Institution	Total Registration*	No. Students Working for College Degree
D.Y.P.	11—University of Dayton.	586	139
N.D.Y.	12—De Paul University, Chicago, Ill.	5663	8032
D.	13—University of Detroit.	2843	402
A.V.F.D.	14—Dominican College, San Rafael, Cal.	462	180
D.O.Y.	15—Duquesne University, Pittsburgh, Pa.	9362	937
F.D.	16—St. Edward's University, Austin, Tex.	255	59
X.A.M.D.Y.P.	17—St. Elizabeth's College, Convent Station, N. J.	302	902
D.Y.	18—Emanuel College, Boston, Mass.	275	275
A.M.O.Y.	19—Fordham University, New York, N. Y.	7585	1343
O.D.	20—St. Francis College, Loretto, Pa.	250	190
A.M.F.Y.L.	21—Georgetown University, Washington, D. C.	2575	1036
M.D.P.Y.	22—Georgian Court College, Lakewood, N. J.	135	135
W.D.Y.	23—Gonzaga University, Spokane, Wash.	677	251
M.D.Y.K.	24—Holy Cross College, Worcester, Mass.	1040	1086
A.O.S.X.D.	25—Incarnate Word College, San Antonio, Tex.	611	335
M.K.D.	26—St. John's College, Brooklyn, N. Y.	5057	1037
D.	27—St. John's University, Collegeville, Minn.	494	206
D.	28—St. John's College, Toledo, Ohio.	687	176
N.D.Y.	29—John Carroll University, Cleveland, Ohio.	730	305
D.Y.	30—St. Joseph's College, Brooklyn, N. Y.	264	264
M.D.	31—St. Joseph's College, Emmitsburg, Md.	265	160
O.V.M.	32—St. Joseph's College, Philadelphia, Pa.	211	211
F.S.X.D.	33—Our Lady of the Lake College, San Antonio, Tex.	389	280
N.D.F.	34—Loretto Heights College, Denver, Colo.	226	116
N.D.I.	35—St. Louis University, St. Louis, Mo.	3094	851

M.D.Y.	228	36—Loyola College, Baltimore, Md.	228
N.D.Y.	5296	37—Loyola University, Chicago, Ill.	5296
D.	931	38—Loyola University, New Orleans, La.	931
O.M.Y.D.	870	39—Manhattan College, New York, N. Y.	870
N.	4231	40—Marquette University, Milwaukee, Wis.	4231
D.	448	41—St. Mary's College, St. Mary's, Kans.	448
N.X.D.	421	42—St. Mary's College, Notre Dame, Ind.	421
O.F.	490	43—St. Mary's College, Oakland, Cal.	490
N.O.D.	155	44—St. Mary's College, Prairie du Chien, Wis.	155
O.D.	140	45—St. Mary's College, Winona, Minn.	140
V.N.X.D.I.T.O.	154	46—St. Mary's of the Woods College, St. Mary's of the Woods, Ind.	154
N.Y.D.O.	266	47—Marygrove College, Detroit, Mich.	266
M.D.Y.	804	48—Marywood College, Scranton, Pa.	804
N.D.	600	49—Mt. St. Joseph College, Dubuque, Ia.	600
D.	329	50—Mt. St. Joseph-on-the-Ohio College, Cincinnati, Ohio.	329
M.N.	114	51—Mt. St. Mary's College, Emmitsburg, Md.	114
D.	445	52—Nazareth College, Louisville, Ky.	445
A.M.D.Y.	152	53—College of New Rochelle, New Rochelle, N. Y.	152
M.D.	752	54—Niagara University, Niagara Falls, N. Y.	752
N.A.D.	828	55—University of Notre Dame, Notre Dame, Ind.	828
M.D.P.Y.	2941	56—College of Notre Dame of Maryland, Baltimore, Md.	2941
D.Y.	931	57—Providence College, Providence, R. I.	931
N.O.	765	58—Regis College, Denver, Colo.	765
N.A.X.Y.D.I.K.O	819	59—Rosary College, River Forest, Ill.	819
O.F.	257	60—University of Santa Clara, Santa Clara, Cal.	257
D.Y.	872	61—Seton Hall College, South Orange, N. Y.	872
M.X.Y.P.	723	62—Seton Hill College, Greensburg, Pa.	723
S.Y.D.	282	63—Spring Hill College, Spring Hill, Ala.	282
N.A.Y.	266	64—St. Teresa College, Winona, Minn.	266
N.D.	140	65—St. Thomas College, St. Paul, Minn.	140
A.M.D.	609	66—Trinity College, Washington, D. C.	609
D.	867	67—St. Viator College, Bourbonnais, Ill.	867
M.D.P.Y.	806	68—Villanova College, Villanova, Pa.	806
	961		961

SCHEDULE I—(Concluded)

Recognized Code Approved by	Number and Name of Institution	Total Registration*	No Students Working for College Degree
M.O.D.Y.	69—St. Vincent College, Beatty, Pa.	551	163
X.M.P.D.	70—College of Mt. St. Vincent, Mt. St. Vincent on the Hudson, N. Y.	600	600
D.	71—St. Xavier College, Chicago, Ill.	250	250
N.D.	72—Webster College, Webster Groves, Mo.	157	157
N.D.O.	73—St. Xavier College, Cincinnati, Ohio.	980	380
M.Y.D.	74—D'Youville College, Buffalo, N. Y.	220	220
	Totals	74,544	31,708

* Includes Degree and Non-Degree students.

SCHEDULE II

Number of College	No. Freshmen	No. Sophomores	No. Juniors	No. Seniors	No. Hours for Graduation	No. of Special Students	Are Students Admitted With Conditions	Maximum Units, Condi- tions Allowed	No. of Entrance Units	No. of Professors and Instructors
1	82	43	26	8	120	2	Yes	1	15	18
2	73	89	17	19	120	21	Yes	1	16	16
3	49	25	22	25	120	0	Yes	1	16	18
4	141	114	56	67	136	6	Yes	2	16	39
5	367	287	242	220	136	16	No	0	15	64
6	225	176	110	56	136	5	No	0	15	20
7	135	80	55	45	120	1	No	0	15	43
8	177	120	98	125	144	0	No	0	15	78
9	142	87	39	40	120	0	Yes	1	15	23
10	232	123	86	78	128	8	Yes	1	15	26
11	60	39	16	16	120	1	Yes	1.5	15	29
12	495	473	435	217	120	14	No	0	15	41
13	160	146	55	27	128	1	No	0	15	28
14	80	89	20	30	124	4	Yes	2	15	17
15	110	91	67	69	120	0	Yes	2	16	28
16	69	36	23	13	142	7	No	0	15	15
17	73	81	75	74	132	0	Yes	1	15	34
18	60	74	60	50	132	0	Yes	2	16	36
19	420	372	321	229	136	0	No	0	15	56
20	36	56	48	50	128	0	No	0	16	15
21	456	375	118	87	128	0	No	0	15	49
22	50	26	33	25	132	0	Yes	1	15	28
23	111	71	40	29	128	0	Yes	1	15	23
24	236	273	251	226	149	0	No	0	15	73

SCHEDULE II—(Concluded)

No. of College	No. Freshmen	No. Sophomores	No. Juniors	No. Seniors	No. Hours for Graduation	No. of Special Students	Are Students Admitted With Conditions	Maximum Units, Conditions Allowed	No. of Entrance Units	No. of Professors and Instructors
22	92	68	48	51	126	28	No	0	15	18
26	152	82	61	52	128	0	No	0	15	29
27	92	55	86	28		1	Yes	1	15	28
28	57	44	40	84	128	0	Yes	1	15	21
29	120	72	48	45	128	2	No	0	15	20
30	81	64	60	58	128	1	No	0	15	25
31	53	35	30	86	136	5	Yes	0	15	26
32	90	51	85	85	136	0	No	0	15	18
33	98	65	87	45	126	12	Yes	2	16	27
34	46	85	24	11	132	0	No	0	15	18
35	164	69	23	24	128	5	Yes	1	15	40
36	56	50	29	22	136	8	Yes	2	15	16
37	254	149	54	27	128	4	No	0	15	24
38	99	45	27	14	128	2	No	0	15	25
39	162	136	100	84	134	17	Yes	1	15	38
40	879	320	89	64	128	10	Yes	2	15	44
41	69	58	19	15	128	7	Yes	1	15	13
42	140	77	55	44	128	0	Yes	1	15	44
43	228	180	68	59	140	0	No	0	15	32
44	75	44	24	12	128	0	Yes	1	15	20
45	56	44	24	16	120	0	No	0	15	14
46	107	62	52	27	120	0	Yes	1	15	36
47	170	64	43	45	128	2	No	0	15	58
48	92	77	65	91	136	2	Yes	2	15	52
49	82	50	26	83	120	0	Yes	1	15	27

50	56	33	18	7	128	1	Yes	2	16	21
51	79	65	57	85	128	8	Yes	2	16	17
52	67	24	39	12	128	0	No	0	16	45
53	215	207	170	150	136	0	Yes	2	15	22
54	160	107	41	87	132	0	Yes	1	15	143
55	482	417	814	160	128	7	Yes	1	16	19
56	45	27	20	21	128	0	Yes	2	15	22
57	288	172	70	81	135	0	No	0	15	18
58	77	42	19	17	128	1	Yes	1	15	29
59	99	80	43	34	128	0	No	0	15	20
60	54	54	27	20	128	4	Yes	2	15	30
61	123	90	55	43	130	1	Yes	1	15	39
62	105	60	54	41	128	11	Yes	1	15	18
63	50	48	26	16	128	0	No	0	16	30
64	119	88	79	50	129	0	No	0	16	22
65	170	116	75	47	136	2	Yes	1	16	50
66	110	97	72	84	132	0	Yes	2	16	18
67	63	98	17	23	128	6	Yes	1	15	56
68	812	244	180	107	128	5	No	0	16	17
69	51	88	41	88	128	5	Yes	1	16	80
70	160	155	130	100	136	0	Yes	2	15	15
71	56	45	26	10	130	0	No	0	15	12
72	59	33	30	30	132	5	No	0	15	25
73	150	110	65	55	128	1	Yes	1	15	14
74	80	52	51	37	144	0	Yes	2.5	15.5	
Total ...	10,398	7,962	5,289	4,186		232				2,183
Per Cent	97.4	28.6	19.	15.1		.8				

SCHEDULE III

Number of College	No. Teaching Part Time in Academy	No. With Ph. D. Degrees*	No. With M. A. Degree	No. With Bachelor's Degree	No. With No P. G. Degrees, But Graduate Training	1 Yr. 2 Yr. 3 Yr.			Estimated Value	Chemical	Laboratory Physics	Equipment Biology	No. Books In Library	Annual Appropriation for Library
1		3	12	18	2				\$5,000		\$6,000	\$9,000	11,000	\$4,000
2		3	12	16	1	2	1		9,280		7,500	5,500	45,000	4,000
3		2	12	17					4,750		3,850	3,060	16,000	700
4		2	39	39					12,000		7,500	6,000	16,000	1,000
5		2	38	53	1		1		50,000		40,000	9,000	75,000	6,000
6		1	22	27									25,000	3,000
7		9	8	36			1		18,500		3,000	10,000	22,800	5,000
8		42	75	78					20,000		10,000	10,000	270,284	90,000
9		21	23	23					8,000		6,000	5,000	26,412	10,686
10		5	18	26	1				11,000		19,000	12,000	87,000	12,500
11		7	10	29	9				40,000		155,000	35,000	13,500	3,500
12		9	23	4					8,000		8,000	9,000	15,237	2,000
13		4	16	23		1	2		40,000		25,000	26,000	35,653	3,000
14		8	7	28									16,600	3,000
15	2	5	6	5					9,400		4,150	7,200	10,500	700
16		8	5	14					6,370		5,750	5,840	17,500	1,000
17		4	5	9	2				12,000		5,480	4,000	16,400	1,400
18		5	14	5			7		5,000		5,000	5,000	16,671	
19		2	44	10					95,000		25,000	17,000	60,000	20,000
20	2	4	10	15	1				15,000		10,000	10,000	7,000	500
21		13	18	49					60,000		85,000	11,500	161,851	10,000

22	10	6	4	6,500	14,500	5,000	8,300	1,000
23	1	23	23	4,000	9,000	1,800	16,000	1,200
24	3	16	27	50,000	25,000	25,000	70,000	30,000
25	5	14	17	4,785	6,500	3,275	11,000	700
26	3	15	23	50,000	90,000	28,000	10,000	1,000
27								
28	4	18	21	7,500	9,900	4,800	36,000	1,100
29	2	11	17	19,000	29,500	10,500	85,000	7,000
30	12	9	3				9,525	780
31	2	11	6				15,000	1,500
32		13	13					
33	6	11	7	27,000	18,000	20,000	18,377	1,800
34	4	7	5	7,239	6,661	7,329	8,200	700
35	27	13	7	2,475	3,500	2,000	63,740	15,845
36	0	14	14	47,215	16,500	15,498	25,000	2,500
37	14	9	1	50,000	35,000	5,000	45,000	3,000
38	4	22	3	75,000	20,000	20,000	25,000	
39	4	19	31	85,000	40,000	7,500	15,580	2,000
40	15	33	40	20,000	85,000	20,000	47,700	15,936
41		13	13	23,659	27,359	15,988	20,803	2,000
42	11	20	13	8,310	10,508	2,838	16,781	1,000
43	0	19	32	5,600	6,000	5,000	19,400	3,000
44	1	11	20	5,718	2,991	3,992	12,464	4,000
45	1	3	5	3,800	4,200	5,100	7,000	1,000
46	6	14	9	3,800	6,500	5,000	80,151	3,000
47	5	15	53	17,426	13,634	26,566	12,603	1,600
48	2	14	18	6,500	5,000	6,000	17,500	1,500
49	7	13	6				12,000	2,400
50	4	10	16	5,000	6,000	4,500	15,200	1,000
51	4	10	16	23,000	25,000	25,000	32,000	
52	1	8	6	5,000	4,500	1,200	8,100	500
53	10	16	5	60,000	40,000	30,000	17,000	
54	3	22	23	20,000	20,000	20,000	18,000	2,000
55	34	40	57	100,000	20,000	20,000	136,284	13,370
56	8	9	1	15,000	5,000	10,000	8,400	500

SCHEDULE III—(Concluded)

Number of College	No. Teaching Part Time in Academy	No. With Ph. D. Degrees*	No. With M. A. Degree	No. With Bachelor's Degree	No. With No P. G. Degrees, But Graduate Training	1 Yr. 2 Yr. 3 Yr.	Estimated Value Chemical Laboratory	Physics	Equipment Biology	No. Books In Library	Annual Appropriation for Library
57		13	22	22			7,000	4,000	5,000	15,000	3,000
58		1	13	16			12,900	19,200	11,500	18,000	1,000
59		11	16	28			9,877	3,146	5,096	14,000	1,500
60		2	14	4			25,000	65,000	7,500	72,500	2,500
61		1	16	19		1	15,600	11,600	14,600	14,000	3,000
62		5	22	9			6,200	4,000	3,500	13,000	1,500
63		1	14	18			6,000	10,000	3,000	25,000	800
64		7	13	7							
65		2	14	22			7,500	9,000	8,000	13,000	1,000
66		24	15	2	2		8,273	8,273	9,273	33,000	3,000
67	6	2	11	3			5,500	5,718	8,879	20,491	1,400
68		14	13	54						14,000	1,500
69	4	3	12	17			17,500	14,000	15,525	58,000	1,500
70		19	7	1			5,000	8,000	6,000	25,000	
71		3	14	15			4,100	5,000	4,100	14,000	500
72		3	14	10	6	7	3,910	4,025	9,477	10,100	800
73		5	18	1	3	4	10,000	20,000	5,000	65,000	2,000
74		4	14	13	1	6	4,000	5,000	2,000	11,200	500
Total	26	499	1,175	1,252	44	23					
Per Cent..	.8	15.7	38.6	41.3	1.4	.7					

* Equivalent studies not included.

LIST OF ACCREDITED COLLEGES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

1. St. Ambrose College, Davenport, Iowa.
2. St. Benedict College, Atchison, Kan.
3. College of St. Benedict, St. Joseph, Minn.
4. St. Bonaventure College, St. Bonaventure, N. Y.
5. Boston College, Boston, Mass.
6. Canisius College, Buffalo, N. Y.
7. College of St. Catherine, St. Paul, Minn.
8. Catholic University of America, Washington, D. C.
9. Columbia College, Dubuque, Iowa.
10. Creighton University, Omaha, Neb.
11. University of Dayton, Dayton, Ohio.
12. DePaul University, Chicago, Ill.
13. University of Detroit, Detroit, Mich.
14. Dominican College, San Rafael, Cal.
15. Duquesne University, Pittsburgh, Pa.
16. St. Edward's University, Austin, Tex.
17. St. Elizabeth's College, Convent Station, N. J.
18. Emmanuel College, Boston, Mass.
19. Fordham University, New York, N. Y.
- *20. St. Francis College, Brooklyn, N. Y.
21. St. Francis College, Loretto, Pa.
22. Georgetown University, Washington, D. C.
23. Georgian Court College, Lakewood, N. J.
24. Gonzaga University, Spokane, Wash.
25. Holy Cross College, Worcester, Mass.
26. College of the Holy Names, Oakland, Cal.
27. St. Ignatius College, San Francisco, Cal.
28. Incarnate Word College, San Antonio, Tex.
29. St. John's College, Brooklyn, N. Y.
30. St. John's University, Collegeville, Minn.
31. St. John's College, Toledo, Ohio.
32. John Carroll University, Cleveland, Ohio.
33. St. Joseph's College, Brooklyn, N. Y.
34. St. Joseph's College, Emmitsburg, Md.
35. St. Joseph's College, Philadelphia, Pa.
36. Our Lady of the Lake College, San Antonio, Tex.
37. Loretto Heights College, Denver, Colo.
38. St. Louis University, St. Louis, Mo.

* Subject to re-inspection in one year.

39. Loyola College, Baltimore, Md.
40. Loyola University, Chicago, Ill.
41. Loyola University, New Orleans, La.
42. Manhattan College, New York, N. Y.
43. Marquette University, Milwaukee, Wis.
44. St. Mary's College, St. Mary's, Kan.
45. St. Mary's College, Notre Dame, Ind.
46. St. Mary's College, Oakland, Cal.
47. St. Mary's College, Prairie du Chien, Wis.
48. St. Mary's College, Winona, Minn.
49. St. Mary of the Woods College, St. Mary of the Woods, Ind.
50. Marygrove College, Detroit, Mich.
- *51. Marymount College, Salina, Kan.
52. Marywood College, Scranton, Pa.
53. Mt. St. Joseph College, Dubuque, Iowa.
54. Mt. St. Joseph on the Ohio College, Cincinnati, O.
55. Mt. St. Mary's College, Emmitsburg, Md.
56. College of Mt. St. Vincent, Mt. St. Vincent on the Hudson, N. Y.
57. Nazareth College, Louisville, Ky
58. College of New Rochelle, New Rochelle, N. Y.
59. Niagara University, Niagara Falls, N. Y.
60. University of Notre Dame, Notre Dame, Ind.
61. College of Notre Dame of Maryland, Baltimore, Md.
62. Providence College, Providence, R. I.
63. Regis College, Denver, Colo.
64. Rosary College, River Forest, Ill.
65. Rosemont College, Rosemont, Pa.
66. University of Santa Clara, Santa Clara, Cal.
67. College of St. Scholastica, Duluth, Minn.
68. Seton Hall College, South Orange, N. Y.
69. Seton Hill College, Greensburg, Pa.
70. Spring Hill College, Spring Hill, Ala.
71. St. Teresa College, Winona, Minn.
72. St. Thomas College, St. Paul, Minn.
73. Trinity College, Washington, D. C.
74. St. Viator College, Bourbonnais, Ill.
75. Villa Maria College, Immaculata, Pa.
76. Villanova College, Villanova, Pa.
77. St. Vincent College, Beatty, Pa.
78. Webster College, Webster Groves, Mo.
79. St. Xavier College, Chicago, Ill.
80. St. Xavier College, Cincinnati, Ohio.
81. D'Youville College, Buffalo, N. Y.

* Subject to re-inspection in one year.

GRADUATE STUDY IN THE CATHOLIC COLLEGES AND UNIVERSITIES

REVEREND ALPHONSE M. SCHWITALLA, S. J., CHAIRMAN OF THE
COMMITTEE ON GRADUATE STUDIES

At the meeting of the National Catholic Educational Association at Detroit in June, 1927, the Department of Colleges and Secondary Schools appointed a Committee which was "empowered to make a survey of the graduate study in Catholic colleges and universities in the United States and ordered to report, if possible, in 1928, to recommend whatever action it deemed advisable to be taken by the Catholic Educational Association." (Report of Proceedings and Addresses, Twenty-fourth Annual Meeting, N. C. E. A.—p. 89.)

The Committee constituted by vote of the College Department of this Association, is composed of the following: The Reverend Patrick J. McCormick, S. T. L., Ph. D., Dean, The Catholic Sisters College, Catholic University of America, Washington, D. C.; Edward A. Fitzpatrick, Ph. D., Dean, Graduate School, Marquette University, Milwaukee, Wisconsin; The Reverend Alphonse M. Schwitalla, S. J., Ph. D., Dean, St. Louis University School of Medicine, St. Louis, Missouri.

This Committee met, at the call of the Chairman, at St. Louis University on December 8th. It decided that the method to be employed in making the study authorized by the Association should be that of a self-survey by the administrative officers of the schools themselves.

Accordingly a questionnaire was drawn up which concerned itself with general statistics. It was sent to 72 universities and colleges for men and women. In the course of the Committee's discussion it became evident that several seminaries were also conferring graduate degrees. Accordingly, the Chairman was au-

thorized to secure the approval of the Rev. James W. Huepper and of the Rev. Louis A. Markle, the President and Secretary respectively of the Seminary Department of the N. C. E. A., for an extension of the activities of the Committee to Seminaries conferring graduate degrees. Both of these officials of the Seminary Department graciously approved the undertaking of the Committee.

In answer to Questionnaire No. 1, forty-two institutions replied that they were actually now conducting graduate courses or had conducted them during the last five years. The results of the questionnaire may be found tabulated in Tables I to IV, inclusive.

It will be noted that thirty-seven institutions are giving courses leading to the Master of Arts degree and thirty-two to that of the Master of Science, while nineteen state that they are giving courses leading to the Degree of Doctor of Philosophy. It will be further noted that the number of A. M. degrees given by these various schools has progressively increased during the last five years. While 343 were conferred in 1922-23, 575 were conferred during 1926-27, an increase of approximately 70%. Similarly there has been an increase in the number of M. S. degrees conferred during this same period, the number increasing from 25 to 51, an increase of 100%. The number of Ph. D. degrees increased from 35 to 64, almost 100%.

While 19 institutions report themselves as giving courses towards the Ph. D., the degree was actually conferred by only 15, during the last five years, while in the years 1926-27, only 10 institutions gave this degree.

Table II and IIa concern themselves with the A. M. degree. Table II tabulates the results for the A. M. degrees in those humanistic subjects in which a large number of institutions conferred this particular degree. It is interesting to note that in the last five years the greatest number of degrees were conferred in English—431, while philosophy, education and history follow in order with 428, 394 and 369 Master's degrees respectively. It seems regrettable that the number of Master's degrees conferred in Latin is so small, only 88 over a five year period, an annual average, therefore, of only 17.

In Table IIa, we have summarized the available information on the A. M. degree in those subjects which are given by comparatively few schools. In this group the greatest number of degrees were conferred in sociology, namely 71. Of this number the Catholic University of America conferred 19; Georgetown University and the National Catholic School of Social Service each 15, and Loyola University of Chicago 12. The A. M. degree in mathematics also suggests some interesting consideration. Out of a total of 40, approximately 50% were conferred on women by women's schools. It might be noted in passing that apparently the discrimination between the A. M. and M. S. degree is not sharply drawn. Thus while 7 A. M. degrees were conferred by four schools in Biology, 11 M. S. degrees were conferred by eight schools in the same subject and three of the Universities conferred both the A. M. and M. S. degree in this subject. A similar situation is to be noticed for chemistry.

The information available regarding the M. S. degree is tabulated in Table III. Chemistry is by far in the lead with 65 M. S. degrees during this five year period, physics follows with 12 degrees and biology with 11. In all the other subjects for which the M. S. degree is conferred, the numbers are small and scattered. Omitting a certain amount of duplication, due to the conferring of both the M. S. and A. M. degree in the same subject, the Master's degree is granted for studies in no fewer than 52 subjects. It should be noted that in many cases a further overlapping might have occurred. Thus, for example, while some schools might confer the Master's degree in Latin or in Greek, the Catholic University of America confers the Master's degree in classical languages, and Duquesne University in ancient languages. Some universities confer degrees in French, German, Italian and Spanish, while in others the A. M. degree is given in modern languages. It is suggested that schools should designate their degrees by as limited a restriction as the departmental organization in that particular school will permit and in graduate schools, particularly, the tendency might be towards an increasing delimitation of the subjects.

Table IV summarizes the available information regarding the

Ph. D. degree. It is given in 20 subjects. The largest number of Ph. D. degrees was conferred in philosophy and of the total number of 49, Fordham University conferred 37 during the five year interval, approximately 79%. The next largest number of Ph. D. degrees was conferred in education and in English, with 44 and 34 degrees respectively. In both of these totals, Fordham University again had the largest share.

At the time of its meeting on December 8th, the committee also drafted a second questionnaire which concerned itself with the administrative organization of graduate schools and the academic administration of graduate degrees. This questionnaire was sent to 32 institutions which, through their answers to questionnaire No. 1, reported themselves as giving courses leading to graduate degrees.

In view of the statement often repeated that our Catholic institutions are notably deficient in their scientific courses, attention might here well be called to the fact that as many as 13 of our institutions are giving graduate courses in chemistry, 12 in mathematics, 8 in physics and biology and 6 in psychology. Regarding this latter subject, no effort was made in the questionnaire to determine whether courses in psychology are to be grouped as rational or as experimental, but it is well-known that in several of the institutions giving these courses, psychology is approached from both viewpoints. In addition to the 5 scientific subjects just mentioned, 11 others are given by one or more institutions so that in all likelihood a gratifying diversity, both in the various scientific subjects and in the character of the institution in which graduate courses are taught, is available to the prospective student for his selection.

Table V summarizes the answers to the first part of Questionnaire No. 2 concerning the organization of graduate schools. Eleven institutions have fully organized graduate schools with a Dean; 9 institutions administer graduate studies through the Dean of the College of Liberal Arts, with, or in some cases without, a special committee on graduate studies; 3 institutions administer graduate studies through the Dean of one of the professional schools, 6 administer them through a special council; 3 institutions have adopted a mode of organization combining the admin

istration by the Dean of a professional school with a special graduate board.

Table VI, "Subjects in Which Graduate Studies Are Given" is perhaps the most valuable table of those on which the Committee is now reporting. In the 32 institutions here tabulated, graduate courses are given in 56 subjects. Some institutions, for example, Holy Cross College and St. Xavier's College confine themselves to graduate study in one particular study only; while the Catholic University of America offers graduate courses in 33 subjects, St. Louis University in 28, the University of Notre Dame in 20, Marquette University in 13, Duquesne University in 12 and Fordham University in 14 subjects. Other institutions seem to bear in mind the necessity of restricting the subjects in which they give graduate instruction to those fields in which adequate facilities are available. It is worthy of note that certain subjects are given in only 1 or 2 of our Catholic institutions and this suggests the advice that those particular schools strengthen still further their facilities with a view of attracting more of our Catholic students who desire to specialize in those particular fields. Graduate courses in history are given by 21 institutions, in English by 20, in philosophy by 19, in Latin by 16 and in Greek by 12. This number for Greek seems unusually large in view of the small number of degrees that were actually conferred. No Ph. D. degree was given in that subject and only 2 Masters of Arts Degrees, 1 by St. Louis University and 1 by the University of Notre Dame.

Table VII affords further insight into the present status of graduate instruction in these various institutions. The total number of graduate students enrolled in these 32 institutions was 2939. Of these, 1271 devote their time entirely to graduate study, while 1668 devote only part time. The full-time to part-time student ratio differs considerably in different institutions. At the Catholic University of America, for example, about four times as many students devote themselves to full time as to part-time graduate study; while at Fordham University conditions are reversed; at St. Louis University the number in the two groups is approximately the same. In twelve of the thirty-two institutions there are no full time graduate students.

The number of instructors giving graduate courses is 518. Of this number 162, or approximately one-third, give their entire time to graduate instruction. Again the ratio of part-time to full-time graduate instructors differs in different institutions. At the Catholic University of America there are more than twice as many part-time instructors as full-time instructors; at Fordham University there are one-third fewer part-time than full-time instructors; at St. Louis University there are three times as many part-time as full-time instructors. In nineteen of the thirty-two institutions there are no full-time graduate instructors.

The preliminary requirements for admission to the graduate school are summarized in Table VIII. It will be noted that in all the institutions which stated their entrance requirements in semester hours, a minimum of 120 hours is demanded. Three of the institutions state that they require a Bachelor's degree, while at the Catholic University of America 150 semester hours are required for admission to the graduate school in letters and science and 142 semester hours in the school of philosophy.

Regarding the number of undergraduate semester hours in a major subject, required as a prerequisite for the pursuit of a graduate major in that same subject, considerable diversity exists. It is obvious that on this point we shall need further clarification. Some schools, such as St. Benedict's College and St. Bonaventure's College and Seminary demand, according to their statements, 30 semester hours of undergraduate study before the student is allowed to pursue graduate work in that same subject; whereas, other schools, such as the University of Notre Dame, demand only 10 semester hours. It is probable that this diversity is to be explained by a lack of uniformity in the interpretation of the questionnaire.

Considerable diversity, similar to the above, exists in the number of undergraduate semester hours required, as prerequisite for a graduate minor. Trinity College demands 30 undergraduate semester hours and the University of Detroit only 6. Here again, probably the same comment should be added as the one just made regarding prerequisites for the graduate major.

Table IX summarizes the requirements for the Master's degree. The minimum semester hour requirement for this degree

ranges from 24 hours in 17 of the 32 institutions to 8 in one of the institutions; 9 of the institutions demand 30 semester hours and 2 demand 32 semester hours. It is probable that here again a lack of uniformity in interpretation exists. The minimum undergraduate semester hour requirement as a prerequisite for the graduate major exhibits a fair uniformity, the range in requirement being 6 semester hours in one of the institutions to a maximum number of 20 in another. The larger number of institutions require 16 hours. One institution lists itself as requiring 40 semester hours. The minimum undergraduate semester hour requirement as a preparation for a graduate minor also exhibits considerable diversity. The largest number of institutions require 6 to 8 semester hours of undergraduate study as a prerequisite for a graduate minor. In 21 of the 30 institutions a modern language requirement is insisted upon for the Master's degree. Twenty-five institutions require one year of residence and 3 of them two years of residence. In all institutions a thesis is demanded for the Master's degree.

Table X summarizes the requirements for the Doctor's degree. As said above, while 19 institutions give courses which may be offered for the Ph. D. degree, only 15 actually conferred the degree within the last five years. Of these 15, 12 answered the questionnaire on the very important matter of the requirements for this degree. Several of the institutions do not measure their minimum requirements in terms of semester hours. The Catholic University of America and St. Louis University belong to this group. These same institutions, together with the University of Notre Dame do not state their requirements for graduate major or minors towards the Doctor's degree in terms of semester hours. Marquette University requires 72 semester hours, presumably above the Bachelor's degree. Loyola University in Chicago, which confers the Ph. D. degree in Education only, requires 90 semester hours. The University of Notre Dame states that it requires 48 hours, but presumably this number of hours must be superadded to the Master's degree.

All of the institutions conferring the Doctor's degree demand French and German as a prerequisite. In 9 of the 12 institutions the residence requirement is satisfied by one year, while Duquesne

University demands 2 and Loyola University and the Catholic Sisters College demand 3 years of actual residence. In all of the institutions the dissertation is required together with the publication of that dissertation. The publication requirement may be satisfied at St. Mary's Seminary and University by publication of an abstract. In all of these cases the impression conveyed by the replies is that conservative methods and safe procedures are employed in the preparation of the student for the Doctor's distinction.

It is being increasingly admitted that quantitative standards in education are futile when used as the sole criterion of achievement. The general mistrust engendered by the endless statistics compiled in educational institutions as evidence of development and efficiency, no longer impress the educator or the layman with the same force as they did some years ago. True culture has not made itself increasingly felt in the nation to a degree commensurate with the increasing size and population, wealth and equipment of our educational institutions. For this reason, if for no other, the prevailing skepticism regarding the value of statistics in estimating educational efficiency is amply justified.

Generally speaking our Catholic institutions of higher learning have not joined in the chorus of boastfulness concerning their accomplishments. Despite all this, however, it is most necessary that we should have at hand an adequate basis of known fact before the policies for future development are formulated. It is for this reason that the Committee on Graduate Study of the Department of Colleges of the National Catholic Educational Association hopes to put at the disposal of our educators a complete body of reliable facts so that the general country-wide situation may be fully understood while each school lays its plans for its own development. The Committee hopes, moreover, to answer with authority the questions so often raised regarding the educational adequacy of our schools for meeting the varied ambitions of our Catholic youth. As a final objective the Committee has set itself the task of evaluating and making public the existing facilities for the promotion of scholarship in our Catholic institutions.

THE COMMITTEE ON GRADUATE STUDIES

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TABLE I
General Statistics Regarding Graduate Studies

Institutions and Locations	Giving courses for Master's Degree		Giving courses for Ph. D. Degree
	Arts	Science	
1. Boston College, Chestnut Hill, Massachusetts.....	Yes	Yes	Yes
2. Canisius College, Buffalo, New York.....	Yes	Yes	No
3. Catholic Sisters College, Washington, D. C.....	Yes	Yes	Yes
4. Catholic University of America, Washington, D. C.....	Yes	Yes	Yes
5. College of Mt. St. Vincent, New York, New York.....	Yes	Yes	Yes
6. College of New Rochelle, New Rochelle, New York.....	Not at present	Not at present	Not at present
7. College of the Sacred Heart, Cincinnati, Ohio	Not at present	No	No
8. Creighton University, Omaha, Nebraska	Yes	No	No
9. DePaul University, Chicago, Illinois	Yes	Yes	Not at present
10. Duquesne University, Pittsburgh, Pennsylvania.....	Yes	Yes	Yes
11. D'Youville College, Buffalo, New York.....	Yes	Yes	Yes
12. Emmanuel College, Boston, Massachusetts.....	Yes	Yes	No
13. Fordham University, New York, New York.....	Yes	Yes	Yes
14. Georgetown University, Washington, D. C.....	Yes	Yes	Yes
15. Gonzaga University, Spokane, Washington.....	Yes	No	No
16. Holy Cross College, Worcester, Massachusetts.....	No	Yes	No
17. Jefferson College*, Convent, Louisiana	Yes	Yes	No
18. Loyola University, Chicago, Illinois	Yes	Yes	Yes
19. Loyola University, New Orleans, Louisiana.....	Yes	Yes	No
20. Manhattan College, New York, New York.....	Yes	Yes	No
21. Marquette University, Milwaukee, Wisconsin.....	Yes	Yes	Yes
22. Mt. St. Mary's College, Emmitsburg, Maryland	Yes	No	No
23. Mt. St. Mary's Seminary, Cincinnati, Ohio	Yes	No	Yes
24. Nat'l. Cath. School of Social Service, Washington, D. C.....	Yes	Yes	Not at present
25. Niagara University, Niagara Falls, New York.....	Yes	Yes	Yes
26. Our Lady of the Lake College, San Antonio, Texas.....	Not at present	Not at present	Not at present
27. St. Benedict's College, Atchison, Kansas	Yes	Yes	No
28. St. Bonaventure's College and Seminary, Allegany, New York.....	Yes	Yes	No
29. St. Edward's University, Austin, Texas	Yes	Yes	No

TABLE I
General Statistics Regarding Graduate Studies

No. A. M.'s conferred last five years						No. M. S.'s conferred last five years						No. Ph. D.'s conferred last five years					
A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total
1	0	27	39	49	115	1	0	1	1	0	3	0	0	1	0	2	3
15	24	19	24	19	101	1	0	0	0	1	2	0	0	0	0	0	0
18	14	17	28	10	87	0	0	0	0	0	0	2	2	2	6	5	17
36	56	68	46	58	264	4	2	1	1	2	10	9	10	7	18	20	64
3	1	0	6	3	13	0	0	0	0	0	0	0	0	0	0	0	0
0	0	1	1	3	5	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
22	19	21	17	21	100	0	0	0	1	0	1	0	0	0	0	0	0
15	8	15	23	25	86	4	1	2	2	0	9	2	5	6	0	0	13
8	3	9	10	6	36	0	1	1	2	0	4	1	1	0	0	0	2
0	3	1	1	1	6	0	0	0	0	0	0	0	0	0	0	0	0
0	0	1	0	15	16	0	0	0	0	1	1	0	0	0	0	0	0
52	51	59	60	92	314	2	0	2	4	3	11	15	19	24	23	27	108
14	7	7	1	6	35	0	1	0	0	3	4	1	1	2	1	1	6
41	34	36	30	28	169	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	8	8	0	0	0	0	0	0
1	1	1	4	0	7	1	2	2	5	2	12	0	0	0	0	0	0
8	8	6	12	14	48	1	0	0	1	0	2	0	0	0	0	0	0
4	6	14	14	12	50	1	0	3	3	0	7	0	0	0	0	0	0
1	0	0	2	3	6	0	0	0	1	2	3	0	0	0	0	0	0
7	5	14	10	8	44	2	0	2	1	3	9	0	3	0	0	0	3
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	1	1	7	6	15	0	0	0	0	0	0	0	0	0	0	0	0
5	5	10	3	8	31	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
18	16	10	28	32	104	0	0	0	0	2	2	0	0	0	0	0	0
0	0	1	0	0	1	0	0	1	0	0	1	0	0	0	0	0	0

TABLE I—Concluded
General Statistics Regarding Graduate Studies

Institutions and Locations	Giving courses for Master's Degree		Giving courses for Ph. D. Degree
	Arts	Science	
30. St. Francis College, Loretto, Pennsylvania.....	Yes	Yes	Yes
31. St. Joseph's College, Emmitsburg, Maryland	Yes	Yes	No
32. St. Joseph's College, Philadelphia, Pennsylvania.....	Yes	Yes	Yes
33. St. Louis University, St. Louis, Missouri.....	Yes	Yes	Yes
34. St. Mary's College, Notre Dame, Indiana.....	Yes	Yes	Yes
35. St. Mary's Seminary and University, Baltimore, Maryland.....	Yes	No	Yes
36. St. Paul's College, Washington, D. C.....	Degrees conferred by Cath. U. of Amer.	Degrees conferred by Cath. U. of Amer.	Degrees conferred by Cath. U. of Amer.
37. St. Xavier's College, Cincinnati, Ohio	Yes	No	No
38. Trinity College, Washington, D. C.....	Yes	Yes	Yes
39. University of Dayton, Dayton, Ohio	Yes	Yes	No
40. University of Detroit, Detroit, Michigan.....	Yes	Yes	No
41. University of Notre Dame, Notre Dame, Indiana.....	Yes	Yes	Yes
42. Villanova College, Villanova, Pennsylvania.....	Yes	Yes	No
Summary	Yes 37 No 4	Yes 32 No 9	Yes 19 No 22

* Closed June 1, 1927.

Note—A indicates 1923-23.

B indicates 1923-24.

C indicates 1924-25.

D indicates 1925-26.

E indicates 1926-27.

TABLE I—Concluded
General Statistics Regarding Graduate Studies

No. A. M.'s conferred last five years						No. M. S.'s conferred last five years						No. Ph. D.'s conferred last five years					
A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total
8	5	11	3	7	34	1	0	0	2	1	4	0	1	2	3	2	8
2	0	0	1	3	6	0	0	0	0	1	1	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0
22	25	31	28	34	140	2	2	0	1	4	9	0	0	1	0	2	3
0	0	1	1	1	3	0	0	0	0	0	0	0	0	0	0	0	0
17	18	11	27	48	113	0	0	0	0	0	0	1	0	0	0	0	1
0	0	0	5	4	9	0	0	0	0	0	0	0	0	0	0	1	1
1	2	3	5	6	17	0	0	0	0	0	0	0	0	0	0	0	0
3	8	3	3	0	22	0	0	0	0	0	0	1	2	0	1	2	6
0	3	0	2	2	7	0	0	1	0	0	1	0	0	0	0	0	0
1	1	3	0	0	5	1	1	1	0	5	8	0	0	0	0	0	0
15	26	22	43	51	157	3	3	1	6	11	24	3	4	3	0	2	12
4	9	4	2	3	22	0	1	0	1	1	3	0	1	3	0	0	4
343	359	427	491	575	2195	25	14	13	32	51	140	35	49	51	52	64	251

TABLE II
The A. M. Degree in Humanistic Subjects

No. A. M. Degrees in <i>Education</i> last five years						No. A. M. Degrees in <i>History</i> last five years						No. A. M. Degrees in <i>Philosophy</i> last five years						No. A. M. Degrees in <i>Latin</i> last five years					
A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total
0	0	0	0	0	0	0	4	9	15	19	47	0	0	0	0	0	0	0	0	8	3	5	11
2	1	5	4	4	16	1	6	8	8	8	16	1	9	7	8	8	23	1	2	1	4	8	11
5	5	4	9	4	27	2	2	4	3	2	13	0	0	0	0	0	0	5	8	5	5	8	21
3	21	22	26	25	97	6	9	12	8	7	42	0	5	2	0	11	18	0	0	0	0	0	0
0	0	0	5	1	6	2	0	0	0	1	3	0	0	0	1	0	1	0	0	0	0	0	0
0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	5	7	4	11	29	7	7	5	5	4	28	2	1	1	2	0	6	2	1	0	0	0	3
0	0	0	0	2	2	4	3	2	6	8	23	5	3	2	11	5	26	0	0	0	0	0	0
0	0	0	0	0	0	1	1	1	3	1	7	0	0	0	2	1	3	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	4	4	0	0	0	0	0	0	0	0	0	0	0	0
13	17	15	13	30	88	14	5	8	11	17	55	11	11	11	14	7	54	0	0	3	3	4	10
0	0	0	0	0	0	0	0	0	0	1	1	0	2	2	0	0	4	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	41	34	36	30	28	169	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	3	2	2	9	17	0	0	0	3	1	4	1	1	0	0	0	2	0	0	0	0	0	0
2	5	14	11	0	32	0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	1	1	2	0	0	0	0	0	0
0	2	6	5	8	16	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	3	2	5
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	2	3	5	2	4	16	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	1	1	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	8	9	3	9	12	41	0	0	0	0	0	0	0	0	0	1	1
0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0

TABLE II—Concluded
The A. M. Degree in Humanistic Subjects

Institutions and Locations	No. A. M. Degrees in <i>English</i> last five years						No. A. M. Degrees in <i>French</i> last five years					
	A	B	C	D	E	Total	A	B	C	D	E	Total
30. St. Francis College, Loretto, Pennsylvania	0	0	0	0	0	0	0	0	0	0	0	0
31. St. Joseph's College, Emmitsburg, Maryland	1	0	0	0	0	1	0	0	0	2	0	2
32. St. Joseph's College, Philadelphia, Pennsylvania.....	0	0	0	0	0	0	0	0	0	0	0	0
33. St. Louis University, St. Louis, Missouri.....	0	0	2	3	5	10	0	0	0	0	0	0
34. St. Mary's College, Notre Dame, Indiana.....	0	0	0	1	0	1	0	0	0	0	0	0
35. St. Mary's Seminary and University, Baltimore, Maryland.....	0	0	0	1	3	4	0	0	0	0	0	0
36. St. Paul's College, Washington, D. C.....	0	0	0	0	0	0	0	0	0	0	0	0
37. St. Xavier's College, Cincinnati, Ohio	0	0	0	5	6	11	0	0	0	0	0	0
38. Trinity College, Washington, D. C.....	0	1	0	2	0	3	0	0	0	1	0	1
39. University of Dayton, Dayton, Ohio	0	0	0	0	0	0	0	0	0	0	0	0
40. University of Detroit, Detroit, Michigan	0	0	0	0	0	0	0	0	0	0	0	0
41. University of Notre Dame, Notre Dame, Indiana.....	5	7	8	10	21	51	1	0	0	2	1	4
42. Villanova College, Villanova, Pennsylvania.....	0	1	0	0	0	1	0	1	0	0	0	1
Summary	62	62	88	88	136	431	2	7	11	16	11	47

Note—A indicates 1922-23.

B indicates 1923-24.

C indicates 1924-25.

D indicates 1925-26.

E indicates 1926-27.

TABLE II—Concluded
The A. M. Degree in Humanistic Subjects

No. A. M. Degrees in <i>Education</i> last five years						No. A. M. Degrees in <i>History</i> last five years						No. A. M. Degrees in <i>Philosophy</i> last five years						No. A. M. Degrees in <i>Latin</i> last five years					
A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total	A	B	C	D	E	Total
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	1	0	0	0	0	1
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	1	0	0	2	3	0	0	1	0	0	1	13	23	31	16	17	96	0	0	0	0	1	1
0	0	1	0	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	1	3	3	7	0	0	5	10	14	29	0	0	3	3	3	9	0	0	0	0	1	1
0	0	0	0	0	0	0	0	0	3	4	9	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	1	0	0	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	2	1	1	0	4
0	0	0	1	0	1	0	2	0	1	2	5	0	1	0	0	0	1	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1
6	8	3	7	12	36	1	2	3	6	3	15	1	4	2	1	7	15	0	3	3	3	4	13
2	3	2	2	2	11	0	2	1	0	0	3	0	0	0	0	0	0	2	2	1	0	1	6
32	72	32	92	112	334	19	55	32	33	110	309	32	96	33	34	33	423	12	13	17	23	24	83

TABLE IIa
Additional A. M. Degrees

Subject	Institution	Year	No.	Sub-Total	Total
Ancient Languages...	10. Duquesne University	1922-23	2		
		1924-25	3		
		1925-26	2	7	7
Apologetics	33. St. Louis University.....	1922-23	3		
		1923-24	1		
		1924-25	6		
		1925-26	9		
		1926-27	3	22	22
Bacteriology	8. Creighton University	1926-27	1	1	1
Biology	4. Catholic University of America.....	1922-23	1		
		1923-24	1	2	
	8. Creighton University.....	1925-26	1	1	
	9. DePaul University	1924-25	1	1	
	13. Fordham University ..	1922-23	1		
		1926-27	2	3	7
Boy Guidance.....	41. University of Notre Dame.....	1923-24	1		
		1925-26	9		
		1926-27	11	21	21
Canon Law.....	33. St. Louis University.....	1926-27	1	1	1
Chemistry	4. Catholic University of America.....	1922-23	5		
		1923-24	1	6	
	8. Creighton University	1922-23	1		
		1923-24	1		
		1924-25	1		
		1925-26	3	6	
	10. Duquesne University.....	1923-24	1	1	
	13. Fordham University	1923-23	1		
		1923-24	2		
		1924-25	2		
		1925-27	3	8	
Classical Languages..	4. Catholic University of America.....	1923-24	1	1	22
		1922-23	4		
		1923-24	1		
		1924-25	4		
		1926-27	2	11	17

TABLE IIa—Continued

Subject	Institution	Year	No.	Sub-Total	Total			
Economics	4. Catholic University of America.....	1924-25	2	7	16			
		1925-26	2					
		1926-27	3					
	10. Duquesne University	1924-25	1	2				
		1925-26	1					
	13. Fordham University	1922-23	1	1				
	14. Georgetown University	1923-24	1	1				
	41. University of Notre Dame.....	1923-23	1	5				
		1923-24	1					
		1925-26	3					
Engineering	4. Catholic University of America.....	1923-24	2	6	6			
		1924-25	4					
Ethics	33. St. Louis University.....	1926-27	1	1	1			
French Literature....	13. Fordham University	1923-24	1	3	3			
		1926-27	2					
General Literature....	13. Fordham University	1926-27	1	1	1			
German:	2. Canisius College	1923-23	1	4	5			
		1925-26	2					
		1926-27	1					
	21. Marquette University	1924-25	1	1				
Greek	33. St. Louis University.....	1926-27	1	1	2			
	41. University of Notre Dame.....	1925-26	1	1				
Italian	13. Fordham University	1926-27	1	1	1			
Mathematics	1. Boston College	1924-25	4	10				
		1925-26	5					
		1926-27	1					
	3. Catholic Sisters College.....	1922-23	3	10				
		1923-24	2					
		1925-26	5					
	4. Catholic University of America.....	1924-25	2	2				
	8. Creighton University	1922-23	1	1				
	11. D'Youville College	1925-26	1	1				

TABLE IIa—Continued

Subject	Institution	Year	No.	Sub-Total	Total
	12. Emmanuel College	1920-27	2	2	
	13. Fordham University	1922-23	2		
		1923-24	2		
		1924-25	2		
		1925-26	2		
		1926-27	1	9	
	38. Trinity College	1922-23	1		
		1923-24	1		
		1924-25	1		
		1925-26	2	5	40
Metaphysics	33. St. Louis University.....	1926-27	1	1	1
Modern Language....	10. Duquesne University	1922-23	1	1	
	20. Manhattan College	1922-23	1	1	2
Physics	4. Catholic University of America.....	1923-23	4		
		1923-24	2		
		1924-25	2	9	
	8. Creighton University	1922-23	2	2	
	21. Marquette University	1922-23	1	1	12
Political Science.....	14. Georgetown University	1923-24	2		
		1924-25	4		
		1926-27	2	8	
	38. Trinity College	1924-25	1	1	
	40. University of Detroit.....	1924-25	3	3	
	41. University of Notre Dame.....	1924-25	2		
		1925-26	1		
		1926-27	1	4	16
Psychology	4. Catholic University of America.....	1922-23	2		
		1924-25	2		
		1925-26	5		
		1926-27	3	13	
	13. Fordham University	1926-27	1	1	
	33. St. Louis University.....	1926-27	1	1	
	38. Trinity College	1922-23	1		
		1923-24	1	2	17
Religion	2. Canisius College	1922-23	1		
		1923-24	1		
		1925-26	3	5	

TABLE IIa—Concluded

Subject	Institution	Year	No.	Sub-Total	Total
Science	28. St. Bonaventure's College and Seminary.	1922-23	6	30	35
		1923-24	4		
		1924-25	5		
		1925-26	7		
		1926-27	8		
	11. D'Youville College	1924-25	1	1	2
	31. St. Joseph's College, Emmitsburg, Md...	1924-25	1	1	
Sociology	4. Catholic University of America.....	1922-23	2	19	
		1923-24	8		
		1924-25	7		15
		1925-26	5		
		1926-27	2		
	8. Creighton University	1926-27	1	1	
	14. Georgetown University	1922-23	14	1	
		1926-27	1		
	18. Loyola University, Chicago, Illinois.....	1922-23	3	12	
		1923-24	5		
		1924-25	2		
		1925-26	1		
		1926-27	1		
	21. Marquette University	1922-23	4	7	
		1923-24	2		
		1925-26	1		
	24. National Catholic School of Social Service	1922-24	1	15	
		1924-25	1		
		1925-26	7		
		1926-27	6		
	37. St. Xavier's College.. ..	1922-23	1	6	
		1923-24	2		
		1924-25	3		
	38. Trinity College	1922-23	1	3	
		1923-24	1		
		1925-26	1		
	41. University of Notre Dame.....	1924-25	1	1	81
	40. University of Detroit.....	1923-24	1	1	
Spanish	2. Canisius College.....	1922-23	2	2	8
	41. University of Notre Dame.....	1926-27	1	1	
Theology	33. St. Louis University.....	1926-27	1	1	1

TABLE III
The Master of Science Degree

Subject	Institution	Year	No.	Sub-Total	Total	
Anatomy	31. Marquette University	1926-27	1	1	2	
	33. St. Louis University.....	1926-27	1	1		
Bacteriology	33. St. Louis University.....	1922-23	1	3	3	
		1926-27	2			
Biology	2. Canisius College	1926-27	1	1	11	
	8. Creighton University	1925-26	1	1		
	9. DePaul University	1922-23	1	2		
		1925-26	1			
	12. Fordham University	1925-26	1	1		
	14. Georgetown University	1923-24	1	1		
	20. Manhattan College	1925-26	1	1		
	40. University of Detroit.....	1922-23	1	3		
		1924-25	1			
		1926-27	1			
	41. University of Notre Dame.....	1926-27	1	1		
Botany	21. Marquette University	1925-26	1	2	4	
		1926-27	1			
	41. University of Notre Dame.....	1926-27	2	2		
Chemistry	1. Boston College	1924-25	1	1	9	
	2. Canisius College	1923-23	1	1		
	4. Catholic University of America.....	1923-23	4	8		
		1923-24	2			
		1925-26	1			
		1926-27	1			
	9. DePaul University	1922-23	3	7		
		1923-24	1			
		1924-25	2			
		1925-26	1			
	10. Duquesne University	1923-24	1	1		
	18. Fordham University	1922-23	2	9		
		1924-25	2			
		1925-26	2			
		1926-27	3			
	14. Georgetown University	1926-27	3	3		

TABLE III—Continued

Subject	Institution	Year	No.	Sub-Total	Total
Economics	16. Holy Cross College.....	1920-27	8	8	65
	18. Loyola University, Chicago, Illinois.....	1925-26	1	1	
	19. Loyola University, New Orleans, La....	1924-25	1	4	
		1925-26	3		
	21. Marquette University	1922-23	2	4	
		1924-25	1		
		1926-27	1		
	28. St. Bonaventure's College and Seminary.	1926-27	1	1	
	29. St. Edward's University.....	1924-25	1	1	
	32. St. Joseph's College.....	1926-27	1	1	
	33. St. Louis University.....	1922-23	1	1	
	39. University of Dayton.....	1924-25	1	1	
	40. University of Detroit.....	1926-27	3	3	
	41. University of Notre Dame.....	1922-23	1	9	
		1923-24	1		
		1924-25	1		
		1925-26	3		
		1926-27	3		
		42. Villanova College	1925-26	1	
	10. Duquesne University	1924-25	1	2	
		1925-26	1		
	21. Marquette University	1922-23	1	1	
	31. St. Joseph's College, Emmitsburg, Md....	1925-26	1	1	
Education	10. Duquesne University	1925-26	1	1	3
	13. Fordham University	1925-26	1	1	
	28. St. Bonaventure's College and Seminary.	1926-27	1	1	
Engineering	30. Manhattan College	1926-27	2	2	2
Mathematics	33. St. Louis University.....	1926-27	1	1	9
	41. University of Notre Dame.....	1922-23	1	8	
		1923-24	1		
		1925-26	1		
		1926-27	5		
Metallurgy	41. University of Notre Dame.....	1925-26	1	1	1
Pathology	21. Marquette University	1924-25	1	1	

TABLE III—Concluded

Subject	Institution	Year	No.	Sub-Total	Total
Physics	33. St. Louis University.	1925-26 1926-27	1 1	2	3
	4. Catholic University of America..	1924-25 1926-27	1 1	2	
	12. Emmanuel College	1926-27	1	1	
	19. Loyola University, New Orleans, La....	1924-25	2	2	
	33. St. Louis University.....	1923-24 1924-25	1 1	2	
	40. University of Detroit.....	1923-24 1926-27	1 1	2	
	41. University of Notre Dame.....	1922-23 1923-24 1925-26	1 1 1	3	12
Physiology	18. Loyola University, Chicago, Illinois.....	1922-23	1	1	
	33. St. Louis University	1923-24	1	1	2
Psychology	42. Villanova College	1926-27	1	1	1

TABLE IV
The Doctor of Philosophy Degree

Subject	Institution	Year	No.	Sub-Total	Total	
Biochemistry	33. St. Louis University.....	1926-27	2	2	2	
Biology	1. Boston College	1926-27	1	1		
	4. Catholic University of America.....	1924-25	1	2	4	
		1925-26	1			
	14. Georgetown University	1924-25	1	1		
Chemistry	4. Catholic University of America.....	1922-23	1	6	17	
		1923-24	2			
		1924-25	1			
		1925-26	1			
		1926-27	1			
	13. Fordham University	1923-24	2	8		
		1924-25	3			
		1925-26	2			
		1926-27	1			
	36. St. Paul's College.....	1926-27	1	1		
	41. University of Notre Dame.....	1922-23	1	2		
		1923-24	1			
Classical Languages..	4. Catholic University of America.....	1923-23	3	8	8	
		1923-24	1			
		1924-25	1			
		1925-26	2			
		1926-27	1			
Economics	4. Catholic University of America.....	1924-25	2	6	9	
		1925-26	2			
		1926-27	2			
	14. Georgetown University	1926-27	1	1		
	21. Marquette University	1923-24	1	1		
	38. Trinity College	1923-24	1	1		
Education	2. Catholic Sisters College.....	1923-24	1	4	15	
		1925-26	3			
	4. Catholic University of America.....	1923-23	1	6		
		1923-24	4			
		1925-25	4			
		1926-27	6			

TABLE IV—Continued

Subject	Institution	Year	No.	Sub-Total	Total		
English	13. Fordham University	1922-23	2	22	44		
		1923-24	4				
		1924-25	5				
		1925-26	5				
		1926-27	6				
	38. Trinity College	1923-24	1	1			
	41. University of Notre Dame.....	1926-27	1	1			
	42. Villanova College	1923-24	1	1			
	2. Catholic Sisters College.....	1926-27	1	1			
	4. Catholic University of America.....	1925-26	1	1			
	9. DePaul University	1923-23	2	8			
		1923-24	1				
		1924-25	5				
French	13. Fordham University	1923-24	5	22	34		
		1924-25	7				
		1925-26	5				
		1926-27	5				
	41. University of Notre Dame.....	1922-23	1	2			
		1923-24	1				
	2. Catholic Sisters College.....	1925-26	1	1		1	
	4. Catholic University of America.....	1925-26	1	1		1	
	History	1. Boston College	1924-25	1		1	
		2. Catholic Sisters College.....	1922-23	1		4	
		1924-25	1				
		1925-26	1				
		1926-27	1				
4. Catholic University of America.....		1923-23	1	7			
		1926-27	6				
9. DePaul University		1923-24	2	3			
		1924-25	1				
13. Fordham University		1923-23	5	14			
		1923-24	3				
		1924-25	1				
		1925-26	3				
		1926-27	3				
41. University of Notre Dame.....	1924-25	2	2				

TABLE IV—Continued

Subject	Institution	Year	No.	Sub-Total	Total
Journalism	42. Villanova College	1924-25	1	1	32
	41. University of Notre Dame.....	1923-23	1	1	1
	3. Catholic Sisters College.....	1922-23	1	7	
		1923-24	1		
		1924-25	1		
		1925-26	1		
		1926-27	3		
	38. Trinity College	1923-23	1	1	
	41. University of Notre Dame.....	1923-24	2	2	
	42. Villanova College	1924-25	2	2	12
Mathematics	3. Catholic Sisters College.....	1923-23	1	1	1
Philosophy	4. Catholic University of America.....	1922-23	1	4	
	1923-24	1			
	1925-26	2			
	9. DePaul University	1923-24	2	2	
	10. Duquesne University	1922-23	1	2	
		1923-24	1		
	13. Fordham University	1922-23	8	37	
		1923-24	8		
		1924-25	8		
		1925-26	6		
1926-27		12			
14. Georgetown University	1923-23	1	2		
	1923-24	1			
41. University of Notre Dame.....	1924-25	1	2	49	
	1926-27	1			
Physics	4. Catholic University of America.....	1924-25	1	2	2
		1926-27	1		
Physiological Chemistry	21. Marquette University	1923-24	1	1	1
Physiology	38. Trinity College	1923-27	2	2	2
Political Science.....	14. Georgetown University	1925-26	1	1	1
Psychology	1. Boston College	1926-27	1	1	
	3. Catholic Sisters College.....	1923-23	1	1	

TABLE IV—Concluded

Subject	Institution	Year	No	Sub-Total	Total
Sociology	4. Catholic University of America.....	1923-24	1	5	
		1924-25	1		
		1925-26	2		
		1926-27	1		
	28. Trinity College	1925-26	1	1	5
	4. Catholic University of America	1923-23	2	7	
		1923-24	1		
		1925-25	2		
		1926-27	2		
	13. Fordham University	1922-24	2	3	
		1925-26	1		
	21 Marquette University	1923-24	1	1	11

TABLE V
Administrative Organization of Graduate Schools

Plans of Organization

1. Graduate School fully organized with separate Dean.
2. Graduate School administered by Dean of the College of Liberal Arts, with or without a special Committee on Graduate Studies.
3. Graduate School administered by a Dean of a Professional School.
4. Graduate School administered by a Council or Committee on Graduate Studies.

Name of Institution	Plans			
	1	2	3	4
2. Canisius College		x		
3. Catholic Sisters College		x	x*	x
4. Catholic University of America		x		
5. College of Mt. St. Vincent		x		
8. Creighton University				x
9. DePaul University	x			
10. Duquesne University		x		
11. D'Youville College		x		
12. Emmanuel College		x		
13. Fordham University	x			
14. Georgetown University	x			
15. Gonzaga University	x			
16. Holy Cross College		x		
18. Loyola University (Chicago)	x			
19. Loyola University (New Orleans)				x
20. Manhattan College		x	x*	
21. Marquette University	x			
23. Mt. St. Mary's Seminary	x			
24. National Catholic School of Social Service			x	
25. Niagara University	x			
27. St. Benedict's College	x			
28. St. Bonaventure's College and Seminary		x		
29. St. Edward's University	x			
30. St. Francis College		x	x*	
33. St. Louis University	x			
34. St. Mary's College (Notre Dame)				x
35. St. Mary's Seminary and University (Baltimore)				x
37. St. Xavier's College			x	
38. Trinity College		x		
40. University of Detroit				
41. University of Notre Dame				x
42. Villanova College			x	

x* Dean of the Professional Schools aids in the Administration.

SUMMARY

	<i>No. of Schools</i>
Administration by Plan 1	11
Administration by Plan 2	8
Administration by combination of Plans 2 and 3	3
Administration by Plan 3	2
Administration by Plan 4	6
Administration by combination of Plans 3 and 4	1

TABLE VI
Subjects in which Graduate Instruction is given

[illegible]

TABLE VI—Concluded

Institution	Art	Anthropology	Applied Mechanics	Architecture	Astronomy	Bacteriology	Biochemistry	Biology	Botany	Canon Law	Celtic	Chemistry	Church History	Civil Engineering	Domestic Theology	Drama	Economics	Education
30. St. Francis College *		x								x			x		x		x	x
33. St. Louis University	x	x				x	x	x				x			x			x
34. St. Mary's College (Notre Dame)												x					x	x
35. St. Mary's Seminary and University		x								x		x		x				
37. St. Xavier's College																		
38. Trinity College **																		
40. University of Detroit								x				x						
41. University of Notre Dame					x	x	x	x				x					x	x
42. Villanova College																		
Total	1	4	1	2	2	2	2	8	2	5	1	13	4	2	6	1	7	11

* Courses usually offered in seminaries.

** Subjects not specified.

*** Also in natural science.

TABLE VII
Number of Students and Instructors in Graduate Schools

Institutions	Graduate Students			Instructors Giving Graduate Courses		
	Part Time	Full Time	Total Students	Part Time to Grad. Courses	Full Time to Grad. Courses	Total Instructors
2. Canisius College	29	1	30	11	.....	11
3. Catholic Sisters College	42	4	46	17	.....	17
4. Catholic University of America	77	317	394	59	25	84
5. College of Mt. St. Vincent	15	.....	15	6	.....	6
6. Creighton University	87*	.....	87	9	.....	9
7. DePaul University	73	.....	73	.....	.....	.....
8. Duquesne University	83	1	84	11	.....	11
9. D'Youville College	4	.....	4	5	.....	5
10. Emmanuel College	8	6	14	5	3	8
11. Fordham University	480	120	600	28	38	66
12. Georgetown University	17	.....	17	11	1	12
13. Gonzaga University .....	.....	36	36	3	2	5
14. Holy Cross College	6	.....	6	2	2	4
15. Loyola University (Chicago)	152	20	172	26	.....	26
16. Loyola University (New Orleans)	17	.....	17	5	.....	5
17. Manhattan College	1	2	3	4	.....	4
18. Marquette University	142	16	158	23	2	25
19. Mt. St. Mary's Seminary .....	.....	66	66	.....	16	16
20. National Catholic School of Social Service .....	.....	22	22	6	.....	6
21. Niagara University	80	21	101	7	.....	12
22. St. Benedict's College .....	.....	23	23	4	2	6
23. St. Bonaventure's College and Seminary	9	78	87	8	.....	8
24. St. Edward's University	6	.....	6	4	.....	4
25. St. Francis College .....	.....	90	90	.....	5	5
26. St. Louis University	100	104	204	41	13	54
27. St. Mary's College (Notre Dame)	8	.....	8	5	.....	5
28. St. Mary's Seminary and Univ. (Baltimore) .....	.....	230	230	2	12	14
29. St. Xavier's College	5	.....	5	4	.....	4
30. Trinity College	7	2	9	9	.....	9
31. University of Detroit	20	1	21	10	.....	10
32. University of Notre Dame	300†	50	350	26	37	63
33. Villanova College	20	2	22	5	.....	5

* Including summer students. † Chiefly summer school registrants.

TABLE VIII
Preliminary Requirements for Admission to the Graduate School

	A	B	C
2. Canisius College	136	18	12
3. Catholic Sisters College.....	128	(1)	(1)
4. Catholic University of America.....	(3)	(8)	(4)
5. College of Mt. St. Vincent.....	136	24	18
8. Creighton University	122	18	(5)
9. DePaul University	120	20	10
10. Duquesne University	120	18	12
11. D'Youville College	6	20	12
12. Emmanuel College	182	24	12
13. Fordham University	128	18	12
14. Georgetown University	(6)	(7)	(7)
15. Gonzaga University	128	18	12
16. Holy Cross College.....	(6)	32	(7)
18. Loyola University (Chicago).....	120	(8)	(8)
19. Loyola University (New Orleans).....	128	18	12
20. Manhattan College	120	(9)	(9)
21. Marquette University	128	18	12
23. Mt. St. Mary's Seminary.....	128	24	12
24. National Catholic School of Social Service.....	(6)	(3)	(4)
25. Niagara University	132	18	12
27. St. Benedict's College.....	120	80	20
28. St. Bonaventure's College and Seminary.....	186	80	12
29. St. Edward's University.....	128	18	12
30. St. Francis College.....	128	24	12
33. St. Louis University.....	120	18	12
34. St. Mary's College (Notre Dame).....	120	18	12
35. St. Mary's Seminary and University (Baltimore).....	182	(8)	(8)
37. St. Xavier's College.....	128	18	12
38. Trinity College	182	(8)	(8)
40. University of Detroit.....	120	16	6
41. University of Notre Dame.....	120	10	(10)
42. Villanova College	128	28	12

NOTE: A—Number of undergraduate semester hours required for admission to Graduate School as candidate for degree.

B—Number of semester hours in a major subject required as prerequisite for graduate major.

C—Number of undergraduate semester hours required as prerequisite for a graduate minor.

* Ten semester hours above work done in Sophomore year.

REFERENCES

- (1) Not specified.
- (2) 142 in the School of Philosophy; 150 in Letters and Science.
- (3) Do not have the system of undergraduate majors or minors.
- (4) No specific number is required. Each Department fixes its own conditions subject to approval by the Faculty of which it forms a part.
- (5) No rule.
- (6) Bachelor's degree.
- (7) No explanation given.
- (8) Varies with department.
- (9) Not determined.
- (10) No provision.
- (11) At least an elementary course.

TABLE IX
Requirements for the Master's Degree

Institution	A	B	C	D	E	F
2. Canisius College	30	18	6	R	1	T
3. Catholic Sisters College.....	24	12	12	R	1	T
4. Catholic University of America.....	24	12	12	F&G	1	T
5. College of Mt. St. Vincent.....	24	12	6	F&G	1	T
8. Creighton University	24	12	6		.....	T
9. DePaul University	30	16	14	F&G	1	T
10. Duquesne University	30	18	6		1	T
11. D'Youville College	24	12	12	F&G	1	T
12. Emmanuel College	30	16	14		1	T
13. Fordham University	24	18	6	F&G	1	T
14. Georgetown University	24	12	6	F&G	1	T
15. Gonzaga University	32	12	8		2	T
16. Holy Cross College.....	30	14	8		1	T
18. Loyola University (Chicago).....	23	16	9		1	T
19. Loyola University (New Orleans).....	30	12	6	R	1	T
20. Manhattan College	30	20	10		1	T
21. Marquette University	24	12	6	R	1	T
23. Mt. St. Mary's Seminary.....	24	12	6		2	T
24. National Catholic School of Social Service.....	.....	.....	.....	F&G	2	T
25. Niagara University	28	16	6	R	1	T
27. St. Benedict's College.....	30	15	.....		1	T
28. St. Bonaventure's College and Seminary.....	68	40	28	R	1	T
29. St. Edward's University.....	24	12	6	R	1	T
30. St. Francis College.....	24	6	6		.....	T
33. St. Louis University.....	24	12	6	F&G	1	T
34. St. Mary's College (Notre Dame).....	24	12	6	R	1	T
35. St. Mary's Seminary and College (Baltimore).....	32	.....	.....		1	T
37. St. Xavier's College.....	30	14	10	R	.....	T
38. Trinity College	24	16	8		1	T
40. University of Detroit.....	24	16	8	R	1	T
41. University of Notre Dame.....	24	16	8	R	1	T
42. Villanova College	24	12	6	R	.....	T

A—Minimum graduate semester hour requirement for Master's degree.

B—Minimum undergraduate semester hour requirement for graduate major.

C—Minimum undergraduate semester hour requirement for graduate minor.

D—Language requirements. "R" indicates "Prerequisite."

"F" indicates "French."

"G" indicates "German."

E—Residence requirement.

F—Thesis. "T" indicates thesis is required.

TABLE X
Requirements for the Doctor's Degree

Institution	A	B	C	D	E	F	G
8. Catholic Sisters College.....	(1)	(2)	(8)	F&G	8	R	R
4. Catholic University of America.....				F&G	1	R	R
10. Duquesne University	60	24	10	R	2	R	R
13. Fordham University	48	86	12	F&G	1	R	R
14. Georgetown University	73	24	12	F&G	1	R	R
16. Loyola University (Chicago)*.....	90	60		F&G	8	R	R
19. Marquette University	73	86	18	F&G	1	R	R
23. Niagara University	48	24	12	F&G	1	R	R
31. St. Louis University	(4)	(5)	(6)	F&G	1	R	R
35. St. Mary's Seminary and Univ. (Baltimore)...	(1)	(1)		F&G	1	R	(7)
88. Trinity College				F&G	1	R	R
89. University of Notre Dame.....	48	86	12	F&G	1	R	R

* Ph. D. degree conferred in Education only.

A—Minimum semester hour requirement for Doctor's degree.

B—Minimum semester hour requirement for Major.

C—Minimum semester hour requirement for Minor.

D—Languages required. "F" indicates French. "G" indicates German. "R" indicates required.

E—Residence requirement.

F—Dissertation. "R" indicates required.

G—Publication of dissertation. "R" indicates required.

REFERENCES TO NUMBERS IN PARENTHESES

(1) Three years' work—Sem. hrs. not specified.

(2) Three full years.

(8) First minor, 2 years; second minor, 1 year.

(4) Three years full time.

(5) Two years full time.

(6) One year full time.

(7) Not required, except by abstract in periodicals.

REPORT OF THE COMMITTEE ON TRANSFER CREDITS IN SCHOLASTIC PHILOSOPHY

From the report of the secretary of the Commission on Standardization which was read at last year's meeting in Detroit, it was learned, so the minutes of the meeting read, "that certain State universities refuse to accept for advanced rating the courses in scholastic philosophy given in Catholic colleges and seminaries. The plea for so rejecting these credits is that these courses are in religion rather than in philosophy."

A difference of opinion developed as to the best method of approaching and solving this problem. One group of delegates suggested that representative Catholics approach the universities in question apropos of this discrimination. Others advocated a policy of conciliation and understanding. They held that if a study be made of the policies and practices of representative non-Catholic universities, it would be found that a large number of them accepted credits in scholastic philosophy without question and that most of the universities that do not so accept these credits, would change their policy if the character of scholastic philosophy and the method of teaching in our schools were explained to them. Such information, they believed, could then be used in convincing institutions that are opposed to accepting credits in scholastic philosophy that their policy is not in accord with the best practices that obtain generally. In accordance with the view of the latter group, "a motion was made that the Chair be empowered to appoint a committee of three to study the academic evaluation given scholastic philosophy by non-Catholic universities." The motion was seconded and adopted by a vote of thirty-five to fifteen, twenty-four colleges not voting. The Chair later appointed to this committee: Rev. Joseph S. Reiner, S. J., Rev. James A. W. Reeves, Ph. D., S. T. D., and Brother Jasper, F. S. C.

The committee communicated with thirty representative non-Catholic universities, by means of a letter of explanation, a ques-

tionnaire (Exhibit No. 1), and a descriptive list of fifteen courses in scholastic philosophy (Exhibit No. 2) that are ordinarily given in Catholic colleges. The results are summarized under three heads: 1) "Data Gathered From Questionnaire re Transfer Credits in Scholastic Philosophy", which is a summary of the answers received (Exhibit No. 3). 2) "Some Outstanding Facts Revealed by the Questionnaire" (Exhibit No. 4). 3) "Tabulated Results of Questionnaire" which reveals the policies of the individual universities that sent in an answer (Exhibit No. 5).

From the data submitted in this report, it seems fairly well established that the policy of the representative non-Catholic universities of the country is in favor of accepting transfer credits in scholastic philosophy granted by accredited Catholic colleges. In most instances their policies appear very liberal and generous.

Of course, it is assumed that every College and University, Catholic or non-Catholic, reserves the right to scrutinize every individual record of transfer. Though it may have a policy of accepting credits in scholastic philosophy, it may reject them in a specific case for some other reason than that they are precisely credits in scholastic philosophy.

Respectfully submitted,

JOSEPH REINER, S. J.

JAMES A. W. REEVES, Ph. D., S. T. D.

BROTHER JASPER, F. S. C.

Exhibit No. 1

QUESTIONNAIRE

Re: Transfer Credits in Scholastic Philosophy

I. Is it consistent with your policy to accept from accredited colleges transfer *credits in scholastic philosophy* toward fulfilling the requirements for:

- 1) a bachelor's degree in the college of liberal arts?.....
- 2) a master's degree
- 3) a doctor's degree

II. What is the *maximum number* of semester hours credit in scholastic philosophy that you will accept towards:

- 1) a bachelor's degree in the college of liberal arts?.....
- 2) a master's degree
- 3) a doctor's degree

III. Remarks

.....

Signed:

Official Title

University

Address

Exhibit No. 2

CATALOG DESCRIPTION OF COURSES IN SCHOLASTIC PHILOSOPHY

1. **FORMAL LOGIC.** This will comprise the customary treatment of formal logic with added emphasis on inductive reasoning and the informal reasoning of everyday life and of literature. Required of Juniors. One semester. *Three hours credit.*
2. **INTRODUCTION TO PHILOSOPHY.** This course sets before the student the meaning and scope of philosophy and introduces him to the principal problems of philosophic discussion; the problem of reality, the problem of knowledge and the problem of conduct. One semester. *Three hours credit.*
3. **OUTLINES OF PHILOSOPHY.** A summary study of the important questions in philosophy. The first part of the course comprises a compendious consideration of the laws of reasoning, the psychology of sensation and rational psychology. *Four hours credit.*
4. **OUTLINES OF PHILOSOPHY.** A continuation of Course 3. Includes a discussion of the fundamental principles of ethics, the nature of morality and the moral act, the distinction between the moral good and evil, the moral law, conscience, rights and duties. The duties to ourselves and to others, rights of ownership, rights and duties of domestic and civil society. *Four hours credit.*
11. **FUNDAMENTAL ETHICS.** In this course are treated the subjects belonging to general theory; the nature of the volitional act, the distinction between moral good and moral evil, moral habits, natural and positive moral law, conscience, rights and duties. *Three hours credit.*
105. **PSYCHOLOGY.** Beginning with an explanation of the cerebro-spinal nervous system, this course leads on to the study of the phenomena of sensuous life; sense perception, imagination and memory, sensuous appetite, movement and feeling.
106. **PSYCHOLOGY.** A continuation of Course 105, embracing the study of the phenomena of rational life; the origin and development of intellectual concepts, rational appetency, free-will and determinism. The latter part of the semester is given to rational psychology; the origin nature and destiny of the human soul, the union of the soul and body. *Three hours credit.*
107. **ONTOLOGY.** The notions of being, essence, existence, act and potency, substance and accident, relation and cause. *Three hours credit.*
108. **COSMOLOGY.** The origin of the material universe; the constitution of inorganic bodies; organic bodies; organic life; the laws of physical nature; miracles. *Three hours credit.*
109. **NATURAL THEOLOGY.** The idea of God; the proofs for His existence; His attributes; His fore-knowledge and free will; the divine action in the universe; providence. *Three hours credit.*

110. EPISTEMOLOGY. Truth and error; the nature and fact of certitude; the value of human testimony; the criterion of truth. *Three hours credit.*
112. APPLIED ETHICS. The application of the general principles of ethics to particular, individual and social rights and obligations; the right to property, life, honor; the rights and obligations of domestic society, marriage and divorce; civil society, its nature and forms; the rights of civil authority; Church and State; the ethics of international relations, peace and war. *Three hours credit.*
113. HISTORY OF ANCIENT GREEK PHILOSOPHY. *Three hours credit.*
114. HISTORY OF MEDIAEVAL AND MODERN PHILOSOPHY. *Three hours credit.*
115. EXPERIMENTAL PSYCHOLOGY. *Three hours credit.*

Exhibit No. 3

DATA GATHERED FROM QUESTIONNAIRE RE: TRANSFER CREDITS IN SCHOLASTIC PHILOSOPHY

1. Questionnaire and outline of philosophy courses sent to thirty (30) colleges and universities.
2. Answers were received from twenty-six (26); percentage of replies 86 2/3%.
3. Results: I (Is it consistent with your policy to accept from accredited colleges transfer *credits in scholastic philosophy* toward fulfilling the requirements for:)
 - 1) a bachelor's degree in the college of liberal arts?

Yes	21
No	1
Individual cases....	4
 - 2) a master's degree?

Yes.....	6
*No	5
Degree not given	4
Individual cases.....	5
Indefinite ..	1
Not stated..	5

*Work must be done in institution which grants the degree.
 - 3) a doctor's degree?

Yes	7
No degree..	5
Individual cases.....	7
Indefinite ..	1
Restricted ..	1
Not stated .	5
- II (What is the *maximum number* of semester hours credit in scholastic philosophy that you will accept towards:)
 - 1) A bachelor's degree in college of liberal arts?

6-16 hrs.....	1
10-20 hrs.....	1
18-20 hrs.....	1
30 hrs.....	3
20-40 hrs.....	1
40 hrs.....	2

*This statement came in from the U. of Chicago after the report had been made out.		no fixed rule 5
		indiv. cases 7
		all allowed 2
		*45 hrs. 1
		indefinite 1
2) a master's degree?	4 hrs. 1	
	10 hrs. 1	
	16-32 hrs. . . . 1	
	not stated 7	
	indefinite 2	
	no degree given 2	
3) a doctor's degree?	*no credit 6	
	12 hrs. 1	
	15-25 hrs. 1	
	24-30 hrs. 1	
	Indiv. cases 10	
	no degree 5	
		indefinite 2
		not stated 6

*All work must be done at institution which grants the degree.

Exhibit No. 4

SOME OUTSTANDING FACTS REVEALED BY THE QUESTIONNAIRE

1. Most colleges and universities that answered will allow full credit for the courses, descriptions of which were sent out with the questionnaire.
2. Three universities (Indiana, Missouri and Wisconsin) refuse credit in Natural Theology.
3. One university (Indiana) allows *full credit* in Formal Logic, Introduction to Philosophy, Outlines of Philosophy (course 3), Fundamental Ethics, Psychology (course 105), Applied Ethics, History of Ancient Greek Philosophy, History of Mediaeval and Modern Philosophy, Experimental Psychology; *partial credit* in Ontology, Cosmology and Epistemology; *no credit* in Outlines of Philosophy (course 4), Psychology (course 106), and Natural Theology.
4. One university (Buffalo) will require a detailed statement of "books used and ground covered, together, if practicable, with the training and experience of the instructor."
5. One university (Cincinnati) states that "every M. A. and Ph. D. ought to have done *some work* in *Scholastic Philosophy* if he majors in Philosophy at all."
6. From the University of Iowa: "The University of Iowa can see no reason whatsoever for not allowing credit at face value for any one of these courses—or as many of them as might be included in any student's transcript from Loyola University. Our only limit would be that the student may not have more than 40 semester-hours of credit in the department of philosophy, this being the maximal limit of credit in any single department of study, in a student's candidacy for the first degree in Arts." (H. C. Dorcas, University Examiner and Registrar.)
7. From the University of Missouri: "We regularly accept courses similar to your courses 1, 2, 11, 105, 113, 114 and 115. We would have no objection to your courses 3 and 4 except that we do not allow such a large amount of credit. In our department of Philosophy we try

to cover the introduction in a three hour course. The course is similar, I suppose, to course 2. Courses 107, 108, 109, 110 and 112 appear to be technical courses in religious education and would not receive credit in the University."

8. From Ohio State University: "I see no reason why equivalent courses in Scholastic Philosophy should not be permitted to apply toward the requirements for the baccalaureate degree." (Bland L. Stradley, University Examiner.)
9. From Stanford University: "If a student is admitted from an accredited college on the basis of good grade work, all the work done is accepted, without distinction between individual courses, except military and physical training, which we do not count for our degree. Courses in scholastic philosophy would be accepted on the same basis as other courses in question." (J. P. Mitchell, Registrar.)
10. From the University of Chicago: "Of the courses listed by you under the general heading *Philosophy*, we would accept at substantial face value all except 108, 109 and 110. Course 110 might be acceptable, but we would need to know more about the scope and content." (Walter A. Payne, Recorder and Examiner.)

EXHIBIT No. 5
TABULATED RESULTS OF QUESTIONNAIRE ON "TRANSFER CREDITS IN SCHOLASTIC PHILOSOPHY"

No.	Institution to which sent	Credit Allowed?			Maximum credit?			Remarks
		Bach.	Mast.	Doct.	Bach.	Mast.	Doct.	
1	Municipal U. of Akron.....	Yes	No M.	No D.	6 min. 10 maj.	.....	.....	M. in Educa. only. No Ph. D. given. Details re course and instructor. Certain courses.
2	University of Buffalo.....	Individual cases considered.						
3	University of California.....	Yes	.....	.....	Rem.	.....	.....
4	University of Chicago.....	Yes	Yes	Yes	45	.....	.....	Entire grad. program.
5	University of Cincinnati.....	Yes	Yes	Yes	10-20	10	15-25	Depends on specialty.
6	University of Colorado.....	Yes	Yes	Yes	all	all	all	Refers to courses.
7	DePauw University.....	Yes	No M.	No D.	80	.....	.....	No master's nor doctor's de- grees.
8	University of Duquesne.....	Yes	No M.	No D.	not fixed	.....	.....
9	University of Florida.....	Yes	Rem.	No D.	not fixed	Rem.	.....	Master's work in residence.
10	Harvard University.....	Yes	Rem.	Yes	Rem.	Rem.	Rem.	Individual cases. M's work, reind.
11	University of Illinois.....	Yes	Yes	Ind.	20-40	10-82	Rem.	Indiv. cases; can't state in courses.
12	Indiana University.....	No	No	No	Rem.	Rem.	Rem.	No estab. policy. Some courses rejected.
13	State University of Iowa.....	Yes	No M.	No D.	40	.....	.....
14	University of Kentucky.....	Yes	Yes	Yes	80	4	as in alia	30 hrs. limit in any one subject.
15	University of Michigan.....	Individual cases considered.						
16	University of Minnesota.....	.....	.....	.....	.....	.....	.....
17	University of Missouri.....	Individual cases.			Cf.	remarks	.....	No credit for 106, 107, 108, 109, 110, 112.

18	University of Nebraska.....	Yes	.....	.....	.....	Rem	.....	.....	Adv. cred. allowed.
19	New York University.....	Yes	Yes	Yes	.....	Nothing	definite.	.....	Depends on content and grade.
20	Northwestern University.....	Indefinite.	Will allow (Loy-	.....	.....	.....	.....	.....	.....
21	Ohio State University.....	U. of Illinois.	.....	.....	.....	.....	.....	.....	.....
22	U. of Pennsylvania.....	Yes	Rem.	Rem.	.....	Ind.	Rem.	.....	Referred to Dept. of philosophy.
23	University of Pittsburgh.....	Yes	Rem.	Yes	.....	cases	.....	.....	M. work in resid. must have 12
24	Princeton University.....	Individual	.....	.....	.....	80	.....	24-80	hrs. undergrad. or (D).
25	Purdue University.....	No A.B.	Rem.	Restr.	.....	.....	.....	.....	All M. work in res. Will allow
26	U. of Southern California.....	.....	.....	.....	.....	all	Rem. 12	.....	strictly grad. work Ph. D.
27	Stanford University.....	Yes	.....	.....	.....	.....	.....	.....	Refers to course.
28	Toledo University.....	.....	.....	.....	.....	40	.....	.....	.....
29	University of Wisconsin.....	Yes	Yes	Yes	.....	18-20	.....	.....	No credit allowed Natural
30	Yale University.....	Yes	.....	.....	.....	No limit if student is accepted	.....	.....	Theology.

PAPERS AND DISCUSSIONS

THE LAY INSTRUCTOR IN THE CATHOLIC COLLEGE

REVEREND JOHN F. MCCORMICK, S. J., MARQUETTE UNIVERSITY,
MILWAUKEE, WIS.

The materials for this paper are taken from:

1. A tabulation of the Geographical Distribution of Lay Instructors. Data taken from the 1926 N. C. W. C. Bureau of Education survey.
2. A Questionnaire of the N. C. W. C. Bureau of Education, 1928.
3. A Questionnaire sent by the writer to 400 lay instructors in Catholic Colleges.
4. Private written communications from prominent lay instructors to the writer.
5. Personal interviews with a number of lay instructors.
6. An unpublished paper by Francis M. Crowley of the N. C. W. C. on "Religious Prejudice and the Catholic Teacher".
7. Bulletin No. 1 of the National Catholic Alumni Federation.
8. Burns, Reverend J. A., C. S. C., Ph. D., *The Catholic School System in the United States* (Benziger, 1908).

The help is acknowledged of all those who have answered the questionnaire, or contributed to the preparation of this paper by written communications or personal interviews; and especially the help of Dr. George E. Van der Beke of the Department of Education of Marquette University in tabulating results, and of Francis M. Crowley of the N. C. W. C. in putting at the disposal of the writer the materials in possession of the Bureau of Education of the N. C. W. C.

The scope of this discussion has been purposely limited to institutions of college grade. Professional schools and seminaries

have been excluded from consideration, for in the professional school instruction and even administration has been in the hands of laymen and doubtless will continue to be; while in the seminaries the layman could hardly expect to find a place.

Moreover in the professional schools a very large part of the instruction is given by part time teachers, such as clinical instructors in medicine and dentistry and practicing lawyers who lecture on law. The clinical instructor or the practicing lawyer is not dependent for his income on his work as a teacher. Neither is this work his main occupation or interest. The problems, therefore, which arise in connection with the position of the lay instructor in the colleges do not occur with the instructor in the professional school, and hence it would only complicate our investigation to include them in our scope.

The lay instructor with whom we are concerned is one who gives his whole time to teaching; whose main interest the work of teaching is, and who is in consequence dependent on his teaching for his financial support and his social standing.

It is the purpose of this paper, then, to consider the present position of this instructor, the importance of his place in the plan of Catholic education, the possibilities of his position at the present time and its prospects for the future. What advantages does a position in a Catholic institution offer to a lay man or woman, and what inducements can it offer to one who desires to make teaching his profession?

I conceive that the needs of this discussion require us first of all to set out the pertinent facts as we are able to discover them. What does an examination of the situation of Catholic education with reference to this position of the lay instructor in it show us?

1. It shows in the first place that up to the recent past there has been a vast preponderance of priests and Religious in Catholic education both on the administrative and on the teaching side.

2. Secondly this preponderance has been greatly altered since 1918 through an unprecedented increase in the number of lay instructors employed. At the present time instruction in Catholic institutions is to a considerable extent in the hands of lay men and women.

3. This increase in the number of lay instructors is to be found

for the most part in the larger institutions. The smaller colleges tend to remain much as they were with lay instructors playing a very unimportant part except in the departments of athletics, library and music.

4. In the larger institutions the lay instructors constitute in some cases a majority of the teaching staff; and where departmental organization has been introduced, they share in the administrative side as heads of departments.

5. The principal administrative offices are in the hands of priests or Religious with the exception of one or two instances where a layman holds the office of president.

6. Catholic institutions are now as they have always been in this country in a state of chronic poverty. They are for the most part without endowment and usually encumbered with a fairly heavy debt. They have not the means to build up extensive libraries or to provide elaborate equipment, or to pay generous salaries, or maintain retiring allowances.

To comment on some of the facts in the order in which they occur, the reasons for the preponderance of priests and Religious in Catholic education in this country hitherto are chiefly these:

1. The right of the Church over religious education, which in practice cannot be separated from secular education;

2. The need of finding a practical solution of the difficulty of getting:

a. Teachers who are trained;

b. Teachers who can and will make teaching their lifework;

c. Teachers whose living requirements could be made to fit in with a meager salary.

3. The fact that when no others were available for the work, Bishops, priests and Religious took it up as part of their duty towards the faith, and by their devotion and sacrifices with but little help from the outside, built up Catholic education and Catholic institutions of learning as we have them to-day.

Now of these reasons the first, the right of the Church to control the religious education of Catholics, is expressly laid down in canon law and can be studied in the code, especially under canons 1375, 1379, 1381 and 1382. It is the reason for the existence of Catholic education, and differentiates this education

from all other. Supervision over the education given to Catholics must remain with the Church as her right. It cannot be surrendered.

Yet this requirement does not necessarily mean that education for Catholics must be staffed or even administered exclusively by priests or Religious. I say that it does not *necessarily* mean this; *practically*, however, at the present time it does mean clerical administration and to a considerable extent clerical teaching. As a prominent lay instructor has expressed it, "Priests should be heads of colleges and departments wherever trained men are available for that work. That gives parents of Catholic children greater confidence in the institution and insures a Catholic policy."*

To insure a Catholic policy, that is, to make sure that religious instruction will be properly attended to and that the branches of secular education will be taught in the atmosphere of faith, is the great concern of the Church in education. That is why she inspires and approves the founding of religious orders and congregations that have such teaching for their object. Actually, as Father Burns says,† the turning over of Catholic education in the United States to Religious teachers was in part inspired by financial motives, though it was also entirely in keeping with the spirit of Catholic education in other parts of the world. The salvation of souls is too deeply involved in the character of the education given to the young to allow the Church or those who speak in her name to remain aloof or indifferent on this subject.

The second of our reasons in as far as it regards the supply of trained teachers is much altered in recent years. It is no longer so difficult as it once was to find trained men and women with a professional outlook on teaching and with sincere devotion to teaching as to a lifework. The experience of any officer of administration in a Catholic college will enable him to check the correctness of this statement. On this ground alone, then, the need of any great preponderance of clerical teachers is considerably lessened. Catholic lay people in ever greater numbers are entering the field of higher education and are getting the preparation that will qualify them for positions of instruction and even of administration.

*Quoted from a private communication to the writer.

† *The Catholic School System in the United States*, 200.

Still, something of the former condition of a dearth of properly qualified Catholic instructors exists even to-day. Again the experience of the administrative officer may be appealed to for verification of this claim. Applications there are in abundance, but when these are sifted out, comparatively few applicants are found who measure up completely to the academic requirements we must demand. Very many will be found to have gone part way towards a doctorate, and then, for one reason or another, to have stopped. Now Catholic education cannot maintain its parity with secular education if it recruits its faculty from such partially prepared applicants. Yet what is it to do? If it takes them into its system, it will suffer from their inferiority; if it rejects them, it has no recourse except to employ non-Catholics in their stead and so bring on itself in the minds of many the suspicion of a weakened loyalty to Catholic ideals. In this connection I am permitted to quote from an unpublished paper by Francis M. Crowley of the National Catholic Welfare Conference on *Religious Prejudice and the Catholic Teacher*:

"After five years combing the public school field for professors for Catholic colleges and universities, I am convinced that Catholics do not make any marked effort to train for administrative positions or other places of responsibility which require highly specialized training. . . . Too many of our Catholic college graduates are satisfied with the baccalaureate degree. They fail to continue to grow professionally; they seem unwilling to sacrifice the present for the future; they are possessed of a certain complacency in professional matters which is in striking contrast with the divine discontent of the graduates of secular and non-secular universities. It is not an economic question; it is one of professional stagnation."

Now there is no flattery in these words; but if they are true, and I do not see how we can fail to recognize some truth in them, it is no part of wisdom to refuse to see the conditions to which they point and to plan for a remedy.

Of course it may be urged in extenuation that there has not been much opportunity for the Catholic graduate in Catholic education, and, as has been indicated above, this plea can be made with much justice with reference to the more remote past. But at

present and for the past ten years the opportunities are at hand and are multiplying every year, and the plea has lost most of its force.

In regard to the further facts which we seem to have discovered concerning the numerical importance of lay instructors in Catholic colleges, it may be well to recall that, as the first chapters of Father Burns' book quoted above show, lay men and lay women took a prominent part in the earlier attempts to provide education for the Catholics of this country. But as the number of Catholics increased and the need of a system of education began to be apparent, it was soon seen that some more dependable means of providing the needed teachers would be required. The grade schools were gradually entrusted to teaching congregations of nuns, some of which were introduced from Europe for this purpose, while others were founded to meet local needs. The higher education of girls was also organized by these same Sisterhoods. For boys, higher education was taken up by Religious orders of men, with some colleges staffed by the diocesan clergy. With this development the importance of the lay instructor in the schools was greatly diminished. We find him largely dispensed with, not only in the parochial schools, but also in the academies and especially in the colleges. Indeed until quite recently it was unusual to find laymen employed as teachers of college grades in any of the Jesuit colleges, the most numerous group in the country. In the academies or high schools attached to these colleges laymen were employed in increasing numbers as the high school enrollment grew. But the colleges themselves were mostly closed to them until the great increase in college registration subsequent to the war.

At the present time, however, the place of the lay instructor in Catholic colleges is by no means merely subsidiary. Both in numbers and in the character of the positions held the lay instructors have assumed a position of importance that promises to become of even more importance in the future. The change in the relative numerical importance of the lay instructor is most marked in the East North Central division, including the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. Other divisions in which the change is notable are, in the order named, the West

North Central (Minnesota, Iowa, Missouri, the Dakotas and Nebraska) and the Middle Atlantic (New York, New Jersey, Pennsylvania). In these divisions most of the larger Catholic colleges are to be found. It was said above that this change was most notable in the larger institutions; but wherever it occurs, from present appearances it is a permanent one. The lay instructor is necessary for the future development of Catholic education.

There remains for comment the further fact of the chronic poverty of the Catholic colleges. The present position and the future prospects of the lay instructor are seriously affected by this, and what would otherwise be for many the superior attractiveness of the Catholic college is grievously clouded thereby. In spiritual matters wealth cannot, of course, be the paramount influence. Yet spiritual concerns are often bound up in material conditions, and wealth is the remedy for these conditions. With it comes the possibility of campus and buildings, of equipment in laboratory and library, the instruments of instruction and research. With it, too, comes the possibility of attracting men of superior attainments, who in the leisure it offers and in the accommodations it affords can do their best work for the instruction of students and the advancement of knowledge. Without it there will be cramping and crowding, lack of facilities for study and research, and worry and uncertainty about the future in place of the serenity which the pursuit of knowledge demands.

Yet the poverty of the Catholic college is a state of things which ought not to be beyond remedy. Wealth continues to pour in on non-Catholic colleges, and Catholics should not be less generous, though it appears they are, in the support of the only kind of education the Church and their own consciences can approve. A Religious is bred to poverty in his religious life. He accepts limitations and privations as the portion of his kind of life; but his future is not any concern to him. His community will provide for that. But the layman cannot be expected to accept the cramping of poverty so readily. He expects, and has the right to expect, a decent competence in return for his present work and for the years of preparation he has spent to qualify for his position. Catholic education ought to provide him with this if it is to command

his services. As Mr. George N. Shuster has presented the case of the lay instructor:*

"There is a minimum requirement for successful academic life which cannot be side-stepped any more than a minimum factory wage can be. The successful scholar is a man who has opportunity to raise his head above the bookcase and see a little of the world; who can pay for such materials as he needs; who is not harassed by a poverty-stricken domestic life; who can pay membership fees in learned societies and helpful clubs;—men who, to use Carlyle's phrase, 'have happiness enough to get their work done.' Now what is the actual condition among us? It is ridiculous—so ridiculous that people never get over wondering why a layman is stupid enough to continue his work. We have clung to the fourteenth-century idea that a professor is somebody who really ought to be ashamed to ask pay for his services, and who is as naturally adapted to the threadbare coat as Chaucer's fellow pilgrim. Five thousand dollars annually is not a princely salary; but I can think of no more revolutionary procedure in Catholic education nor one more likely to produce excellent results, than to pay ten such salaries in any one liberal college. The more you think of it, the more important does this situation appear and the more likely does it seem that those who correct it will make possible the cooperation of laymen in the basic industry of Catholic intellectual life. In return laymen could be properly expected to make a return of great value—a return of better training for their posts, productive writing, public influence."

The only comment that seems necessary on this presentation of the layman's side is that the Catholic colleges are not withholding the five thousand dollars from the instructors. . They simply haven't it to give. If they are asking the best men they can get to serve for the least salary these men are willing to accept, it is merely because the budget cannot be balanced otherwise. That the laborer is worthy of his hire and that a living wage is owing to the instructor in college, is nowhere better understood than in these colleges. But the responsibility for paying that living wage must rest in the last analysis on the employer, and the employer

* An Address delivered to the National Catholic Alumni Federation Nov. 6, 1925. National Catholic Federation Bulletin No. 1, 37.

is the Catholic public. The colleges are only the servants of the public and can only share with their faculties what the public gives them to share.

Still, all things considered, and these things include the financial resources of the colleges as well as the qualifications of the faculty, recent years have seen an improvement in the scale of salaries paid. In the following tabulation made from the answers of the colleges to the 1928 questionnaire of the N. C. W. C., it will be seen that while the minimum is miserably low, the maximum will compare favorably with salaries paid elsewhere:

Dean	\$1,200 to 10,000
Professor	1,000 to 6,000
Associate Professor.....	1,200 to 4,500
Assistant Professor.....	800 to 3,000
Instructor	1,000 to 2,800
Assistant	500 to 1,800

The anomalies in this tabulation are due to the fact that some of the colleges have no distinction of grades for their teachers, while others recognize only the grades of professor and instructor. It is not possible to work out an average salary for any grade because the answers do not let us know how many teachers are receiving the maximum salary. But that such salaries exist at all, even on paper, is a good omen for Catholic education. It is a sign of an awakening to a realization that whatever economies must be practiced, economy in the compensation of instructors is of all the least wise.

Involved in this subject of a satisfactory salary scale is the matter of provision for superannuated instructors. One who is receiving a generous salary might be presumed to be well able to make provision for his later years. But what about those whom the poverty of our colleges compels us to employ at a salary that is not much, if at all, above the subsistence level? When the colleges were staffed by Religious only, this particular problem did not arise. The religious community took care of the old age of its members. But with the large influx of lay instructors the existence of such a problem can no longer be ignored. It may be urged, of course, that as the growth of our lay faculties is of re-

cent date, the problem is not at present acute. This is true as far as the need of furnishing present aid to the superannuated is concerned; but is not true in regard to the present attitude of the faculty towards the satisfactoriness of their salaries. The colleges may put off the solution of the problem until the need of the solution arises; but the faculty cannot so readily dismiss all concern for their future from their present thoughts. The small salary that might be acceptable if assurance for the future went with it, cannot without such assurance be satisfactory to anyone who must look forward to an unprovided future. It is true that this problem is only one of many that have arisen out of a new situation, and we cannot expect our colleges to solve it over night. But those who are most concerned for the future of Catholic education must see in it a matter of the gravest moment for the stability and progress of our institutions.

The need of adequate compensation being recognized and provided for as far as the financial strength of the colleges will allow, what else remains to be done to put the position of the lay instructor on a satisfactory basis? From the information derived from the sources already mentioned the following improvements in his status would seem to be felt by the lay instructor as most needful:

1. Dignity of Position and Opportunity to Exert Real Influence on the Students. Time was when the position of instructor was little, if at all, above that of a janitor in dignity. A man or woman who is going to be an influence on the lives of others ought to be able to keep his or her self-respect. But how can this be done if the position occupied is looked down upon by those that should be influenced? The answers to the questionnaire to instructors indicate that with some exceptions the layman's position in Catholic education is now respected by the students under him and by his superiors above him. And as for the opportunity to exert influence, the same answers show a pretty general belief that it is there if the instructor is of the right caliber to make use of it.

2. Security of Tenure. This is a more important need, for on the assurance of security of tenure in their positions will depend the stability and morale of the faculty. Of the colleges answering the N. C. W. C. questionnaire by far the majority

replied that the instructor could be secure in his position as long as he was meeting the professional and academic requirements. The instructors, however, did not appear to be equally confident on this point. In their answers to their questionnaire they are almost equally divided between those who think the situation satisfactory, and those who consider the security of tenure at least doubtful. In answer to the question as to what is needed to make the tenure satisfactory, the reply invariably is, something more dependable than mere year to year employment. There is no serious objection to a year to year contract while one is in the rank of what is technically called instructor. But when one has advanced to professorial rank, his personality and the character of his teaching are presumed to be known to the administration of the college, and it does not seem unreasonable for him to expect something more than year to year employment. It has been suggested that the assistant professor should have a three-year contract, and that one of full professorial rank should have a permanent appointment. This arrangement would put the instructor on his mettle, for the supposition would be that the college would not advance to full professorial rank anyone who has proved unsatisfactory in his years of probation. Some such arrangement would give the lay instructor a reasonable security of tenure and thereby strengthen his morale and his loyalty to his college.

3. Opportunity to Advance in Rank even to the Highest Positions with Corresponding Advances in Salary. This is hardly less important than the preceding. The cause of Catholic education cannot be properly served except by men who have the ambition to make the most of themselves. Now nothing is so deadly to such ambition as keeping a man indefinitely in the lowest rank without the prospect of advance to something higher. Nothing could be better contrived to kill off all initiative and to make teaching spiritless and a matter of mere routine. The colleges are not promoting their own interests unless they make provision for early promotion from the lowest ranks. Worse than this, they are opening themselves to the danger of having their faculty composed largely of disappointed, unambitious men who have grown old in inferiority. If it is understood that the young instructor must earn his promotion within a limited time or seek

employment elsewhere, there will be no place in the faculty for mere inertia. But then the policy of the institution must provide the promotion to be earned.

The answers of the colleges to the question of policy in the matter of advancement of the lay faculty seem to indicate the want of any well-thought-out plan. Thus sixteen colleges either failed to answer, or said that they had no plan. Of those that answered, nearly all mentioned time and efficiency as the determining factors in promotion, with a scattering of others who indicate also such factors as, degrees, professional study and teaching load. These factors certainly must be taken account of in any plan of promotion, but for the morale of the faculty the bearing of these factors on promotion should be more precisely indicated. Moreover, the college's plan of promotion should be known to all concerned; otherwise the way is open to suspicion of discrimination and favoritism.

4. A Fixed Policy in Matters of Administration and Education. Our colleges have been developing to meet new needs and trying to adjust themselves to new situations. In such circumstances the policy in regard to education and administration may often seem to be in a state of flux. But the faculty cannot give its full cooperation unless it can be confident of the permanent policy of the administration.

A lay instructor writes:

"Frequent changing of Superiors means frequent changing of policies, although we may believe in the ideal that policies will continue. Lay members of the faculty will spend a great deal of time and effort working to attain some object, only to find the next year a new Superior directing their efforts to some entirely different objective. The greatest drawback, in my opinion, to the fullest development of Catholic universities at the present time, outside of lack of finances, is the frequent changing of Superiors, lay or clergy."

And another, who is also a head of a department, adds:

"But let it be remembered that no head, however good or efficient, will be satisfied if he has to fear an upsetting every time a new dean is appointed. He should always be the dean's adju-

tant, but a new dean should not rip up all that a head has achieved in his time." Evidently the layman is looking for some stability in the policies by which his efforts must be governed, and the college cannot well afford to neglect to provide this.

Moreover, under the old arrangements, with a small faculty made up of Religious exclusively, a certain personal government, which might vary considerably with the person of the Superior, not only had no very serious difficulties connected with it but had even some distinct advantages. It was freer from anything that looked like red-tape. Where all are in one family, many points of rights and privileges can readily be dispensed with. But with the change that has come over the composition of the faculty this kind of government will be sure to encounter difficulties. For the Religious, the will of the Superior can be law; but for one who is not under religious obedience, the will of the presiding official is likely to take on the appearance of arbitrary rule. It seems necessary, therefore, that in the new conditions every institution should have its statutes, which will be published and known to all concerned, and in which the rights and obligations of all from the head down to the lowest assistant will be definitely set down. It will be easy for all then to know what the conditions are under which their services are given, what their rights and obligations are, and what the requirements for permanence of tenure and for promotion. In doing away with much uncertainty on such points such statutes would be of a great aid toward whole-hearted cooperation. I am not canonist enough to tell how far the application of any canon extends, but I do find in canon 1376 of the code that it is recommended to all Catholic universities and Catholic faculties to have their own approved statutes. It would seem to be in the spirit of the canonical legislation, at least, if this recommendation were carried out.

In conclusion I may be permitted to offer for your consideration what a layman who is head of a department calls "a neglected postulate or premise" of this discussion. He says:

"Lay instructors in Catholic colleges divide into two classes: (1) Those who feel no 'call' or 'vocation' to teach specifically and permanently in *Catholic* colleges as such, and to whom therefore any Catholic college in which they happen to teach is but a means

or makeshift of an apprentice learning the art of a journeyman teacher, and who are using their present position as a stepping-stone to a better paying position in another institution, whether Catholic or non-Catholic. They are not devoted to *Catholic* education as such; they are not, as it were, 'priests' of Catholic education. (2) Those who do feel a call or vocation to serve Holy Mother Church by way of teaching strictly and permanently in Catholic colleges, no matter how great the allurements, financial and otherwise, in non-Catholic colleges or universities. With the same devotion and high-minded sacrifice of self as the priest at the altar, these, so to call them, 'priests' of Catholic education serve the Church and Education."

Fortunate, indeed, is the college that can call on the devoted cooperation of this second class. But in the nature of things it cannot be expected that they should be very numerous. Therefore we have thought it right to direct our study rather towards those of the first class, the "uncalled", if we may in any way, by forethought and provision for their not unreasonable demands, make it possible for them to give to Catholic education their very important contribution to the cause.

As the label for the first idea we may, I believe, properly employ the term "Reorganization". This group of movements includes, first of all, a shortened period of elementary education, the junior high school movement, the junior college movement, and finally what we may call the university movement, that is, the declared policy of several universities to discontinue the Freshman and Sophomore years of college. For the second organizing idea, I suggest the term "Reconstruction". The movements classified under this label are concerned either with reconstructing the curriculum, or inventing a new method for the conduction of the curriculum, or, in some instances, with both. In this group, on the elementary level, come homogeneous grouping, i. e., grouping on the basis of ability, double and multiple track plans, the Batavia plan, with a class teacher and an individual teacher in the same room, supervised or directed study and the Winnetka technique, etc. On the high school level we have the Dalton laboratory plan, and on the college level the various independent study plans such as, the Harvard tutorial system, the Princeton preceptorial system, the Swathmore honors courses, the Independent study plan of Leland Stanford University and finally, most revolutionary of all, the plan in vogue in the Freshman and Sophomore years of the experimental college inaugurated last fall by Dr. Meiklejohn at Wisconsin University.

Our purpose relative to these two groups of movements is to attempt to analyze the felt social need which has given rise to them, and through a study of European educational systems to discover, if we can, certain lights or leads which will at least indicate the direction in which is to be found the solution of the problems these new movements are attempting to meet. Turning now to the problem of reorganization, we will first give attention to what is perhaps the chief characteristic feature of European educational systems in contrast with our own.

Without doubt, the first striking difference between European educational systems and our own is that the former are organized with three distinct levels; first, the level of primary or elementary education; second, secondary education; and third, higher education in the universities and the higher technical schools. The

American educational ladder, on the other hand, as it has come into being, is a four-step system, (1) the elementary school, (2) the high school, (3) the college and (4) the university. Looking back into its history, we discover that the high school was not originally planned as the connecting link between the elementary school and the college. Rather, it was to be the "people's college", that is, the finishing school for those among the mass who would continue beyond elementary education. Now, however, having become sandwiched in between the elementary school and the college, the period of preparation for university work (16 years) seems unduly prolonged. On the other hand, the elementary school in origin was the people's school. This was all the education the great group were to receive. But to-day, with the extension and the enforcement of compulsory school laws, it is quite evident that we are adopting a policy of at least nine years of general education for all, to be divided into two periods, the first, elementary education (of about 6 years) to be followed by a cycle of secondary education now commonly called the junior high school. On the college level a similar rift has appeared in this third step of the ladder giving us the junior college. This makes the ladder to-day in many communities a six-step instead of a four-step one. Is this likely to be its permanent form? I doubt it. But before taking up this question, let us look again at the European three-step system.

Why this general acceptance of three distinct levels in the organization of these various national systems which on other points so often differ radically one from another? I believe the basis for this common policy has been a recognition (no doubt largely unconscious) of the difference in the study discipline, characteristic of each level. On the primary or elementary level, the pupil properly speaking is not capable of study at all since he has not yet developed a control of the tools of study the elementary subjects commonly called the three R's. When this control has been established, however, he is ready for the second stage of his education, namely *study* under the guidance of a teacher. During this second period he comes into possession of the social heritage, at the same time perfecting himself in the tools of learning until

finally he is ready for the third stage, university work., i. e., self-dependent study. Here the student uses the teacher, as he uses the library or a laboratory when he has need of them for the solution of whatever problem he may be working on.

In our country, the conviction seems to be growing that the line of division between the first and second stage comes about the end of the sixth school year. Hence, the junior high school movement commonly begins with the seventh grade. A similar conviction seems to be coming current that the end of the second stage and the beginning of the third occurs at the end of the sophomore year of college; hence, the junior college and the university movements mentioned earlier in this paper. Just what is going to happen within that middle period, commonly called secondary education no one is yet in a position to say. All are agreed, however, that the junior college as a two-year institution cannot survive. Two years is too short a period to ensure any institution giving general education, separate, corporate existence. Some are advocating the unification of the three years of the junior high school, the three years of the senior high school and the two years of the junior college, giving a total of eight years, and dividing the period into two cycles of four years each. Others having in mind the problem of economy of time suggest dropping out the seventh and eighth grades. As many of you know, this was characteristic of our Catholic system before the parochial school felt obliged to follow the lead of the public school and become an eight grade institution. Still, others are advocating dropping out the junior and senior college years, thus allowing university work to begin at the end of the sophomore year.

My own suggestion, as indicated on the graph, is to preserve these two years of the senior college as an integral part of the university. The reason for advocating in the suggested ladder of the future holding the two years of the senior college within the university is that for us, at least, the senior college years have a special and very important function namely, the formal teaching of philosophy. Our philosophy is taught, of course, beginning with the primary grades in an informal way. During the period of secondary education, it is continued through the courses in re-

ligion and the social studies. But for the future leaders of our Catholic life, lay as well as clerical, Catholic education has always followed the policy of providing a severe disciplinary training in philosophy, before setting them free to specialize in some life calling in the university professional schools. From this policy, we will not depart.

In the same way Catholic education should take a definite stand with regard to the problem of reorganization on the elementary and secondary levels. There is little argument about the first. All European education and our own traditional practice teach us that six years is the maximum that ought to be devoted to this period. With regard to secondary education, the problem is by no means so simple. Apart from the question of the number of years to be devoted to it, why this suggestion to divide the total period into two cycles? Why not plan secondary education as one continuous cumulative experience for the pupil as it is within the German gymnasium as indicated on the graph? A careful examination of the German system, typical of all progressive Europe to-day on this level, will give us a lead for the answer to this question. Let us look at it closely.

The second characteristic difference that strikes the American observer of European educational systems is the policy of segregation so definitely followed. As indicated on the graph, the pre-war German system was definitely double-track. There were, in reality, two separate systems, one, for the people giving elementary education followed by trade training; the other, providing primary, secondary, and university education for a selected group (less than 10%) from whence were to come the nation's leaders. Following the war, however, a revolution in education was affected at the same time that the political revolution changed an autocratic empire into a democratic republic. By the law of 1925 the four-year *Grundschule* came into being and to-day practically every German boy and girl under ten years of age is in this new common school. Imitation is the sincerest form of flattery. Without doubt America's first contribution to educational theory and practice has been the "common school", that is, the school common to all. Germany, to-day has followed our

lead in elementary education. But notice, on the level of secondary education, the very contrary policy has been adopted. Here, not only have the two original tracks been preserved, but a third has been created bringing into being the so-called "*Mittelschule*". Originating before the war their development was hesitating and halting, but the law of 1925 has made them a definite part of the system and they bid fair to become the most common secondary school of Germany.

Contrast now this situation with that of the American cosmopolitan high school and liberal arts college. With the extension of secondary education downward in the junior high school movement, the problem is peculiarly acute on this level since this movement has brought secondary education within the period of compulsory education. The elementary school *is the school for all*, and at least, as far as having for its primary objective a mastery of the tools of study, it is *for all alike*. By bringing secondary education within the compulsory period, we have committed ourselves to the policy of "liberal education for all". In President Coolidge's words "Every American boy and girl is entitled to the elements of a liberal education". By liberal here, we mean what the word means literally from the Latin *liber*, free, that type of education that fits one for freedom. Or in the words of the Bishops' Pastoral letter published in September, 1919, "the aim of education is to prepare the individual for the *rational use of his liberty*" (page 77). But this first level of secondary education, although it is for all, cannot be for all alike. With the beginning of adolescence individual differences have become so pronounced and so important that definite provisions must be made for them. The problem is similar, though not identical, on the college levels. It is not identical, since the principle of selection has already become operative, but it is similar in that during the past decade following the close of the war in 1918, a greatly increased group has been crowding the doors of our colleges. Anyone familiar with a typical Freshman college class to-day is aware that there are great differences in intellectual capacity within the group and a great divergence in probable future needs among the individuals who make it up.

Faced with the same problem European education has always followed a policy of segregating the future leaders and the led in different institutions. Democratic Germany to-day continues the same policy but with three notable differences, first, it does not begin segregation until secondary education is begun as indicated on the graph by the single track four-year *Grundschule*; second, it has definitely adopted a middle track, the *Mittelschule* furnishing six years of continued general education to be followed by training for industry and business; and third, it has abandoned social and economic status as the basis of classification and substituted instead ability and achievement as revealed by the pupils' record in the *Grundschule*.

Now does anyone think that we in this country will ever adopt the European practice of segregating the slow, the average and the superior in separate institutions? If there is, in my opinion he has another thought coming. The whole idea is absolutely foreign to the atmosphere in which we live. No, quite evidently our policy is and will continue to be, congregation in one institution during the period of general education both in high school and college.

This has one decided advantage. It makes for group solidarity. The duller intellects, along with the average, living and learning with the superior, acquire the same set of social habits and customs and thus learn to do through limitation what the superior minds do with understanding. But this congregating of individuals differing so widely in capacity within the same institution, creates the problem of making provision for their individual development in proportion to that capacity and in the direction indicated by natural aptitude and variant interests. How can the American college meet this problem?

Before attempting to answer this question, let us look back into the history of education in Europe and see how two problems somewhat similar were met and solved.

When the religious revolution of the sixteenth century created for the Church the necessity of developing a corps of leaders to wage her war against the foes that were attacking her both within and without the fold, Divine Providence raised up a maker of

men to meet that issue. St. Ignatius and his followers in their creation and conduction of the *ratio studiorum* (both a curriculum and a method) met the educational problem of the Church at that time. Through this as a tool was developed within the Church, a body of leaders thoroughly and liberally educated as the term was then interpreted; an education admirably planned and most efficiently carried out to meet the issue that had arisen. That same society is carrying on that same noble work to-day and in a noble way. The point I wish to call attention to, however, is that the type of liberal education provided by discipline in the "ratio" stressing as it does linguistic and mathematical studies is fitted only for a highly selected group, a group the members of which are intellectually endowed well above the average. It can never meet the needs of that greatly increased group crowding our colleges to-day among whom the average and the duller intellects form such a prominent part. These young people have the leisure to continue their general education beyond the high school. They and their parents have the desire that it be so continued. Who will deny then this right (or if you prefer, this privilege) on the contention that they cannot profit by college education and ought to be engaged in learning a trade or earning their living? It all depends on the kind of education the college offers them. We will return to this point later. Let us advance a hundred years now in our historical review of European educational development.

Toward the end of the seventeenth century a new problem was pressing in Europe, particularly in France. The masses were illiterate and as far as formal education is concerned were ignorant of the great social heritage that had been accumulating through the centuries. The curriculum for doing away with this illiteracy was at hand, the tools of learning. How to put the people in possession of these tools was the problem. St. De La Salle met this problem through his two great contributions to education: first, the invention of the simultaneous method, by which one teacher taught a group instead of a single individual at one time; and second, the training of a corps of teachers to put this method in operation, i. e., the normal school. The result,

the people were made literate. They could read and write. But more, the so-called tools, are not only tools of learning, they are also tools for thinking. With them in their possession the people began to read and *to think for themselves*. Within a century following this revolution in education, came another revolution, a revolution in the ways of human living and in the way a free people were to be governed. Democracy was born. Not aristocratic democracy, the kind invented by the Greeks, with a ten per cent upper-crust of free men ruling a ninety per cent substratum of slaves, but a social democracy; democracy according to the literal meaning of the word "demos", of *the people*, with a form of government, in theory at least, by and for *the people*.

Following this development we have now reached a new level. To-day the people are literate. They can read and write. Our problem is to give them an education that will be truly liberalizing in character, that is, that will make it possible for them to prepare for and to participate in, the liberty that social democracy has brought them. The problem is twofold, first, to provide for *group solidarity*, and second, within this great group to make it possible for each individual to develop himself according to his own inherent capacities and to the extent that he is willing to apply himself.

The reorganized system of the German Republic makes provision for group solidarity by wiping out the old social stratification of the *Volkschule* and vor-gymnasium on the elementary level and setting up instead the four-year *Grundschule*, a school common to all the children of all the people. But notice! With the beginning of secondary education in the fifth school year about the age of ten, definite provision is made for individual intellectual differences. How? Through a policy of segregation, the slow, continuing in the *Volkschule*, the average in the *Mittelschule* and the superior in one of the four types of gymnasia.

Does anyone think there is any possibility of our adopting in this country this policy of segregation? To my mind there is not the slightest chance of any such possibility. The select private school will continue to exist of course and will continue to do good work with the type of student selected whether the superior in the

sub-normal but the typical American high school and college, both in the State and in our own Catholic system will continue to be as they are now commonly spoken of "cosmopolitan". Thus will we continue to make provision for what we hold most dear, group solidarity, the dull, the average, and the superior learning to live together through practice of the art all living and learning in the same institution.

This rejection of the European policy of segregation and the adoption of the policy of congregating students of widely divergent abilities in one institution has created for us the problem of making provision for individual differences. Two facts make it acute to-day, first, the great increase in the group demanding continued general education even on the college level, and second, our increased knowledge of the extent and importance of individual differences as an outcome of the progress made these past few years in the science of psychology. How can we make provision for these individual differences within this heterogeneous group of students in the college to-day?

Here again the problem is twofold. We need first of all, a new curriculum. A curriculum, in which the principle of election will be operative. Not free election, of course, but election under guidance, in accordance with the inherent capacities of each individual and his probable future needs as far as those can be determined. The old curriculum was planned for those intellectually endowed above the average who took kindly to academic studies. It will continue to serve this type of mind provided no attempt is made to group the average and below average minds in the same study discipline with the superior. For this group on the other end of the scale *the average and below average* it is not difficult to determine what the care of the new curriculum must be. First of all, it must include continued study of the vernacular, the tool for thinking as well as the tool for the expression of thought. Secondly, it should include continued application to the social studies presenting them from the point of view of real living problems, the conflict between capital and labor for example, and thus preparing future participating citizens of the nations for the prob-

lems which will confront them by studying the solutions that man has worked out for similar problems in the past.

In the second place, we need a new method. All recognize that one of the banes of college education to-day, is the fact that the simultaneous method, having rendered such yeoman service on the elementary level, has been carried up into the high school, and through the high school into the college in the form of class recitation with some little change due to the prominence given the lecture. The simultaneous method or class recitation, or whatever you may call it, can never meet the problem that is pressing on the college level to-day, namely, provision for differences in pupil nature and needs. Will any of these newer methods that we have named at the beginning of this paper do so? I cannot entertain the idea that they will. In the first place these various individual study plans, the so-called tutorial, or preceptorial systems, honors course, etc., are too expensive to become widely extended throughout the country, demanding as they do a single tutor for about ten students. In the second place, they are aimed solely in making provision for the superior intellects. The problem demands provision for the superior, the average, and the below average.

The experimental college of Dr. Meiklejohn at Wisconsin University claims not to have selected its students on the basis of ability, but the whole plan is so revolutionary that there is little likelihood of its being adopted generally until years of success have proved its worth. The old curriculum built up of separate subjects is thrown aside completely and instead, a life situation is studied. The students in the experimental college this year are studying Athenian civilization. All facts, principles, theories which throw any light upon the problems of that period, and how those who lived during it met the issues that arose, no matter from what source, are the subject of their studies. The plan outlined to me by Dr. Meiklejohn for next year is to study the situation presented by the industrial revolution in our own country during the nineteenth century. Having become familiar with these two life situations, he says, the hope is that a tension will have been created between these two great world periods, and since the mind like Nature abhors a vacuum, the student will be led by his own spon-

taneous interests to fill in the gap, through reading and study and thus become familiar with the social inheritance as it has accumulated through the centuries in between. The method of study is purely individual. No class recitations, not even lectures. The experimental college is simply a group of learners. The older learners, each a specialist in his field are the leaders or, if you will, the Professors; the younger are the students. They are all working together, studying the same situations, trying to discover how to meet the problems of to-day and to-morrow, by becoming familiar with how men of the past met their problems.

I do not believe our own Catholic school system will ever give up the simultaneous method on the elementary level in so far at least as it is characterized by a single teacher, in a single room dealing with a single group of pupils. Our faith in the influence of a worthy personality upon a group of pupils (particularly, personality as it develops in the Religious, consecrated to teaching for life through the vows), is too well grounded to lead us to abandon this method. Nevertheless, with these essential features preserved, whatever provision can be made for individual instruction through self-corrective exercises in the tools, as at Winnetka, is certainly to be encouraged.

With the dawn of adolescence, however, and the beginning of secondary education the individual differences of pupils in both capacity and probable future careers have become too pronounced to remain unprovided for. The Dalton laboratory plan makes a definite attempt to do this. In these classrooms are done away with or rather, converted into workrooms i.e., "laboratories", one for each separate subject and the students are given their assignments in the form of contracts each one working at his contracts at his own rate, following his own interests, limited only to a period of a month in which he must complete all the contracts in all subjects. The teaching is individual in that the pupils do not recite but come for help to the teacher in charge of the laboratory when they need help, and for the final tests on the contracts.

After all this is the essential feature of graduate study on the university level, each student working at his own problem under guidance from the Professor in charge of his field with the end

result measured by some final comprehensive test. If the laboratory idea can prove its worth in the high school as well as in the university, surely it has a place in the college. Walter Robinson Smith in his new book *Principles of Education Sociology* in the final chapter entitled "Method as an Agency" after evaluating briefly the various new technique for individual instruction suggests the following: "If a nucleating center for our thinking about method can be located, it must be found in the laboratory idea". (page 764). The drawback of practically all individual methods is that they endanger group solidarity, the primary objective in all democratic education. With reference to the Dalton Plan the same author says: "Its weakness lies in the complete lack of group organization, with a consequent absence of training in social participation and in the valuable personal qualities which can be developed only through group discussion, team conflict and cooperation, and mass organization". (pages 748-9). If this weakness in the laboratory idea is remedied, we have the two essential features of the project method about which there has been so much discussion during the past decade, first, a problem giving purpose to the activities; and second, its completion in a social setting, providing the team conflict and cooperation missing in the Dalton Plan.

Turning now to the final phase of our problem, let us put the two questions: first what is the basis for suggesting, as I have done in the graph, that the American educational ladder of the future will be a five step one; and second what is the test that will determine graduation from one level of the ladder to another? With regard to the first question, we may definitize it by asking why not have the middle period, secondary education, one continuous cycle as it is in the nine year German gymnasium? The answer is indicated on the graph. Notice that the triple track system of Germany in the middle period provides for three different end stops of general education, one at the age of fourteen, the middle one at the age of sixteen, and the latest of all at the age of nineteen. You will notice that the ladder proposed as our own system provides for three stopping places also. We start secondary education later by two years, we will finish general educa-

tion later by at least one year. We have the leisure here and the wealth and the time need not be wasted. I have not attempted to determine the duration of the middle periods in terms of years, this for reasons which will be developed in the succeeding paragraphs. But we may say in general that the average ages for these stopping places corresponding to the ages in Germany will be fifteen instead of fourteen, eighteen instead of sixteen, and twenty instead of nineteen, thus saving two years over our present normal age for college graduation, twenty-two.

The reason for setting the first stopping place at about the age of fifteen is simply the fact that the compulsory school laws of our various States are being extended to this age and beyond. This first cycle of secondary education should be a complete unit for all but preparing those who will go on for the next level. The two stopping-places suggested above have as their basis the fact that individuals differ in their ability and in their willingness to profit by continued education. At some such places as indicated provision should be made for many to leave the ladder of general education and enter upon the apprenticeship of life or vocational training in a technical school, in full possession of a well-rounded education of a general character as far as they have gone.

Now with regard to the length of the several periods. One of the problems that has given impetus to the movement for reorganizing the ladder, is that of *the economy of time*. Why should America's youth spend sixteen years in general education in comparison with the twelve years spent by the youth of old Germany or thirteen in the new, as indicated on the graph? The first thing to be said in answer to this question is, of course, that students in the German gymnasium are a highly selected group. We, in this country, however, have definitely abandoned this policy of segregating the superior, the average and the below average in separate institutions. Our problem, therefore, is how can we save time for the superior student and how can we provide more time for the slow in one and the same institution? The new movements we have been discussing throw new light on this whole question. They say, in substance, if we will make provision for each individual advancing at his own rate according to his own capacity,

it is *not a question of years at all*. It is rather a question of *accomplishment*. The new method when invented, it is said, will free education in the high school and in the college from the heaviest single incubus that is resting upon it to-day, namely, the cut and credit system. Instead of determining advancement on a time-spent basis, the new method will advance individuals on the basis of achievement, the slow taking their own time and the superior progressing rapidly.

There must, however, be some means of determining when an individual is ready to pass from one level of the ladder to the next above. Here it seems to me, we must follow the lead of European education, introducing the comprehensive examination covering all the subjects in each separate cycle or period. On the basis of this final comprehensive test, a threefold classification should be made. To illustrate, at that point where secondary education comes to a close, provision should be made first to graduate a lower group without the privilege of continuing on up into the university. They would leave the ladder of general education and begin their vocational training. The middle group, i. e., the average, would be passed with the privilege of continuing general education. The third group, the superior students, would be passed with honors or some such designation and would be urged to continue their general education, and as far as possible, through scholarships, etc., provision would be made for making it possible for them to do so. This group, the smallest in number will always furnish the greatest percentage of the leaders of the nation. With some such system as this in operation credits or hours might still remain as record-keeping devices but their only value for the student would be to establish his right to take the final comprehensive test. This test of achievement must be the final arbiter in determining advancement from one level of the ladder to the next.

In connection with this comprehensive examination, we are perfecting a tool here in our own country that bids fair to offer a help in solving this problem of individual advancement, namely, the measurement movement. It had its origin in a search for better methods and now it bids fair to make return to method for giving it birth by making known to us the new method when it

arrives. It is with movements in education, as it is with men in life; by their fruits we shall know them and the measurement movement must produce the official taster.

Let me summarize now what I have tried to present in this paper. The problems pressing in the American education to-day may be grouped under two heads. The first, I have called the problem of "Reorganization." We are proud of our single track American educational ladder, but it is not perfect. We are rebuilding it. In that process of rebuilding, we can well afford to follow the example of Europe in thinking of education in terms of three distinct levels, the levels, namely, of elementary or primary education, of secondary education and of higher, or university education. The second problem we have labeled with the word of "Reconstruction". Having definitely rejected the policy of segregation characteristic of European education, we are faced with a double problem. Our policy of congregating the superior, the average and the below average in one and the same institution for purposes of general education makes provision for *group solidarity*, through all living and learning together, the dull and near dull doing through imitation what the superior do with understanding. Our great need is for a reconstructed curriculum in which the principle of election with guidance is operative, and for a new method for the conduction of that curriculum, by means of which we will be able to bring liberal education *to all* on the junior high school level, and *to the greatly increased group* on the senior high and college level. This is the problem of individual advancement. The new method must make it possible first, that each individual can swim at his own rate in the sea of the social heritage; second, may dive to his own depth; i. e., according to his own intellectual capacity; and third, may progress in the direction indicated by his own natural aptitudes and interests and the needs of the community of which he will be a part.

In determining advancement from one level to another, we can well afford to follow the example of Europe introducing the comprehensive examination adapted to our own situation and perfected through the measurement movement.

Finally, let me make it clear that in regard to this problem of

the new method needed, my purpose has been primarily to lay it before you, not to solve it. Similar problems have been met and solved in the history of education. St. Ignatius and his followers brought liberal education to a selected group, the leaders of their generation. St. De La Salle and his followers brought literacy to the masses, i.e., elementary education. The problem pressing to-day is how to bring liberal education to the greatly increased group now crowding our high schools and colleges, and thus make democracy safe through education.

I take it as axiomatic that no democratic republic can long endure without a liberally educated citizenry. Is it possible to develop a citizenry so educated grouping the dull, the near dull and the superior in one and the same institution for general education? Our answer is that this is *the only way* a truly liberally educated citizenry can be developed. Segregation makes for *class consciousness* instead of group solidarity. In a democracy, this latter must be provided for, at the same time that the interests of the individual are safeguarded. This problem can be solved. All we need is another genius to show us the way and to lead us as we follow it. But he must be a manifold genius; one with vision broad enough to see the problem in its entirety; with courage daring enough to attack it; and with invention resourceful enough to bring into being the means necessary for its solution. Twice in the history of this modern period Catholic education has produced such a genius in similar crises. Will it do so again to-day? This is our challenge!

TENDENCIES IN HIGHER CATHOLIC EDUCATION

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In the subject assigned me for consideration, I think it proper to stress preliminary tendencies in talking about tendencies in higher Catholic education. One such tendency recalls to my mind a passage from George Bernard Shaw's *Back to Methuselah*; "It is said that, if you wash a cat, it will never again wash itself. This may or may not be true; what is certain is that, if you teach a man anything he will never again learn it; and, if you cure him of a disease, he will be unable to cure himself the next time it attacks him. Therefore, if you want to see a cat clean, you throw a bucket of mud over it, when it will immediately take extraordinary pains to lick the mud off and finally be cleaner than it was before."

There may be some virtue in the method. At any rate, we have developed within Catholic educational circles our own little coterie of mudslingers. The sport gives those enjoying inferiority complexes ample opportunity to parade them before applauding circles where vicious criticism gives parades as omniscience. This situation recalls the words of the poet:

"Two men looked out through the very same bars,
One saw the mud, the other, stars."

A second tendency in evaluating the efforts of higher educational enterprises manifest in those who pay too much attention to the stars. Everyone has a right to his own idea of what a college should be and do. One educator claims the big idea is scholarship; a prominent banker (possibly a devotee of June Downey) informed me lately that penmanship should be the main college objective. What I beg to voice vigorous objection to is

the tendency to disregard the composite whole of Catholic educational endeavor. Perhaps a little story might illustrate this point: An American visiting in Rome was overcome by the beauty of a particular mosaic high up in the wall. Summoning his guide he said: "Get a ladder so that I can examine that thing more closely." The guide protested, but as usual the American had his way. He came down the ladder a sadly disillusioned man. "Mary," he said to his wife, "we have been bunked again. That picture ain't nothing but a lot of little stones." Now, a little stone is seldom a thing of beauty; and many of the elements of education on which we are building are not in themselves extraordinary, but, as long as they stand together, we have the right to ask that our efforts be judged as a whole.

In this discussion I shall try to steer a middle course between the mud and the stars. Selecting as three significant trends of our educational era, the emergence of three distinct types of institutions, I shall consider the possibility of a threefold division of professorial endeavor, and finally the necessity of intensive study and evaluation of student-faculty relationships.

I

The first tendency, which is not so pronounced in our own circles at present, aims to draw a sharper line of demarcation between three types of institutions. The first is the college, an institution with a four years' course and a definitely cultural intent, conferring the degrees of arts and science. The second is the combined college and university which, judging from the numbers that patronize it, is best meeting the popular educational demand, conferring the professional and vocational training that the college cannot give. The third type of institution, the university proper, is concerned only with research and professional training. Effort to-day to isolate the graduate from the undergraduate school is gaining headway. The recent action of Johns Hopkins and Stanford in dropping the Freshman-Sophomore years is significant of this tendency. Incidentally there is also manifest in this action a profound distrust of the worth of a four year college course as its graduates are admitted on practically the same basis as those of the junior college.

These fields of educational endeavor are not, of course, mutually exclusive. It is well for the college to know when it is a college, and it is well for the university to know the responsibilities of its office; but, where the two are combined, a separation of administration and method appears advisable. I am sure that we have all watched with growing concern the struggles of the small Catholic college to hold its own against the competition of more powerful schools. Where failure has marked the small school's struggle for existence, may not the fault be that it has failed to sell its wares to the public? Or perhaps, in aping the university, it has forgotten its own peculiar asset—the ability to give personal guidance. It strikes me that a very different standard should be applied in evaluating the efforts of the various types of schools. The university may justify its existence by its monuments of research and emblems of intellectual prestige; the combined college-university by its economic utilitarianism in helping young men to higher salaried positions. The college is worthwhile only if its graduates are worthwhile, and no college is a success until it has convinced its own graduates that it is a success.

While I believe that our combined college-university schools manifest an effort to effect a working understanding between the limitations of the two types of institutions, the effort has been handicapped greatly by our lack of teaching personnel—a problem to which I shall revert later.

Although there are a number of other interesting consequences of this distinction between types of schools, I choose to pass them over to discuss the assumption that the students in these schools are sufficiently diversified in training and experience to justify different attitudes and attention on the part of the authorities. I believe that to exempt the non-resident student in a professional school or vocational course from the protective influences emphasized in the liberal arts college, is to endanger the Catholicity of Catholic institutions. Collegiate human nature is most impressive in its sameness. There is no reason why we should extend protective influence over a 19-year old lad in the liberal arts college, and deny it to one in a professional course. To do

so is to render blind tribute to immature collegemen. I doubt if there was ever a time in history when so many Catholic young men were turned loose without the protective safeguards of home and family ties or the compelling discipline of intensive labor. Whether purely intellectual ends justify the perpetuation of this condition, is a highly debatable question.

I have said nothing about the purely university type of school. The Catholic University was begun as such, and is destined toward that end. Due to financial and professorial limitations, the realization of a purely research and graduate institution may be delayed for some time.

II

In keeping with the emergence of a clearer distinction in advanced educational efforts is the tendency to emphasize the distinction in the types of professorial service. There are three classes of service that an educator may render, and each evokes the enthusiasm of a particular type of individual and offers opportunity for splendid achievement. One type is that given by the educator who engages in and directs research exclusively; the second, that of the professor whose main object is to impart discovered truth to the student; the third, that of the professor who concentrates his effort upon developing the student to his fullest spiritual and intellectual potentialities. These three types of effort are not of course mutually exclusive, but a professor is apt to find his main satisfaction in a particular one of these endeavors.

The first condition for success as a professor is to realize one's own limitations. The research specialist may be an unqualified failure as a stimulant to undergraduate effort, for the professor who combines the ability to function effectively in all three fields is a rare individual indeed. As long as these three types of men are in our intellectual tubs, it is urgent that they pull together.

The professor who loves research, and who sees in his students only agents to advance research, belongs in a graduate school. He is concerned primarily with the discovery of truth, and should bring to his task the ability to think and criticize, and imagination for creating new fields of human endeavor. Harsh as it may

sound, he is justified in looking upon his students not as an end but as means, for his legitimate objective is truth, and, in realizing it, he helps the students also to develop their own abilities.

The second type of professor is engaged in the art of teaching. He must have a certain mastery of his subject, but his main qualification is ability to impart it to others. The twentieth century has developed, along with isms and psychoses, a condition of mentality best described as a mind-blindness—the ability to stare truth in the face without recognizing it as truth. The faculty of curing this purblindness is one of the greatest arts.

The third type of professor whom I propose for your consideration has not in the past been really dissociated from the other two. Why, then, postulate the necessity of his existence in defiance of the principle, "*Entia non multiplicanda sunt sine necessitate*"? Because there are many students—such is the weakness of collegiate human nature—who see truth and recognize it as such, but who refuse to utilize it to enrich their lives unless there is someone to assist them in this last and most difficult process of education. The main objective of the third type of professor is to teach men the art of living—to give students both the insight and the strength to discover and solve their various problems. Such a professor may not be a specialist in any field of learning, but he should have a knowledge of men and of the things that make the life of men worthwhile.

Education which bequeathes to humanity only learned manuscripts and monuments of research is incomplete, since the real office of education is the enrichment of human life and the bequest to humanity of men. Unless we make that office focal and not marginal, we have the same chance of attaining success as has the chemist who tries to discover why men think that twice two makes four. I do not see how we can attain this true goal of education without raising an army of expert student counsellors to carry on and perfect our efforts in this direction.

III

There has never been a time when higher education has received more attention than it is receiving to-day. Only the soldier in

time of war can vie with the collegian in his demands upon public attention. Thus, we have learned doctors diagnosing, statisticians gathering statistics, and surveyors surveying something or other continually, until professorial life is just one survey after another. It would seem that there are three logical fields for investigation. One is to determine what is wrong with college students; the second to determine what is wrong with college professors; and the third to determine what is wrong with the student-professor combination in college.

Anyone who reads the output of college literature to-day must perceive that there really is nothing wrong with the collegian save a few unpronounceable things with unintelligible meanings. The perfect collegian has at last been evolved! The reason why he is perfect is that he has the nicest of names for all his faults, thanks to the new psychology, and the best excuses for committing them.

Now shall I for a moment tolerate the thought that there is anything wrong with college professors? We are of the heaven, heaven-born, and we may as well concede the fact, since there is no one else who does.

The only thing left for me to consider is the faculty-student combination. The big problem here is to ensure that the student in our Catholic institutions is a part of Catholic college life—not like a piece of melon tied on a mulberry tree. But perhaps I had better confide the task of describing the situation into the competent hands of one of the students themselves:

“I know first hand that it is possible for a student to be lost for four years on a big campus; to go through college without knowing a professor to speak to; to sit in a class for a semester and not know the name of the instructor or be known by him; to come to the verge of suicide, hopeless of untying the red tape of administration.”

Such a situation recalls the words of Sir Walter Scott in *The Monastery*:

and the right to the special attention and consideration necessary to overcome unforeseen obstacles for which the student is not responsible.

My own conviction is that the high Freshman mortality is an indictment of higher education in this country. A professor indicated a new viewpoint to me in this regard recently. "Do you know," he said with great pride, "that my college fails more Freshmen than any in the country?" Now, he thought that this was indisputable evidence of high scholastic standards. Perhaps he was right. But did it not also indicate miserable administration for electing such worthless material? There is another fact which we cannot ignore in our study of this situation. In every institution, I am sure, there are two types of professors whose names are on the tongues of every student. One is the man who teaches because he loves to teach, and who "puts across" his course. The other is a miserable teacher, and in his heart he knows it, but he tries to sustain his academic reputation by failing the largest possible number of students. That is a situation which is not foreign to Catholic education. It is deplorable that we have no machinery for determining which professor is a success and which is a failure. I believe that it is termed manslaughter, if a person who knows nothing about driving a car steps on the gas in a congested district with dire results to bystanders. The moral dereliction of the unfit professor who shipwrecks a young man's career on the shoals of his own professional incompetency is somewhat similar, if not more serious. Society protects itself against the first type by erecting jails; against the second we have as yet no protection. As long as this situation is even possible, we should not boast of "keeping up with the Joneses" of the state universities by failing the highest possible number of men in their first year of college.

The "selective process" is an indication of greater attention paid to the individual student before matriculation. Another hopeful sign is the institution of Freshman Week. The success of this depends largely upon definiteness of plan and professorial cooperation. Generally, students approach college with very suggestible dispositions. If they are merely herded upon the campus a week

ahead of time to hear stereotyped lectures on the marvels of modern science, the profound possibilities of philosophy, or the beauties of art, the effort is a tremendous waste of time and money. If Freshman Week is to be a success, it might be reasonable to take its charge from the hands of departmental heads who do not teach Freshmen and place in the hands of Freshman instructors. Incidentally these freshmen instructors should be a hand-picked lot. Any qualified professor can teach a junior or senior; it takes a dash of genius to handle a Freshman class.

So much literature has been written on the subject of Freshman Week that I shall not discuss its program in detail. One fact I beg to emphasize is this: most Freshmen are withdrawn for the first time from the strong protective reenforcement of home life when they come to college—a protection that has been a primary factor in their moral and social stability. To hurl fledgelings into the maelstrom of college life without some substitute for that protection is little short of criminal. The Freshman often comes to college equipped for his task by the perusal of fatuous books on college life and college humor magazines. In his first few days at college, unless he is surrounded by disciplinary and spiritual safeguards, he is very apt to do what he thinks collegemen are supposed to do. To meet this attitude, I suggest an effort to initiate the Freshman into the spiritual purposes of a Catholic college during Freshman Week. Such could be accomplished by a short retreat, the Thirteen Hours' Adoration, or a three-day mission which need not interfere with the regular Freshman Week program.

Let us grant that we have selected and orientated properly our students. The next big question is: how much and what kind of attention must be given them during their college life?

I have never taken very kindly to the definition of a school as "Mark Hopkins, a student, and a log," because I think it quite possible that we may have professors who are not able to discriminate between the student and the log; then we would have functioning as a school one student and two logs. Moreover, students would rather sit beside their professors on the log, and not at the end gaping at us. I am, thus, much interested in a movement

to have college examinations given by outside professors, simply because it emphasizes the fact that, after all, students and professors are partners in a great adventure—the quest of truth. I think it is just as important for the professor as it is for the student that this situation be realized, because students know more about college life than professors may ever hope to know—unless students take the latter into their confidence.

Some professors have as much difficulty in appreciating student viewpoints as they would have in coping with that most famous of American Shakespearean scholars, Gene Tunney, in fistic combat. In the August number of *The Ecclesiastical Review* there is an article giving statistics resurrected by the anonymous questionnaire method, which indicate that over sixty per cent of the students of four Catholic colleges cheat in one examination or another. The main reason why these students are dishonest is because the professors either do not expect them to be honest, or do not give them a chance to be honest. Unfortunately, we have no way of checking up on the honesty of professors in giving examinations.

The attitude a professor develops in his work is apt to become a habit. No professor who entertains towards students an habitual attitude that is unwholesome is fitted for professorial work. But wholesome attitudes are not in themselves sufficient. To overcome the pertinacious resistance of the average collegian requires more than an attitude; it requires a definite method of attack and some expert spiritual sharpshooting. Nor is this task a marginal point in Catholic educational endeavor; it is focal, for upon it depends our right to call Catholic education Catholic. It is not impossible that we are relying upon hit-or-miss methods in treating with the student individually, particularly if we hit more often than we miss.

The special point I am pleading for is a more definite organization of men and methods for the development of the individual student to his full spiritual as well as intellectual possibilities.

Catholic institutions have been foremost in the field in the realization that capable moral guides are an urgent collegiate necessity. However, we have not recognized the necessity of educating

and training men especially to fulfill this office, or the necessity of educating collegians to an attitude which will ensure that they seek and profit by advice. I can imagine a student in a Catholic college untouched by the appeal of Catholic philosophy; I can imagine a student impassive to his religion course; but I cannot imagine how a student who confides in the direction of a wholesome student counsellor can remain untouched by sympathetic guidance and spiritual insight.

The demands of the classroom, of the laboratory, and of administration, are such that our colleges have not devoted as much attention to the office of student guide as they should. Some Catholic educators have committed themselves to the ridiculous statement that we are doing nothing for the individual student. That is untrue; we are doing much, but we must do more. I could name several institutions that have come under my observation where efforts along this line have borne amazing results. Others with which I am not familiar may be just as successful.

The special difficulty in the treatment of the individual student is not the lack of wisdom and implements, for with these we are well supplied by Holy Mother Church; nor is it lack of good will. Our great handicap is a lack of priests and Religious. The perfect arrangement would be to have at least one student counsellor for every hundred students in a small college, while every university would have a sizable staff of student counsellors whose interests are solely in men, and not in classes or books. Such men should be exempt from all teaching, writing, and preaching obligations that would interfere with the primary end of their academic existence. Moreover, the ablest men should be delegated for this work, not merely those whose main qualification is that they are a liability in the classroom.

I know that this suggestion would involve for some institutions a reorganization of effort. Unfortunately, too, such is the quality of this work that its fruits might not be immediately tangible. I believe that it would require twenty years to study the effects of Catholic education on the student body of a small college; and I venture the prophecy that such studies will soon be attempted. Until then we must rely largely upon the principles

enunciated by our age-old mother, the Church, in defense of our cause.

It must seem rather imprudent to suggest that, pressed as we are for men, the college or university add from two to twenty men to carry on personnel work. But have we exhausted either our financial or our teaching resources in this country? Most of the institutions which are most urgently in need of teachers are situated in our large cities. Why not there enlist the aid of young priests who have also pastoral obligations, but who have both the desire and the leisure to teach? Thus, overburdened professors might be relieved of some of their duties, and men and women blessed with the magnificent training of the religious life could devote themselves to dispensing of their greatest treasure as student counsellors.

This suggestion may seem rather hard on the young priests. However, organization and science in pastoral ministrations are gradually simplifying priestly labors and increasing the spare time of the American curate. I believe that I am right in presuming that work—especially work so dear to the heart of Christ as teaching—is the elixir of life for the young Levite. Where he cannot have work, he must have hobbies like golf and kindred avocations. If an advertisement were to appeal in a Chicago paper to-day for young priests to assist in teaching, I think that the response would be surprisingly large. And I am quite sure that the permission of the legitimate ecclesiastical Superiors would be forthcoming.

Of course, not every young priest can teach. However, the vast majority of the candidates who have merited promotion to Holy Orders must possess the faculty to teach. I do not think that anyone save a priest who has experienced both, can appreciate the fact that mental discipline and training in the American seminary is so much more intensive than the Ph. D. course in American universities that there is little ground for comparison. Unfortunately, the object and the method of the various sciences cannot be imparted in the seminary, so that, while every young priest should be able to teach, he should not be expected to teach every subject.

There is one big question which must have occurred to the

minds of some connected with larger institutions: how much would such an extension of labors cost? It would cost a great deal: for a Catholic university to get twenty young priests to devote half their time to teaching would cost almost as much as we now pay one football coach.

The primary requisite of the Religious or priest consecrated to the field of the development of the individual student is love of the work. Besides that, there must be sympathy and insight and study, not mere emotion and blind endeavor. As to the technique of such work, we have many things to learn through such efforts as are studied by the Personnel Committee of the American Council of Education. One thing, I think, that we shall learn from such study is the necessity of unity of effort; another, the value of case studies.

The following is an attempt made under the plan sponsored by the American Council of Education to study the individual student through the eyes of the various professors. The information from this questionnaire is assembled in a central office and used as occasion demands.

PERSONALITY MEASUREMENTS

The information on this sheet is confidential

Name of student.....

Selection and guidance of students are based on scholastic records of achievement, health and other factual records. Personality, difficult to evaluate, is of great importance. You will greatly assist in the education of the student named if you will rate him with respect to each question by placing a check mark on the appropriate horizontal line at *any point* which represents your evaluation of the candidate.

If you have had no opportunity to observe the student with respect to a given characteristic, please place a check mark in the space at the extreme right of the line.

No opportunity to observe

How does his appearance and manner affect others?

Avoided by others

Tolerated by others

Unnoticed by others

Well liked by others

Sought by others

Does he need constant prodding or does he go ahead with his work without being told?

Needs much prodding in doing ordinary assignments

Needs occasional prodding

Does ordinary assignments of his own accord

Completes suggested supplementary work

Seeks and sets for himself additional tasks

Does he get others to do what he wishes?

Probably unable to lead his fellows

Satisfied to have others take lead

Sometimes leads in minor affairs

Sometimes leads in important affairs

Displays marked ability to lead his fellows; makes things go

How does he control his emotions?	Too easily moved to anger or fits of depression	Tends to be over emotional	Usually well balanced	Well balanced	Unusual balance of responsiveness and control
Has he a program with definite purposes in terms of which he distributes his time and energy?	Aimless trifler	Aims just to "get by"	Has vaguely formed objectives	Directs energies effectively with fairly definite program	Engrossed in realizing well formulated objectives
How well do you know this student?			Date	Position	Address
Signature					

American Council of Education: Committee on Personnel Methods:
 Trial Rating Scale, January 1, 1928. Revised April 23, 1928.

ignorance and self-content. There is such a thing, however, as rash discontent. I know of no ignorance greater than that which assumes our educational endeavor to-day to be perfect, and therefore rejects without consideration what is new. Such an attitude inclines some to the opposite extreme—rash discontent which would throw overboard the cumulative inheritance of twenty centuries of Catholic education.

I have had the temerity to say a few things about surveys and surveyors in this discussion. I believe that the last survey of colleges has been perpetrated. The way is now open for cooperative study movements. The difference between the two is this: in the former a handpicked group of surveyors go out to find something—and generally find it; in the second type of research the efforts of men in the field of study and with a common interest in a problem are concentrated. As regards the former, the less said the better, but perhaps I may be permitted to paraphrase the professorial heaven with due apologies to Kipling:

When Podunk's last student is surveyed and the
alumni are all analyzed,
When the I. Q. tests have been prorated and the
critics are all stupefied,
We shall rest, and, faith, we shall need it—
lie down for an aeon or two,
Till some ambitious reformer finds that heaven
needs surveying too.

With great diffidence I beg to suggest that a cooperative study of our various methods of handling the individual student be undertaken within the next year. If each institution could appoint a qualified professor to the task, with a central directing plan, we could add immeasurably to the power we already possess. Secure the facts about personnel methods, and you will enable all servants of Catholic higher education to serve collegiate humanity better through channels by which we are even now enriching human life.

DISCUSSION

BROTHER F. J. O'REILLY, S. M., PH. D.: When I received a copy of Doctor Sheehy's paper about ten days ago, I expected to learn that Catholic colleges "have gradually succumbed to the tendencies of the times, and to the glamor of the practical"; and that "the preparatory seminaries of the country are about the last refuge of liberal education." I was sure I would read of the professionalizing of athletics and of the over-valuation of the importance of athletics; and I would hear of the crying evil of the many boys who "flunk out" yearly because they devote too much time to college activities. I thought I would be bored with twice-told tales of laxity of college discipline, the evils of senior proms, and the carousing of college men in the Volstead era. But I was happily disappointed. Doctor Sheehy's paper proved to be wonderfully constructive—not a harsh word against the college derelict, the borrower, the grafter, the athlete, or the fusser.

Before someone presses a stop-watch on me or consults a pocket calendar, I want to stress a tendency in Catholic higher education that is important enough to merit the treatment of it in a distinct paper—the tendency of Catholic higher educational institutions to "indulge" in teacher training.

Catholic colleges and universities are engaged in the training of teachers, more or less effectively, for elementary and secondary education. They are endeavoring to meet the ever-changing State requirements for State certification of teachers. The importance of this field of Catholic higher education cannot be too strongly stressed. Religious Orders are feeling diocesan pressure from within and State pressure from without, and the rank and file of Religious Orders might as well realize that both pressures will work for their own good.

I take the liberty to read an excerpt from "*A Teacher-Training Program for Ohio*," by Alonzo Franklin Myers, Ph. D.:

"The Catholic colleges and normal schools are given separate consideration in this study because of the fact that they are engaged in training teachers, not for the public schools primarily, but for parochial schools. It is not meant to imply, however, that it is not equally important that the child who attends a parochial school should be taught by a well-trained teacher as that the child who attends a public school should receive his training from a well-trained teacher. *In the absence of legislation in Ohio requiring that teachers in parochial schools should be certificated by the State, and in the absence of legislation that institutions which train teachers for parochial schools should be accredited by the State, it is extremely fortunate that the schools which train parochial school teachers desire to be inspected by the State department of education for the training of teachers.*"

The foregoing words of Doctor Myers are fraught with meaning. Oregon and Michigan merely attempted *too much* on private and parochial school legislation. I hope I have made my meaning clear!

Now, to get back to Doctor Sheehy's paper.

He spoke of college diagnoses and surveys to determine what is wrong with the student, what is wrong with the professor, and what is wrong with the student-professor combination?

Robert Lincoln Kelly, in *The Effective College*, made the following statement:

"The American college is fearfully and wonderfully made. For many years the doctors have been watching it, thumping it and probing into it in the hope of understanding its anatomy and physiology. More recently its psychology and hygiene also have been subject to careful observation.

"Its unaccountable behavior has attracted the attention of the general public, who have been convinced it has a high fever, or a weak heart, or a diseased brain or arterio-sclerosis, or all put together. Nearly everybody agrees it must be incurably sick, and yet siren-like it draws increasing thousands of our best youth into its atmosphere and life."

But is the college, for most students, "worthwhile"? Doctor Sheehy answers: "If its graduates are worthwhile; if they are able to build successfully on the foundation obtained in college."

On this point President Wilkins of Oberlin College has this to say:

"One of the greatest failures of the college has been in letting so many of its students go away from the campus after four years there without any specific qualifications to do any specific thing. The people who are preparing for law or medicine are getting along pretty well; but the people who are going through college without the intention of going into any professional school are apt to flounder after graduation. I have heard it stated that the examination of the life histories of graduates of one of the best colleges in the country shows that it has taken on the average about ten years to find themselves. This is a serious indictment."

It is the liberal arts college, according to President Cowling of Carleton College, that has been called upon in a definite way to defend itself. He believes that the liberal arts college "will have to stand the test of real usefulness, which is to-day the criterion of value, and because of value, of existence also." In Ohio the liberal arts colleges are "indulging" in teacher training to provide their graduates with a career in life. H. B. Alberty, Ph. D., in an address last April at a convention of the Ohio College Association, insisted that there is just as much culture in the twenty-four hours of professional studies for teachers as there is in the remaining ninety-six hours of academic studies required for the certification of teachers.

College administrators have been too self-satisfied these many years. They are far behind the times. President Coffman of the University of Minnesota said very recently:

"As president of a university I feel that we are in the stage in higher education that the public schools were in twenty years ago, and that more progress actually has been made in solving the problems of organization and administration of the public schools than has been made in solving the problems of college administration during this same period."

It will not do to brush aside all criticism against the college with the rash assertion that the passing of morons through high school accounts for the crowding of our colleges and universities. And it will not do to put emphasis on the elimination of students, although it is true that we should purge ourselves of the incompetent, the incapable, and the loafers in college. Rather, advises President Coffman, we should have "a staff more interested in the salvaging than in the elimination of students, more interested in teaching than in administration."

I believe with Doctor Sheehy that the Catholic young man—and young woman—need the protective influence of a Catholic institution in the professional and vocational training that is obtained in a university. I am inclined to believe that one of the tendencies of the small Catholic college is to dissipate its energies in trying to do what is really professional and vocational work—the task that only the university has the personnel and equipment to carry out effectively.

But some of you may believe, and many of you may maintain, that the students do not have the personal contacts in the big universities that they have in the small colleges. Raymond Walters, Dean, Swarthmore College, has this to say on the point in question:

"Most small colleges are sporting laurels which withered decades ago. They are not only sleepily unaware of modern educational practice but, in respect to personal attention to the individual student, they are leagues behind the large universities which have built up scientific personnel administration."

And this is true. The university is divided into colleges, and the relationship between professor and student in the professional school is intimate. As President Coffman of Minnesota put it:

"There was never a time when a student got so much time and attention as now. When a student comes here he gets his physical examination and his mental examination, and then he is advised concerning his program of studies. There is a dean of men with his assistant and a dean of women with her assistant, a personnel department, and a vocational adviser, all cooperating for the welfare of the students, a matter that is attended to more efficiently than ever before."

With truth has it been said:

"If a college fails to pay attention to the welfare of its students and if the instruction is incompetent, even though the college has only one hundred students, it should go out of business. If it fails in either of those respects, it is too big. If it has twenty thousand students and competent instructors who look after the welfare of the students, it is not too large."

Doctor Sheehy spoke of the different types of professional service—the research professor, and the professor equipped in the art of teaching. Research as a means of extending knowledge should not interfere with teaching. The two occupations are not only compatible, but complementary.

Even Percy Marks admits that "some Ph. D.'s are scholars"; although he insists that "many of them are blind earthworms burrowing a long, thin hole leading nowhere." A college president recently said: "The staff should be quite as much interested in the development of their own teaching as in writing dull books."

Doctor Sheehy's third type of professor interests me greatly—the professor who teaches the art of living in the classroom or in private conferences. Doctor Pace expressed the task of this professor when he said:

"The college has a definite educational function to perform. It undertakes to complete the development of the student who has received such training as the elementary and the secondary school may have given him. Whatever else the college may do for him, it has to equip him with the knowledge which he needs in order to live uprightly and usefully in any career he may enter."

Doctor Sheehy spoke of Freshman Week and orientation courses. Both have their functions to perform, and should have the close attention and earnest study of the authorities in every Catholic college. But I surely did like what Doctor Sheehy called "initiating Freshmen into the spiritual purposes of a Catholic institution." I would call it "Catholic Orientation Week." It should serve as a period to organize sodalities and mission activities; and the retreat, which should be an integral part of it, will straighten out many a vacation that has been dissipated in more ways than one. This Catholic Orientation Week will serve to integrate the body of Catholic students who come from two kinds of institutions, extremely unlike—the Catholic high school and the public high school.

The accusation comes from pastors that Catholic graduates do not line up with the Catholic activities in the parishes to which they return after graduation. And I suppose this is true in a great measure. But the Catholic college can remedy matters if it gives its students a practical, working religion; if the courses in religion are made vital. Sodalties, Holy Name Societies, and Units of the Catholic Students Mission Crusade, where student-officers lead and control, and where faculty-moderators remain in the background to inspire, encourage, and approve; sodalties and mission units where student-members discuss Catholic problems and mission activities—domestic and foreign—and listen to addresses prepared by their fellow students, will all aid materially to make the Catholic religion so vital a thing in their lives that they will carry it back into the parishes into which they return.

What accounts for the religious activities of our young separated brethren? Perhaps more inspiring men like William E. Smyser, Dean, Ohio Wesleyan University, who spoke this message a year ago:

"A special obligation rests upon the denominational college to develop and maintain courses in religious education, and in sociology as it relates to the church and its problems in town and country and its activities in social service. * * * Their primary aim may well be the instruction

and inspiration of many young men and women, who will become enlightened leaders in the communities to which they return after graduation, centers of influence for the church and all good things in places where such leadership is most needed."

I endorse Doctor Sheehy's plea for a closer student-faculty relationship. He did not talk about the "fork of the road," but he did get in that figure of Mark Hopkins and the log, so I shall log along and add with President Little of the University of Michigan that I do think that Mark Hopkins and the student "might as well slide up a little closer because in these days the noise of our materialistic civilization makes them both slightly 'hard of hearing.'"

Until a technique or system for faculty-student relationship is worked out for our Catholic colleges, as Doctor Sheehy suggests, individual faculty members must show initiative to remedy the intellectual and moral mortality of college students. According to my observation and experience, the task is not an insurmountable one. It merely requires tact and the willingness to converse with the students, to listen-in on "bull sessions," tune-out before static arises, and then wait patiently for the air to clear. Any Catholic professor, Brother, or priest, if his habits are wholesome, can win the confidence of several college students. A little mind reading of a worried countenance, a tactful question, and personal material help and encouragement will open a heart that is carrying burdens too heavy for youth that is born to be happy.

Truly, "the American college is fearfully and wonderfully made." Groups of specialists seek to find its elements of strength and weakness, and the conditions under which its organs best function. That popular writer, whose name some of you do not like to hear mentioned publicly, and whose earlier volume some of you barred from your colleges and universities, wisely said in a later volume:

"The habits and ideals that a boy brings to college with him largely determine what the college will do to him, and if the American mothers and fathers took their jobs as parents more seriously, the ideals of the college would rise to meet their success. If a boy makes a mess of his college career, his mother usually turns in fury on the college for ruining her boy. Ninety-nine times out of a hundred she is the one responsible. * * * Some boys go to pot in college because of their parents; some, also, because of their parents, rise in the face of every temptation; and some—many of them—rise in spite of their parents because the college offers them finer ideals than they ever found at home, because they come to know splendid young men in college, because they find sometimes in the classroom an intellectual stimulus that they have never known before, and they have to strain upward to reach the level of their fellows. Education begins not in college, but at the mother's breast, or some authorities maintain, before birth. It is not fair to send a boy to college marred by eighteen years of slovenly education and then blame the college if he turns out badly. I hold no brief for the colleges. They can, they must do better than they are doing; but let those parents who are without sin cast the first stone."

THE FUNCTION OF RELIGION IN CHARACTER FORMATION

SISTER MARY RUTH, PH. D., ROSARY COLLEGE, RIVER FOREST, ILL.

Character formation is an educational problem of nation-wide importance. For generations, especially since the time of Herbart, character has been the professed ultimate aim of education. No educational program is complete without a consideration of the subject. Character courses of study are adopted in several city school systems. State conferences on character education are held. A national conference on the subject was held last March in New York City. It is, therefore, fitting that character formation should enter into the deliberations of the Catholic Educational Association.

Although this is a group of college teachers, in the consideration of this subject we must begin with the child. It is during the plastic years in the grades and in the pre-school years that personality traits, emotional attitudes, and right responses to situations begin to take shape, and it is during the adolescent years that ideals as controls of conduct take definite and permanent form. A college president said not long ago that at the age at which his institution receives young people, their ideals are fairly well established. This fact, however, does not relieve the college from the obligation of making every effort to readjust the ego-centric, the unsocial, and the indolent student, and to capitalize every advantage offered to develop the character of the college student. As long as high ideals are voluntarily accepted and lived, character formation will go on. The living out of the ideal is the essential thing.

Even the character formation which begins with the child is a problem for the college to solve. Light comes from above and sifts downward from the university and the college to the high

school and the grades. It is for the Catholic college educators in the light of their greater educational knowledge and insight to face the problem squarely, to seek counsel frankly and candidly of each other, and when their opinions have been weighed, to give voice to them in the way of advice or suggestions for the betterment of our Catholic education.

During the present decade a great interest has arisen and is increasingly manifested in character education. In 1920 in response to the demand of educators, a standing committee was appointed by the National Educational Association which reported in 1926 on the studies made up to that date. They had made a survey by questionnaire and had received reports from two hundred thirty school systems out of the three hundred to which the questionnaire had been sent. The report shows (1) that there is a lack of knowledge how best to go about the problem of character development and, therefore, there is diversity of practice, yet there are definite characteristic efforts made to develop desirable attitudes, habits and ideals; (2) that 20% of these school systems are using character education material, such as moral codes, character courses of study, character rating charts and other direct means of moral education.

Indirect and direct methods are about equally adopted. All are agreed that provision should be made for the practice of moral and social ideals. The ideal itself is abstract, but conduct is always specific, hence character formation methods must create a situation for the ideal to flow out into conduct. The chief findings of this inquiry were (1) the great need of definite knowledge of actual methods of character formation; (2) that the scientific knowledge of how to form character was almost *nil*. By scientific knowledge is meant the tracing of casual connections between elements under our control and the desired objectives.

The study of character development is still in the empirical stage, but educators are studying case material of carefully observed and recorded modifications of behavior accomplished through the formation of ideals. They agree that the greatest factor in the development of any personality is the influence of

other personalities. The Athenians used to say that if one should set a slave to teach his boy, he would finally have two slaves. On the other hand, an upright, courageous, generous teacher will cause a flow into his students of a desire to emulate his own fine qualities. The report stresses the need of studying the psychology of human behavior both individual and social. Reliable students of research in this subject maintain that the cultivation of character traits has a technique as definite as that of any other phase of education.

I am going to be radical to the degree of urging that the teachers in our Catholic schools and colleges approach the problem of character formation psychologically. The fundamental principles of morality never change, but the method of getting the student to make them his rule of action should change with conditions and be improved upon. This is an age of sense stimulation, and a moral lesson must be concrete and vivid to be effective in influencing behavior. The motion picture, the radio, and the automobile make the life of the young person a series of thrills and create an habitual desire for new things; therefore, to get the average boy or girl to make a conscious, persevering effort, an appeal should be made to the emotions by developing an ideal.

It is a fundamental fact that it is extremely difficult for a student to make an application of a principle. No mere desire to follow an ideal is a substitute for detailed training. In character-building we must reckon with the spirit and complexity of the times. We may deprecate it, but we cannot check its momentum. As the spirit of restlessness grows, teachers should make character education vivid by concrete experiences and situations which will enrich the meaning of the Commandments for the student. The mere knowledge of Christian Doctrine will not hold men to their moral duties. In moral training, character is but little developed except when detailed plans for meeting specific situations are carried over into conduct.

Character education in the past has been vague and lacking in such plans. Dr. Judd points out that "the problem of providing lessons for character training should be attacked systematically through the analysis of practical situations so that concrete cases

and concrete modes of teaching may be discovered." Case material should be studied therefore, in the light of the principles of conduct. Any plan of character formation calls for a statement of the general objectives to be realized. For the Catholic the objective is the developing of the natural virtues, supernaturalized, as a means to the end of his creation. The all-important fact is that God is our end and that each action in this life is intended by Him as a preparation to the state of union with Him in Heaven. Not, however, "that Christianity in its otherworldliness reduces or neglects the values of the present life," Dr. Pace writes under Education in the *Catholic Encyclopedia*, "but that life here gets its highest value by serving as a preparation for the life to come."

The student should know the essential features of a particular situation in order to cultivate alertness in evaluating a moral situation and forming a moral judgment. Correct concepts are necessary to make such evaluations. Dr. Kerby in the *Household of the Virtues*, says: "The capacity to recognize temptation the moment it appears and whatsoever its disguise, is one of the supreme defenses against sin, as it is the positive support of all virtue. Men who have been severely honest in business have failed to be equally honest in politics. Their experience was not adapted to the new situation and the disguises of temptation were not recognized." This is a convincing argument for the need of studying case material.

No satisfactory definition of character can be given. Father Gillet, O. P., in the *Education of Character*, says that it is "a very complex sum of ideas, tendencies, passions, sensibilities and habits that have to be disciplined, organized and unified in view of an end to be attained." He says also: "Character is the totality of moral qualities intelligently grouped around the axis of the will." A man of character is governed by a right understanding of his own rational nature, his relations to God, and to his fellowmen. Character is a progressive thing and its development should be a progressive treatment of the student's moral needs. How can the moral values of the various ages be cultivated? A knowledge of the development of student nature holds the answer. In form-

ing any character trait or ideal in a student, his own moral outlook upon that trait should be the starting point. The teacher should recognize, therefore, the principles of apperception and individual differences.

As an evidence of the present engrossing interest in the subject a number of studies have been made. Dr. May of Yale University has made since 1926 a character study of 10,000 boys by presenting to them opportunities for dishonesty. He found that a boy was often honest in one situation and dishonest in another; that it was therefore a matter of his relation to the situation in which he was placed rather than the character trait of honesty which determined his acts. These boys, therefore, had no generalized ideal nor moral habit of honesty.

The Bureau of Education has issued a Bulletin on Character Education; the legislatures of Utah, Oregon and Nebraska require character education in the schools of those states; several city school systems have issued Character Courses of Study and Morality Codes. Because these studies have been written for public schools, religion, the root and trunk of morality, is omitted. Many of them are tainted with the false philosophy of a *summum bonum* not beyond this life, with the utilitarian norm of morality, with a mistaken idea of conscience and a false conception of the origin of the moral law.

The Bulletin on Character Education, No. 7, 1926, states that "life is the great end; the aim of morality is the same." There is no intimation of eternal values which result from moral actions. The utilitarian norm is expressed in the words: "The final test of all conduct is its tendency to enhance the totality of life affected by it." But we know that society can never be an end in itself, nor the basis of moral obligation. The same report ignores the existence of the natural law and bears traces of Kantian subjectivism in the statement: "To seek to go back to ultimate principles in this field would condemn us to a sort of infinite regress into ethical disputations; there is only one method of escape and that is to postulate an ethics and work from it."

The Nebraska Course of Study in Character Education outlines a course for the twelve grades, according to which the schools

shall establish right habits, attitudes and ideals. The same false principles are evident here. It takes over McDougall's motive of social approval with his threefold classification of social galleries to which it adds a fourth "in which many people find a Divine Companion with whom they live in serenity." It defines conscience as "a feeling of elation or condemnation of the social gallery that one really cares for. If the gallery is a human one, the conscience is moral; if the gallery is a Supreme Being, the conscience is religious." There is no thought of conscience as both the law and the judge of the will and in both offices acting as the voice and representative of God. The utilitarian norm of morality and the supplementing of the Commandments by a study of history and current practices to formulate the moral code also appear in this course.

Dr. Charters' *Teaching of Ideals* presents a scientific method of teaching character traits. He believes that conscientious conduct implies not only doing the right thing when we know it, but also finding out the right thing to do. This requires the study of character formation material and an analysis of many concrete cases, showing how the development of ideals modifies behavior and therefore builds character. He has made a selection of situations and has classified them on the basis of the character traits required, as honesty, truthfulness, industry or other moral reaction. Through transfer of training, the honesty and truthfulness demanded in the small affairs of youth will carry over and characterize business men. Dr. Charters says: "Honesty is more valuable than arithmetic, and industry is of greater importance than geography." From these words may be seen his keen appreciation of character education. Because written for the public school, his highest motive expressed must be social approval.

The Iowa Plan written under the direction of Dr. Starbuck of Iowa State University, which won the \$20,000 award in an interstate contest in competition with all the states of the Union, introduces rating plans as a means to character education because the authors of the plan believe that the attention of the pupil and teacher is drawn to those features of school life to which marks are given; but if they are to be an effective instrument, care must

be taken to keep the right motive behind all conduct. The teachers rate the pupils on a personality chart. "Valuation of character," they say, "far more important than the rating of intelligence, must be faced on its own ground." Here also is the false philosophy of values: "Conscience," according to the Iowa Plan, "is called sometimes a voice because it contains within itself the latent tones of approval or condemnation of the group." This is merely a recast of Kant's Categorical Imperative. The precept, "The pupil should feel the majesty of the moral law that lies back of the teacher" savors of the same idealistic philosophy. That the authors stress the value of a systematized plan in character formation is evident from their own words: "It is the business of leaders in character education to map out a character education program by years and in detail for the separate grades, an heroic undertaking as great as that which the Committee of Ten or the Committee of Fifteen faced in their labor on the curriculum."

A Morality Code entitled "Citizenship through Character Development" has been followed in the Boston schools for a number of years. I quote from the address of Superintendent J. J. Burke of the Boston school system, given at the Department of Superintendence held in Boston last February: "Evidences of the effectiveness of our program, coming from parents, teachers, and even from the pupils themselves, indicate quite conclusively that we are making noticeable and persistent gain in personal and civic honesty, practice in truth-telling, effort to choose the right and reject the wrong, reverence for elders and superiors, respect for law and order and other rights and privileges, growth in moral judgments, and appreciation of spiritual values."

The point of reviewing these outlines and character courses is to show that major emphasis is placed upon the need of effective methods with their gratifying results. They furnish valuable information regarding the *how* to build character but no satisfactory statement of the *what* or the *why* of character development. Moral instruction without religion may develop sterling natural virtues as a system of human conventions, but with no higher motive than self-respect and social approval, and with no basis of moral obligation.

The all-important fact to the Catholic mind is that our destiny is union with God and that our efforts should be consciously directed toward Him. A noble character is desirable not as an end in itself, but as a means to the end of its creation. This lifts every good moral act to a supernatural level. Theoretically, a mode of conduct can be deduced from man's rational nature, but practically such a code would give no satisfactory answer to "Why ought I do right even at my own cost?" Under stress of temptation and this question pressing for an answer, even self-respect may break down. The consciousness of God's presence, that He sees the hidden act, the secret thought from whose judgment there is no escape, is the most powerful motive in restraining wrong and in practicing virtue. Hence while the teacher should emphasize the reasonableness of the virtues and the unreasonableness of violating the rational nature, yet the higher motive of performing our actions out of love of God to whom we owe everything is vastly more impelling. "The love of Christ urges me," said St. Paul. The personal love of God sounds depths of self-sacrifice reached by no other motive.

There is a present trend on the part of statesmen and educators in the direction of recognizing the need of religion. In 1925, Oregon, Minnesota, North Dakota and South Dakota passed enabling acts for public school authorities to dismiss school for week-day religious school sessions. Plans are operating at the Iowa State University and at some of the other State universities whereby classes in religion are conducted. Professor Betts at the Indiana State Conference on Character Education in 1926 said: "A nation of high moral standards without the support of religion is unknown and unthinkable," and President Coolidge at the anniversary of Phillips Academy, Andover, Massachusetts, last month, spoke with emphasis on the necessity of religious training in schools and colleges in order to preserve the whole fabric of society.

Dr. Fox in *Religion and Morality* says: "The Catholic principle is that all moral teaching must be pervaded with instruction concerning the ground upon which the distinction between right and wrong rests, the authority of the moral law, the sacredness

of duty and the inviolability of conscience." The student learns that nothing but the authority of the moral law will give a satisfactory answer to the question "Why ought I?" Without a compelling answer to this question, he will have no motive to stand him when passion is stirred. There is but one compelling answer: "I owe it to God, my Creator." "Quarry the granite rock with a razor," writes Newman, "or moor the vessel with a silken thread; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against the passion and pride of man."

But let us come straight to the point. Our Catholic schools and colleges are maintained at great expenditure of money and energy purely for the purpose of teaching religion and morality. Do the students in our schools outrank in industry, honesty and truthfulness those students who have not had daily religious and moral training? A diocesan superintendent gave an interesting report of a test in honesty given to several hundred school children in which the highest rank was obtained by the Boy Scouts, the second by the parish school children, and the third by the public school children. Do the young men who go out from our schools and enter the professions, business and the trades, excel their fellowmen in industry, honesty and uprightness? Do the young women who go from our schools and take their places in society exemplify to a greater degree than their non-Catholic companions the virtues of sincerity, honesty and reliability? Can we not make a constructive drive for honest, upright traits of character in our students and give the formation of character as much emphasis as we give to academic subjects?

We have the true principles of morality and a motive incomparably stronger than any human motive of self-respect or social approval, but we have not yet the scientific method of character formation. Until our Catholic education develops a technique of teaching character traits and ideals by concrete situations, may we not profitably follow the method of some of these character education studies?

As St. Basil and other Fathers of the early Church approved of Christians studying the pagan classics in order to take from

these writings whatever was adapted to their own needs and pass over the rest, so may we find the technique of some of these character studies a potent means to develop in our students integrity of character.

SECONDARY EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

CHICAGO, ILL., TUESDAY, JUNE 26, 1928, 3:45 P. M.

The opening session was called to order at 3:45 p. m. in St. Ignatius School Hall by the Chairman, Rev. Joseph E. Grady, M. A. After the opening prayer, the minutes of the meetings held last year in Detroit were approved as printed in the Twenty-fourth Annual Report of the National Catholic Educational Association.

The Reverend Chairman then appointed the following Committee on Nominations: Rev. J. P. O'Mahoney, C. S. V., Brother Matthew, C. S. C., and Brother Cassian, F. S. C.

Then followed a paper on "The Secondary Section, What Has Been Done, and What Is to Be Done," by Very Rev. William P. McNally, S. T. L., Ph. D., Rector of the Roman Catholic High School for Boys, Philadelphia, Pa. After a brief informal discussion from the floor, the meeting adjourned at 4:35 p. m.

SECOND SESSION

WEDNESDAY, JUNE 27, 1928, 9:30 A. M.

The second session was devoted to the reading of a paper on "The Teaching of Religion in Our Secondary Schools," by Rev. Joaquin F. Garcia, C. M., Ph. D., Niagara University, Niagara Falls, N. Y. In the absence of Father Garcia, his paper was read by Rev. Father O'Connor, C. M.

This paper was formally discussed by Brother Ephrem, C. S. C., and by Brother Charles Huebert, S. M.

Then followed a second paper on "The Scientific Approach to

the Measurement of Character" by Brother Matthew, C. S. C., M. A., Dugarie Institute, Notre Dame, Indiana. This paper was formally discussed by Rev. James A. W. Reeves, Ph. D., S. T. D., followed by a brief discussion from the floor.

The meeting adjourned at 12:00 noon.

THIRD SESSION

WEDNESDAY, JUNE 27, 1928, 2:30 P. M.

The third session was opened by the reading of a paper on "The Purpose and Content of High School Algebra," by Sister M. Pauline, M. A., Aquinas Institute, Rochester, N. Y. The formal discussion of this paper was introduced by Prof. William A. Luby and by Rev. John S. O'Leary, O. S. A. In the absence of Father O'Leary, his discussion was read by Rev. William Donovan, O. S. A.

Then followed a paper on "Basic Considerations on the Teaching of English Literature," by Rev. John I. Barrett, Ph. D., J. C. L., LL. D., Archdiocesan Director of Catholic Education, Baltimore, Md., which paper was formally discussed by Sister M. Rose Anita, S. S. J., and by Brother Albert L. Hollinger, S. M.

Due to the extreme length of several of the formal discussions, little time could be spared for informal talks from the floor on the subject of these papers, and the meeting was adjourned at 5:00 p. m.

FOURTH SESSION

THURSDAY, JUNE 28, 1928, 9:30 A. M.

The closing session was opened by the reading of a paper on "High School Chemistry Teaching," by Rev. George L. Coyle, S. J., Georgetown University, Washington, D. C. This paper was formally discussed by Sister Mary Consilia, M. A., and by Brother Adelphus Joseph, F. S. C.

After an informal discussion of the preceding paper, there followed a paper on "Some Elements in Teaching Elementary Latin," by Rev. Michael L. Moriarty, Notre Dame Summer

School, University of Notre Dame, Notre Dame, Ind. The formal discussion was opened by Sister St. Agatha and Rev. William A. Carey, C. S. C., Ph. D., the latter's discussion being read by Rev. Edward L. Harrison, C. M.

The chair then announced the report of the Committee on Nominations, as follows: Chairman of the Secondary School Section for the ensuing year, Rev. Joseph E. Grady, M. A., Rochester, N. Y.; Secretary, Brother Philip, F. S. C., Pittsburgh, Pa. Upon being put to a vote, these nominees were unanimously elected.

In conclusion, the following resolution was unanimously adopted: "The Secondary Section is of the opinion that it is timely to request the Chairman of the Executive Committee of Colleges and Secondary Schools to appoint a committee to make a thorough study of the curricula of elementary and secondary schools, and to report its findings to the National Catholic Educational Association at the next general meeting."

The meeting then adjourned at 11:30 a. m. to attend the closing meeting of the Department of Colleges and Secondary Schools in Dumbach Hall, Loyola University.

BROTHER ALBERT L. HOLLINGER, S. M.,
Secretary.

PAPERS AND DISCUSSIONS

THE TWENTY-FIFTH ANNIVERSARY OF THE N. C. E. A.—THE SECONDARY SECTION, WHAT HAS BEEN DONE, AND WHAT IS TO BE DONE

VERY REVEREND WILLIAM P. McNALLY, S. T. L., PH. D., RECTOR
ROMAN CATHOLIC HIGH SCHOOL, PHILADELPHIA, PA.

The twenty-five years that have elapsed since the organization of the National Catholic Educational Association have been indeed fruitful. Catholic opinion has been formed, enthusiasm aroused, teachers encouraged and stimulated to greater endeavor, interest of Bishops and priests stimulated.

Developed from small beginnings it has become a mighty force in Catholic education. It has unified and solidified as no other power could our entire educational system. This is all the more remarkable when we reflect that it made no laws, that it did not seek to legislate. It depended on a free discussion of problems to advance the cause and perfect the work.

The vision, sincerity and ability of the leaders in the movement were not slow in gaining confidence of Catholic educators everywhere. If the success that has come is a tribute to the men who have guided wisely the Association during the quarter of a century, it speaks no less eloquently of the earnestness, the ardent desire to improve which characterize the rank and file of its members.

There is no phase of education in which the Association has shown a deeper concern, none in which its influence has been greater than the field of secondary education. From its first years diligent study was made of the problems confronting the high school. Hardly a convention was held but the high school was discussed.

During the early years the most important committee was that appointed to study the secondary school. In the 1911 report made to this Association in Chicago by the Committee on Secondary Education, it was estimated that there were between four and five hundred parochial schools with more than eight grades. Returns had been received from 295 schools; but from 100 to 200 made no answer to the Committee's query. In the 295 schools reporting there were enrolled 14,062—7902 boys, 6160 girls. One-half of the high schools, 147, had four grades, 64 had three grades, 57 two grades, and 27 only one grade. Since academies for girls only and the preparatory departments of colleges were not included in the study, it is evident that the full strength of Catholic secondary education at that time was not manifested in the report. In an investigation made a few years later of the attendance at Catholic colleges it was learned that there were ninety preparatory departments with an enrollment of 16,288. It may, therefore, be safely set down that the total number of Catholic secondary schools with four grades, including academies and preparatory schools was about 400 with an enrollment of 25,000.

In 1915, four years after the above report, another investigation of Catholic secondary schools was made by this Association and since this later report is more accurate, we may use it as a basis for comparison. In the 1915 survey it was shown that the number of Catholic secondary schools had increased to 1276. In the latest investigation, that of 1926 by the National Catholic Welfare Council, it is stated that reports were submitted by 2,242 secondary schools. This indicates an increase of 966 schools, approximately 76% in the course of eleven years. During the same period the number of teachers increased from 2,505 in 1915 to 13,242 in 1926, an increase of 10,737 or 400 per cent. In 1915 the number of pupils enrolled was 74,538, and by 1926 these figures reached the grand total of 204,815, an increase of 130,277 or 175 per cent in the short space of eleven years. Between 1915 and 1926, then, the number of schools increased by 966, or 76%, the number of teachers by 10,737 or 400 per cent, and the number of students by 130,277 or 175 per cent.

While Catholic high school enrollment is growing at a phenomenal rate, this growth has not kept pace with that of the public high schools, since the increase of attendance at the latter has far surpassed the increase of the population of the country. For each 10,000 of the general population of the country in 1915 there were 153 students in all secondary schools and for every 10,000 of the Catholic population there were 46 students in Catholic high schools. In 1926 the number of pupils in all secondary schools per 10,000 of the general population of the country was 409, while the number per 10,000 of the Catholic population was 109. It is with a feeling of justifiable pride that we contemplate the extraordinary progress that has been made in Catholic secondary education during the last twenty-five years. In practically every diocese of the country, new high schools have been built, one and two grade schools have grown into first class four-year institutions, and the attendance of our boys and girls in these schools has increased with leaps and bounds.

But from these pleasing facts it would be a mistake to conclude that we were meeting the needs of our pupils of high school age. Great as have been our efforts and progress, we must still face the unpalatable truth that in the country at large only a small percentage of secondary pupils are in Catholic high schools. Less than five per cent of all the pupils attending secondary schools in the country are being cared for in Catholic schools. Viewed from this angle, the splendid achievements in the past are far from satisfying to those who have at heart the interests of the Catholic youth. Surprising as it may seem there are still some among us who do not appear to be convinced of the absolute need of higher education under the auspices of religion. I am of the opinion, however, that this is not the real cause for our failure to supply the needs of our growing boys and girls. Few could foresee the changes that have taken place in education, or foretell that in such a brief space of time high school training would become so common, or that children would by law be forced into high school.

Had we an adequate system of elementary schools a quarter of a century ago, I am convinced that at this time we would be

more equal to the demands made on us for Catholic secondary education. Parochial schools have multiplied in an extraordinary manner, and we are still far from furnishing an opportunity for a Catholic education to all the children.

In one prosperous State of our Commonwealth, where parish schools have been encouraged by Bishops and priests with commendable zeal, in the last sixteen years parish school attendance has advanced from 150,247 in 1910 to 303,426 in 1926, a growth of 101.9%, whereas during the same period the population of the State has increased but 22.66% and that of the Church 24.66%. In this State, where Catholics form 20% of the population, in spite of the marvelous development of elementary schools, our parochial schools have but 14% of the total school enrollment, whilst only 4.60% of the total high school enrollment is in Catholic high schools.

However, the Church is everywhere faced with the same difficulties of properly training the Catholic youth in elementary and high school; the splendid manner in which these obstacles have been surmounted in certain dioceses and the notable growth of Catholic high schools in all sections of the country make us hope for the future. Every sign points to an even greater and more wonderful extension of Catholic high school facilities in the near future.

In our anxiety to meet the needs of the pupils, there is noticeable in many places a tendency still to make every parish school a high school. I say a tendency still, for since 1903 this Association has earnestly declaimed against the waste of money, energy and efficiency resulting from such a short-sighted policy. One and two grade high schools and commercial schools, far from solving the problem, but complicate matters exceedingly. It is true that the modern high school was built up grade by grade, but it is no less true that it has now passed beyond this stage. Many defects excusable in the period of development are unpardonable now. It is not fair to Catholic youth to insist on their attendance at schools wrongly designated high schools, justifying our action by the thought that any sacrifice of secular training is justified by the safeguarding of religion. A former

Apostolic Delegate to the United States, (later Cardinal Bonzano) clearly enunciated this truth in a letter to the Secretary General on the occasion of the Convention in Buffalo, in 1917. He commended the meetings of the Association and discussions thereat as "an incentive to greater effort on the part of any Catholic educators who are inclined to think that they have done their full duty if they have imparted complete instruction in Catholic faith and practice, while contenting themselves with mediocrity in the merely secular sciences." "Our aim", he continues, "is to give the very best both as to matter and method in all lines of education. To stop at anything short of this would be unworthy of our Catholic traditions and of the ideals of Mother Church." (Proceedings, Vol. 14.)

If we do not ourselves organize efficiently our Catholic high schools, it will not be long before we suffer unfavorable comparison with the schools of the State, and a reflection will be cast on our entire system of schools. Even now there are States which are refusing to accredit such schools and thereby causing serious trouble to students wishing to enter certain professions for admission to which the State's approval of credits is necessary. Here there is grave danger of destroying the confidence of Catholics in the work of our schools. Were it possible to bring the real situation to the attention of our priests, there would result, I feel sure, a more unanimous support of the central high school plan. More high schools are unquestionably needed, but as Dr. Burns pointed out in the 1915 Report: "Even more urgently needed is their systematic establishment and support. Rightly organized, directed, controlled and made to fit in with the existing parish school system and colleges, the growing system of high schools will form the backbone of our entire educational organization."

Seventeen years ago this was clearly perceived by one of our greatest educators; to-day it is acknowledged by the merest novice in educational work.

CENTRAL HIGH SCHOOL

At a meeting of the Catholic Educational Association in Phila-

delphia in 1903, a committee was appointed to study the condition of Catholic high schools. The following year the committee submitted a number of resolutions, among them the two following:

"In cities where there are several Catholic parishes there should be a central high school connected with the parochial schools of the several parishes."

"Under the foregoing plan of parish cooperation, the organization of a Catholic high school is deemed possible in almost every city of considerable size in the country." (Proceedings of Catholic Ed. Assoc. 1904, p. 40.)

These resolutions have been repeated constantly in the deliberations of the Association since, and the position on this important question then taken by the foremost Catholic educators of the country has borne great fruit. For many years the idea but slowly took root. Little success attended its enunciation. To-day, no phase of Catholic secondary education is more remarkable or more encouraging than the firm hold taken on our school system by the Central High School plan.

In the 1911 report of the Committee on High Schools of this Association we read:

"Two hundred and fifty-two of these high schools (295 reported) are directly connected with only a single parish school, while only fifteen of them are directly connected with several parish schools. Even in towns and cities which boast of a number of large and well equipped parish schools, with thousands of pupils, no attempt is made, as a rule, to build up a central high school with which all the existing parish schools would be made to fit in."

By 1922, the number of central Catholic high schools was only thirty-five, according to the survey made by the National Catholic Welfare Council. They employed 321 teachers with an enrollment of 8,492 students. During the next two years, these figures had grown to thirty-nine schools, with 575 teachers and 16,385 pupils, an increase of twelve per cent in schools and 93 per cent in students. By 1926, the number of schools had increased to 113, an increase of 190 per cent in two years. During the same

period the enrollment had more than doubled, increasing to 35,517, or 117 per cent. In four years then from 1922 to 1926, the number of Central Catholic high schools increased by seventy-eight, or 233 per cent and the number of pupils enrolled by 27,015, or 318 per cent. In 1922 the Central Catholic high schools cared for only 5.5 per cent of the students enrolled in all Catholic secondary schools; by 1924 this increased to 8.8 per cent and in 1926 reached 17.3 per cent. The remarkable increase from 1924 to 1926, together with the activity everywhere in the building of central schools is a sure sign that in the near future the vast majority of Catholic secondary pupils will attend such schools.

"Certain advantages inherent in the Central high school plan are largely responsible for this rapid drift towards centralization in the Catholic secondary school field. It is generally claimed for the Central Catholic high schools that it pools resources with resultant financial economy, provides an efficient unit of administration, promotes teacher economy, secures well-trained teachers for special subjects, offers a variety of courses, guarantees accreditation, and tends to unify the Catholic life of a community." —(N. C. W. C. Survey, 1928.)

The Catholic high school movement is becoming more and more a diocesan affair, and forms part of a definite diocesan plan. In the 1911 report it was predicted that the only way the Catholic high school could become a central and common superior school, coordinated with parish schools surrounding it was through establishment or adoption by the Bishop, and by being directly under diocesan control. The growth of the central high school has done much to bring the higher and the lower schools closer together. This seems contrary to what we might expect. Where the parish high school exists there may be union and coordination between the high school and elementary grades of that one particular school, but this relationship is not extended to the other parish schools of the diocese. In many of our central high schools the same communities of Sisters, that care for the elementary schools in the diocese, teach. Consequently there is friendly meeting of teachers, a taking of counsel, an interchange of ideas,

from which there results a broad sympathy and a plan of action that makes for the betterment of both departments.

But the great bond of union, the organizing and systematizing power of the entire system, is the diocesan superintendent where such a person exists in fact, and not merely in name. Enjoying the confidence of the priests and teachers, supported by the strong arm of the Bishop, his power to organize both schools into a perfect system is limited only by his own ability and zeal. The marvelous progress made in perfecting the diocesan system of elementary and high schools in those dioceses where the superintendent speaks with authority is an earnest of even greater development in the future.

Close and intimate, indeed, are the relations, in many places of parish school and high school. Growing out of the elementary school and until recently absolutely identified with it, the central school is coming to be looked on by priests and people, teachers and pupils, as the crown of the entire system, the goal towards which the elementary pupils direct their energies. The diocesan superintendent equally responsible for the success of both, is in an excellent position to study the weaknesses of each department, devise remedies and coordinate both into one perfect system. Probably no more beneficial change has occurred in our educational system than that which has turned the control of the higher schools from the channels of private and individual effort into the broader and deeper waters of diocesan administration. The high school is no longer a mere parochial activity, but a diocesan affair. This change is working wonders in the development of larger, better staffed and equipped, more efficient and more representative Catholic secondary schools.

RELATION TO CATHOLIC COLLEGES

If we are to be consistent in our teaching that Catholic education is of one piece from kindergarten to college and university, a better understanding, than now exists, must be established between the diocesan high schools and the Catholic college. Though the past quarter of a century has witnessed a notable growth in union and sympathy of these two educational institu-

tions, much remains to be done in bringing them closer together. In the beginning of the Catholic high school movement there were opposition and even open antagonism on the part of many Catholic colleges towards the new idea. Should any doubt this a mere cursory perusal of the proceedings of this association for the first fifteen years will convince them of its truth. Not a few college men saw in the new institution a rival to the preparatory departments of the Catholic college. It is but fair to record, however, that among the college representatives there were some who clearly visioned the future, who saw in the high school great possibilities for the development of our colleges, and imbued with these ideas worked feverishly for the multiplication of these new institutions.

The prophecies of these far-seeing Catholic educators are now being fulfilled. Catholic colleges are being forced to abandon their preparatory schools to make room for the vast army of applicants, the majority of whom are graduates of Catholic high schools. From National Catholic Welfare Council survey for the scholastic year 1925-26, we learn that of the 25,107 graduates of Catholic high schools, 13,254 continued their education, 8,375 of these entering college and 4,980 enrolling in normal, business and professional schools. In the same study we are told that 132 Catholic colleges reported for the same year 10,317 students, of whom 6,169 came from Catholic high schools. Thus 59.8 per cent of the students in Catholic colleges came from Catholic high schools; but when we compare the number of Catholic high school graduates in college with the number of those going on to college the percentage is much higher.

I do not think that Catholic colleges any longer need fear that the graduates of Catholic high schools will prefer the secular college. The principals and teachers in our secondary schools are every bit as much interested in Catholic high school graduates going to Catholic colleges as are the college representatives themselves. While Catholic colleges can do much more than they are at present to cement this friendly relationship, by creating scholarships, by visiting the high schools occasionally and addressing the students; they can be of even greater as-

sistance to the development of Catholic secondary education by sympathetically laboring with the high school in the reorganization of the curriculum. Every year sees more and more high school graduates entering college. As regards these, at least, there is room for greater coordination and systematic development of the courses of study.

As the knowledge gained by the superintendent from a study of the high school enables him to perfect the work of the grade school, so could the Catholic high school benefit greatly by the wisdom and experience of the Catholic college. One of the many problems facing Catholic high schools just now is teacher shortage. Where are we to obtain teachers for the schools that so rapidly are coming into being?

If we cannot adequately care for present needs, what will we do in the future to meet the demands? The Catholic high schools for girls are in a more fortunate position than those for boys, but even here we face the danger of robbing the grade schools to supply teachers for the high schools. Moreover in very many cases, the elementary teachers are not equipped immediately to take over high school work and we can, because of the tremendous demands, scarcely spare them for the time necessary to obtain such training.

But the boys' high schools must suffer most. The vocations to the Brotherhoods do not keep pace with those to the Sisterhoods. This for the most part is responsible for our acceptance of co-education and for the employment of lay teachers in ever-increasing numbers.

In the 1926 survey of the National Catholic Welfare Council the Catholic high schools reported 13,242 teachers, of whom 11,386 were Religious and 1,856 lay. Between 1924 and 1926 there was an increase of 23.5 per cent in lay teachers compared with only 9.3 per cent increase in Religious teachers. These statistics do not unearth any new truth; they simply confirm what is every day becoming more evident, namely, that unless vocations are greatly multiplied, the employment of lay teachers must become even more general in the future. This is certainly a prob-

lem which merits careful study as the efficiency of our schools is particularly affected by the solution arrived at.

When only a few lay teachers were needed to meet the needs of the high school, we were in a position to obtain competent teachers at salaries that were not forbidding; but with their employment on a large scale must arise many problems bristling with difficulties. Time will not permit my examining them, but I could call attention to one of them. We all realize that the employment of lay teachers in large numbers will be an expensive undertaking. We may not, however, advert to their instability and lack of real interest in the work of education. This is not true, of course, in the case of all, but it is unquestionably true of very many lay teachers.

Lay teachers in our schools ought to be good, practical Catholics, properly equipped for the work, graduates of colleges with a special training in pedagogy, and willing to make some pecuniary sacrifices through love of the cause. Instead of applicants, thus properly trained, we are more likely to meet college graduates, without any ambition or definite aim in life, with little knowledge of teaching and less love for it, with no desire to improve, seeking a bare means of livelihood, while trying to make up their minds what they are going to do. Most of them, who develop into really good teachers, after their novitiate in the Catholic high school seek more lucrative positions in the public school system. Thus our high schools are in danger of becoming mere training schools for public high school teachers. Time and time again in our meetings the need of more vocations for the teaching Communities has been stressed. The need was never as great as it is to-day. Our system of schools, built at such tremendous sacrifices, absolutely depends on this need being met. What we, who are in the work, realize vividly, must be brought in no uncertain manner to the attention of our spiritual shepherds whose love for Catholic education is unquestioned and who alone are able to help us. Whilst we deplore the scarcity of vocations, we cannot but rejoice at the heroic efforts being made by our Religious teachers to prepare themselves properly for their sacred calling. After school hours, on Saturdays, during vacation time,

they are utilizing every moment the better to fit themselves for their work. Their noble example is a source of encouragement and an inspiration to all who have at heart the advancement and improvement of Catholic education.

THE TEACHING OF RELIGION IN SECONDARY SCHOOLS

REVEREND JOAQUIN F. GARCIA, C. M., PH. D., NIAGARA UNIVERSITY,
NIAGARA FALLS, N. Y.

When we consider that the ultimate end and reason for existing of the student is the service of the Almighty and the salvation of his soul, we must conclude that the subject which deals directly with his attaining the vision of that Almighty Being, with saving his soul, is by far the most important among all the subjects in the curriculum. All grant that we need formal classes in religion, where the student will acquire an intellectual knowledge of his faith and a burning love of its practice, and that no classes in the school are more important than these.

ATTITUDE

What is wrong with the teaching of religion in secondary schools? That something is wrong, the writer of this paper feels convinced. In college, we obtain the products of the high school religion course, the effects—and from their attitude toward religion, their indifference to the subject, the writer has concluded that something has been wrong. Many of the students entering college have no interest whatever in the subject, would omit it from their schedules altogether if they could, and must almost be driven to class even after assignments have been made. Secondly, a number of teachers of Freshman religion with whom the question was discussed have expressed the opinion that the students are not nearly well enough informed, when one considers the hours which have been devoted to the subject in the secondary school course.

This lack of interest and lack of information prompted the writer to investigate in order to learn their causes and discover requisite remedies, if possible.

The reason for the attitude of the students can be located, not so much in the carelessness of the students as in the neglect of the subject by presidents, principals and faculty. From recent conversations with students, and from a questionnaire answered by a couple of hundred graduates of Catholic high schools from about 100 different schools, now college students or seminarians, the mind of the students on this point was discovered. It was—that the subject had been neglected in the secondary school course, that it had often been considered unimportant by the faculty. About two-thirds of those who answered the questionnaire answered that in their opinion the subject had been neglected in their high schools.

We say that religion is the most important of the subjects, that it is much more essential to the student that he know and practice his religion than that he learn the latest discoveries and perform the most recent experiments,—but then we turn about in our actions and treat it, not only not as the most important, but often as the *least important*. Our actions speak louder than our words to our students. They notice. They observe. Hence their attitude. They do not manifest the interest in the class because the faculty does not. Note this answer to the questionnaire as to the number of periods of religion a week. Answer—"One a week—45 minutes—postponed or skipped in favor of other classes deemed more important, such as economics." Another student stated that he considered religion taught "worse than" the other subjects and the reason was—, "considered unimportant by all the teachers. Other subjects more important". A number of similar answers occurred. One stated of the attitude toward religion, "Looked upon as a necessary evil, to be avoided if possible".

We shall try to consider some circumstances affecting the teaching of religion.

SUBJECT-MATTER

Is it not true that often the subject-matter of our religion classes is dry as dust—mere mechanical recitation of abstract questions and answers without their application to the lives of the students? As presented, the matter is often the same as

has been covered in the parochial school. No application is made at times, either because the teacher seemingly does not realize the value of that practice or because it is easier and safer and less subject to error to stay with the book and avoid application. "Not practical", "Grammar school stuff", said some of the students of the matter. The great plea of the students on the questionnaire was—"Make the subject modern"—"treat of modern matters"—"make it practical"—"discuss topics of the day". Seemingly this is not being done. So the students affirmed. The second great plea, similar to the first, was to prepare the students to go forth equipped to discuss their religion intelligently and able to answer the ordinary non-Catholic objections to the Church's doctrine and practice.

It would seem that the course in secondary school religion should be complete in itself and fit for the world, and not presume further instruction for the students in the Catholic college. It seems as if some high schools presume further instruction in college. According to the National Catholic Welfare Council pamphlet on Catholic education, only 35.5% of our boys and girls who graduate from Catholic high schools (and only 24% of the girls) continue their education by going to college. This indicates that perhaps a little over 30% of our boys and girls continue to a *Catholic* college and receive further instruction in religion. (Generally religious instruction is not imparted in normal, business, and professional schools.) This signifies that about 70% of the Catholic high school graduates receive no further instruction in their religion. So it would seem that, in a way accommodated to the high school mind, the whole field of religion should be covered, including moral and dogmatic subjects with apologetics, Church history, and Bible study, since some knowledge of these is essential for a Catholic apostle in the world.

CLASSES

In regard to classes, is it not true that the students who have attended parochial schools for eight years and have had one-half hour religion a day, five days a week, are placed in the same class with students who know little or nothing of their religion, who

may have attended Sunday school once a week, or may never have attended any classes? Of course the work is too simple and uninteresting for the one class and too deep and mysterious for the other. In some schools, in case of conflict, the student is placed in any religion class of any grade for which he has a period open. We would not place a Freshman in 3rd or 4th English, or in 3rd or 4th Latin or Science. Yet we do not mind locating a Freshman in a 3rd or 4th religion class. All this impedes efficient work and good results.

METHOD

Is it not true that the method we use is often the old Chinese method of learning by rote—definitions and definitions, with little real understanding or application, definitions containing words too difficult and often unintelligible to the students? We have discarded this method largely in our other subjects and demand a clear, intelligent grasp of the matter. Not so with religion, however. We still cling to formalities, often being satisfied if the student by mere mechanical memory can recite the definition without understanding the terms employed. Would it not be better to deal almost exclusively with simple words, imparting to the students a real understanding of the matter, even though they might be somewhat inelegant or even crude on the form. Surely it would enhance the interest of the study and lead to a greater comprehension of the subject.

The instruction in religion is often given by Sisters for one-half hour each morning with a lecture once a week by a priest. It would seem better to teach religion in regular formal classes, in periods of the same length of time as the other subjects, three-fourths of an hour or an hour as the practice may be. Frequently when the priest holds his class in religion, the whole school or perhaps half of the school is present, seemingly too many; and often no quizzes or examinations are held on the matter covered. Might not the students conclude that if the subject is so important, an examination should follow for assurance that the matter has been learned and assimilated? Students of high school age are often influenced greatly by grades and marks, and

if a priest holds a class in religion, conducts no examination, and gives no marks, often the interest of many of the students will lag or even depart altogether.

STANDARD OF WORK

Another feature of our teaching religion which indicates our consideration of its unimportance is the fact that so few fail in the religion class. Nearly every one who answered the questionnaire affirmed that the number of failures was less in the religion class than in the other subjects. As one said, "No one ever heard of anyone flunking religion." This means that nearly any kind of work suffices for the religion class, although we demand high standards for Latin, English, Geometry, and the rest. Before they begin some religion classes, students are quite sure that physical presence is about all that is necessary for a passing grade. Of course the preceding practice leads to the genesis of the indifferent attitude, whereas a strict accounting and the requiring of a high standard of excellence, would tend to create interest in the subject and augment its importance in the student's mind.

TEACHERS

If religion is the most important subject we have, we should reasonably place our very best teachers in charge of the religion classes. Now, do we? It seems that sometimes the very poorest are assigned, the idea prevailing that whereas not everybody can teach science or mathematics, anybody can teach religion.

Again, whereas frequently only the one subject is assigned to the teacher of science or mathematics, or to the teacher of the classics, thus giving opportunity for specialization, seldom do we find a professor who teaches religion and nothing else. The religion class is just added on to a schedule often already overcrowded. One Sister informed me that the Sisters often had to omit the preparation for the religion class just because they had so many other subjects for which they had to prepare. The writer believes that the teacher of religion in every secondary school, unless unique conditions prevail, should always be a priest. By the teaching on the part of the priest is meant not occasional

lecturing but the formal conducting of the classes. Just as priests constitute the faculty in many of our high schools, prep seminaries, and colleges, so they would constitute the faculty for the subject of religion even in high schools not conducted by priests. Should not this most important subject be taught by a specialist, by one who has often had an eight year course in the subject in high school and college and then has pursued four years of post-graduate work in a seminary; whose lifework is the direct preaching and teaching and exemplifying of that subject and who is fitted to impart the Catholic doctrine, relying not merely on the theory of the book but also on his daily contact with the Church's practice? We should not pass over that specialist until all our efforts to secure him have proved unavailing. It is his subject, his work—to teach Christ's doctrine.

If we are to discuss with the students the modern, practical problems and topics of the day and to answer the questions disturbing their minds, it seems imperative that the teacher be a priest. To answer latest difficulties encountered, to solve the problems brought up by the students, cannot be done by even a very careful preparation for that day's class. Remote preparation is necessary. General knowledge of Catholic doctrine is required. Knowledge of canon law, Church history and the theologies is a requisite for the adequate and satisfactory treatment of the subject. One without the remote preparation cannot be saying too often, "I shall inform you later," or "I shall look that up" or something similar, otherwise the confidence of the students will depart and the asking of questions will cease; and on the other hand, one cannot dare impart doubtful information, lest error be contained in the answers. It is difficult for a priest to discuss the modern problems and to answer the latest objection and to reply to the questions of even students of high school age. For others it is many times more difficult.

More of the college men and seminarians who answered the questionnaire had been taught religion by Sisters than had been taught by priests or Brothers. Often they had been taught by Sisters in co-ed classes. We can readily understand why the practical points in a boy's life were not discussed, how they could not

well be discussed without compromising the teacher. Yet the Sisters taught the boys in nearly half of the cases. The students themselves suggested the separation of the sexes for the religion class as a help.

The answers to the questionnaire indicated that in some cases laymen taught the religion classes. The writer of this paper knows a school in which the priests teach chemistry, mathematics, languages, and practically every other subject, and in which laymen are teaching some of the religion classes. There can be little doubt in the minds of the students of that school which subjects are considered the most important by the faculty. Why laymen, little equipped in religion, should teach that subject, and priests, very well-instructed, should teach science, mathematics and the rest, is quite a problem to solve, if religion is really considered the most important subject of the curriculum.

The final reason and one of the most important for advocating priests as teachers of religion is the grave danger of error in the doctrine imparted. We know that no amount of sanctity will compensate for intellectual knowledge in the teaching of religion. The responsibility to teach the exact truth is enormous and seemingly able to be borne by none but specialists in the subject. The writer recalls cases in college classes in which students affirmed that they had been taught doctrines in high school, which *de facto* are untrue. On one occasion, after affirming in a religion class that those receiving Holy Communion should swallow the Host as soon as they reasonably can, and that the Lord is present only as long as the species endure or are present, one young man, a junior or senior, raised his hand and affirmed that he had been taught a different practice, that a Sister had instructed him years before that one should retain the Host in one's mouth as long as possible before swallowing It. So for many years of his life, he had been trying to dissolve the Host in his mouth before swallowing It. The thought in his mind that perhaps he had not been receiving Communion at all, was indeed terrifying. Assurance on the part of the writer that very probably the appearances always remained in each reception of his, seemed to reassure him, yet he may often have wondered. Surely this teaching was a calamity. Cases have been met of erroneous teaching in regard

to the heinousness of cursing and swearing, lying, taking God's Name in vain, gambling, some seemingly thinking that rigidity and sanctity are very closely connected and not realizing that over-strictness of doctrine sometimes leads to unholiness of life just because of violations of erroneous consciences. So, securing the priests for teaching religion minimizes the dangers of error in doctrine.

That priests should teach the religion in high school is the desire, if not the injunction, of the Church. Canon 1373. § 2 states: "Youths who attend the secondary or higher schools should be given fuller instruction in religion, and the local Ordinaries should see to it that this instruction is given by *zealous and learned* priests." (*Italics inserted.*)

When the suggestion is made that the priests conduct the religion classes in the secondary schools, some believe the proposal idealistic and not possible of attainment, since the priests could not be secured. It might be stated first of all that the writer is considering what might solve the problem of the teaching of religion, even if that solution in every case is not available due to prevailing circumstances. Secondly, he thinks priests could be obtained to teach each of the four grades, two or three periods a week, preferably three. If he were the only teacher in a small school, that would be eight or twelve periods a week. The writer spoke to a few Diocesan Superintendents of Schools in Eastern Dioceses and each was of the opinion that priests could be obtained to teach in all the Catholic high schools. In one diocese, the Superintendent stated that already this idea was being carried out, and that as far as he knew the religion in every Catholic Academy was being taught by a priest; and furthermore, that this was the desire of his Bishop. Another Superintendent stated that his Bishop had formally announced to his priests in conference that they were responsible for the teaching of religion and urged them to instruct not merely in the high schools but even in the parochial schools. So the suggestion does not seem impractical.

If the high school is not a parochial academy, it would seem that the priests who are members of the faculty should be offered

considerable recompense for their time and energy by the school authorities as professors of the most important subject. This would tend to impress the importance of the class and would create another obligation over and above that intrinsic to the work. Many priests already teaching religion in other schools, many zealous young assistants, many young pastors of small country parishes not far from the city not overburdened with work, would probably feel honored to be asked to teach and would accept the duty as an outlet to their zeal. If the Right Reverend Bishop or the Superintendent of Schools should be approached for priests to teach the religion classes, he would probably secure them. All this would largely solve the problem of the professor, and with it, the whole problem of the teaching of religion.

PRINCIPALS

Finally, deeper than any of the reasons already alleged for the indifference and lack of interest aforementioned is this one—that those in authority, the principals and the presidents, have neglected this subject. It seems at times that on the one hand we are too mindful of regents' counts and too interested in city and state credits, and on the other hand too forgetful of the strictly Catholic subject. Often, English and mathematics and science have pretty much crowded religion out of the picture. Often the best teachers and the best periods and the best of everything are given to the subjects carrying State examinations, whereas anything is good enough for religion—because the State bothers little or nothing about that subject. The assignment of the best teachers first to the subjects having State examinations and then merely “tacking on” a religion class, or assigning the religion classes to weak teachers, affects not only the pupils but the teachers as well. They are necessarily influenced adversely and note the position of unimportance given the subject by those in charge.

What effect has a failure in religion class, a rare occurrence, on the student's graduation? Often, no effect. In almost half the schools mentioned in the questionnaire, four years' work in religion was not required for graduation. One needed four years of English, three or four years of Latin, and so with the other subjects,

but no amount of religion was absolutely required. How can we convince the students that religion is more important than English or Latin?

The present writer studied four years in a Catholic college and had merely one period of religion a week, for one year. During three years, no religion class was had. Conflicts were responsible for this—nevertheless there was no requirement for religion. Even the one hour was not required. Many hours of chemistry, physics, English, and history were demanded,—but not one of religion.

So, what is wrong with the teaching of religion?

1. The matter is not practical, not that in which the students are interested.
2. The methods are antique.
3. The teachers generally are not specialists, often are inefficient.
4. A high standard of excellence in class is not required.
5. Principals and faculty do not grant to the subject its important place in the curriculum, do not care enough about the subject—and as a result, the students don't care.

Finally, it is thought, to put it positively, that if the subject-matter should be modern and practical, and be taught with approved pedagogical methods, by priests who would demand a high degree of proficiency in the subject, in classes properly graded and not overcrowded, with four years of religion as an absolute requisite for graduation, considerable would be done to improve the teaching of the subject and to cause students to realize the now-hidden truth—that religion is the most important subject in the Catholic secondary school curriculum.

DISCUSSION

BROTHER EPHREM, C. S. C.; M. A.: The excellent paper just presented by Father Garcia leaves little room for discussion regarding the existence of certain defects in the teaching of religion in secondary schools. From evidence of lack of interest and lack of information in religious matters among college Freshmen he goes back to the high school to seek the causes. Then in a constructive way he proposes at least six remedies:

(1) Religion must be given its proper place in the curriculum. (2) The subject-matter must be made more attractive. (3) There must be homogeneous grouping. (4) Examinations should mean something. (5) The best teachers should be assigned to the religion classes. (6) Religion should be taught by priests, because they are best qualified by training and profession to teach it.

Now I can readily subscribe to all that Father Garcia advocates, but I do not think it is probable that we can secure very many priests to become regular teachers of religion in our high schools. And though concurring in the remedies for the defects he has considered, I am convinced that there are still other defects and other remedies. Consequently, I believe that the best way I can contribute to this discussion is to give my opinions from the viewpoint of one in service, looking out rather than looking in.

Observation shows us that there are a great many Catholic young men and young women who do not practice their religion. We might expect such a result from those who did not have a Catholic training in youth, but we must admit that among the number are many who did have a Catholic training in youth and were taught catechism daily. Quite naturally we come to ask ourselves, What is wrong with our teaching of religion? Religious instruction is usually given under three headings: knowledge of belief or dogma, knowledge of conduct or morals, and knowledge of worship or the means of grace. Theology determines the content of the Catholic religion, but there is still much room left for discussion regarding the selection, the arrangement and the presentation of the course of religion in our secondary schools. As teachers our chief concern should be presentation. I believe that much of our failure in the teaching of religion should be attributed to our neglect to plan and motivate the knowledge we wish to impart. It is not fair for us to lay all the blame on the text-books, though there is no doubt we have very poor ones. Before we can place an objective before our students we must first have one ourselves. Our objective in the religion courses should be to lead our students to do what is right. Our instruction must appeal to the will and the emotions as well as to the intellect. We must emphasize the doing of what is right as well as the knowing of what is right. It seems to me we have emphasized theoretical religion to the neglect of practical religion. The theoretical is necessary, but our aim is not complete unless we endeavor to add practice to theory. As a rule catechisms contain but the theory of religion. It is the business of the teacher to show the practical application.

In order to learn how to teach religion we may well study the method of Christ. He began with nature, the things God created, and from a contemplation of God's works He led men to contemplate God. The lilies in the field, the sparrows on the housetop direct our thoughts to God. The parables of Christ are simple and direct, free from the abstract and philosophical. Christ makes religion a quality of the heart and of the

will, not a mere burden of the memory or a plaything of the intellect. His road to heaven is love of God and love of man. With the younger children especially, we must curb our tendency to intellectualism and adhere to the simplicity of Christ's method in teaching religion. We must go slowly in abolishing the angels' harps and the heaven children are wont to create above the stars. In our maturity we are in danger of explaining away the imagery that keeps the good and simple-minded close to God.

Our Lord's plan of teaching was followed by the Apostles and the early Christians. They were doers of the law and not hearers only. Religion was taught by conversation, sermons and lectures. The miracle plays with their vivid religion lessons appealed to the emotions as well as to the intellect. Under such a simple system Europe became Christianized.

Then came the Renaissance. The movement was good but it had some evil consequences. It stressed intellectual attainments, and in so doing leaned to overmuch speculative philosophy. Reverence for God and man declined. The Protestant revolt or what is called the Reformation followed. Everywhere religion was attacked and defended. A memorized or formal answer seemed to be the best argument to an objection. Catechisms were printed for the clergy, and before long the clergy produced little catechisms for the laity. This was a good thing in itself, but it brought with it a tendency to formalism. Catechisms grew and multiplied until there was danger of confusion. In order to systematize religious instruction Father Deharbe wrote his catechism in 1871. Since that time several other comprehensive catechisms and manuals of religious instruction have come into existence. They are all more or less "Manuals By a Seminary Professor." We can rightly assume their soundness in theology, but I do not think we are radical if we say that most of these texts are poor from a pedagogical viewpoint. Most of our high school teachers of religion are Brothers and Sisters. It is not their province to judge the theology of a book, but it is their province to judge the teachableness of a text-book in religion. It is necessary to know in order to teach, but the mere fact that one knows is no proof that one can teach. Teaching is something more than the mere telling of truths, and the writers of our catechisms have paid little attention to this. They have considered the science of theology without considering the art of teaching. And the teachers have been content to assign pages of the catechism just as it is and then test for information. They have neglected the living word and held up the lifeless page before the eyes of their students. In holy reverence for the text-book the arts of pedagogy are left outside the classroom door. The catechism asks and answers the questions in the classroom. We expect success by using such a method in religious instruction though we know that the same method applied to secular subjects would mean certain failure. In the June number of the *Ecclesiastical Review*, Father Sharp of Brooklyn says: "Child psychology must govern both our aims and our teaching methods. In other words the methods used so successfully in other branches for impart-

ing knowledge and developing skills and habits, must be used in the catechism class to impart religious knowledge and secure religious conduct."

Eight years ago Cardinal Gibbons wrote the preface to a handbook on the teaching of religion. Among other pertinent things he said: "Unfortunately many have come to look upon religion as a mere creed, a system of forms, a cold intellectual code. This faulty conception is due, at least in part, to our emphasis of theological conclusions, our zeal to propagate the dogmas of faith, thus making it appear that the intellectual is the all-important phase of religion." This is a rather comprehensive answer to our question, What's wrong with our teaching of religion? Our text-books are epitomes of theology, good only for those who know enough theology to be able to apply and explain it. One of two things must be done. Either all our teachers must study theology or else our theologians must write teachable texts. Religious knowledge should lead to religious action. As the author of the *Imitation* says, it is better to have compunction than to know its definition. All instruction is but a means to an end. Our knowledge of God avails nothing if it does not blossom into service of God. We may spend days lecturing on the Holy Eucharist; we may try to explain substance, accidents and prime matter, but our effort will be to little purpose unless the result is more frequent and reverential Holy Communion among our students. Theory is essential, but the theory must be attractive enough to lead to practice.

The first step in improvement is to know we need improvement. The fact that all of us recognize the weaknesses in our religion text-books is a hopeful sign. Better books will come, books in which theological knowledge will be pedagogically presented. These, like the text-books in secular subjects, will motivate knowledge. Indeed I believe we already have a few books approaching this ideal. I shall take the liberty of mentioning two text-books in high school religion that have appealed to me. "*Your Religion*," by Father Russell, seems to me an excellent text for high school students. This year four of our Brothers used it in the junior class, and both teachers and students enjoyed the book. It leaves the beaten path of the formal catechism and shows us Christ as the main-spring of our lives and actions. The students, like the Apostles, walk with Him through the wheat fields, listen to His words and instinctively pledge loyalty to Him. They see Him walking towards them through nineteen centuries of Christianity, and in living faith they recognize Him in the tabernacle. They see His shadow in all life's problems. They talk with Him as one they know, and living close to Him it is not probable that in later life they will reason themselves out of Friday abstinence and Sunday Mass.

My second choice would be Father Cassilly's, "*Religion, Doctrine and Practice*." It is a semi-catechism, a sort of transition between the old and the new plan of teaching religion. It is planned along the best pedagogical lines, and its explanations and applications touch the daily lives of high

school students. It is written for American boys and girls, and this is important, for though the doctrines of religion are universal there must be some variation in application due to time and place.

Text-books, however, are but tools. The most influential factor in teaching is the teacher. Religion as a science involves theory and practice. The best pedagogical principles used in teaching secular subjects are also applicable to the teaching of religion. These are interest, assimilation and self-activity. In other words the student must go through the process of feeling, thinking and doing. The power to make moral decisions must come from within; the student who is compelled from without will have only the religion of expediency. Most teachers can drive students but few teachers can lead them. Only those who can lead them make good teachers of religion. Modern high school teaching is departmental. Each teaches what he knows and what he was trained to teach. The same should be true of our teachers of religion. In addition to knowledge the teacher must have character and personality. An intelligent, deep faith radiating through a cheerful disposition should be a qualification of every teacher of religion. There should be a lively and pleasant spirit in the classroom. Some teachers of religion fail because they talk too much, some because they can't explain, and others because they explain things out of existence. Some fail because they have no sense of humor; others fail because they try to be funny. And all fail who do not endeavor to correlate classroom religion with actual life.

A zealous and intelligent teacher reads the signs of the times and influences his students accordingly. He does not fail to go to the lives of the saints, to the Holy Scriptures, to the Catholic press for matter appropriate for his class in religion. Social life to-day is not what it was twenty-five years ago, and it is the life of to-day that our students are living. We must meet what is and not waste time deploring the loss of what is past. The common sins of youth are lying, dishonesty and immorality. New ways of committing these sins call for new safeguards. In our holy seclusion we are in danger of looking upon our students as postulants or novices. It is difficult to lead to good by repression; our task must be to substitute desirable interests for our students. Religion must be more positive than negative. We shall do more good by moving away a little from the "don'ts" and teaching something positive about good citizenship and good company. At the end of a happy and useful life Maurice Francis Egan could say, "I am not so much worried about the evil I have done as I am about the good I have left undone."

Much has been said and written against the little catechism with its formal questions and answers. There are some who would do away with all formal catechism and memory work. Now I think this would be a serious mistake. What we have must be modified rather than abolished. Some definitions must be memorized. We must know some prayers, the Commandments, Sacraments and similar essentials. There must be some

know that our Freshman teachers find their entrance classes from the grades at least satisfactorily trained in religion. But I also know that seminary professors are ill-content with the young collegian's stock in religion, and I do not doubt that many Bishops and scholarly old pastors find young clerics who are beginning to take up parish work rather weak in liturgy, canon law, dogma and even moral! Isn't Father Garcia perhaps expecting too much? The fact that Father Garcia seems to think that our teaching Sisters and Brothers are unfit for the teaching of religion in our high schools because their pupils do not know enough to answer objections or be free from error in some of their answers, rather tends to confirm me in the opinion that Father expects our high school graduates to be young theologians. How much apologetical, theoretical religion—that seems to be the issue, the ability to answer objections—do you think that the average four year high school student can acquire? Grant the student four years of high school, that is 190 days a year, with a half-hour course in religion each day during his first and second years and three half-hour periods each week during his third and fourth years, how much theoretical and practical religion is the graduate to possess? We can hardly expect the high school graduate to give perfectly satisfactory answers to questions on dogma, evolution, marriage, and sociology that a college graduate or a seminarian can hardly do justice to. I maintain that our young people are getting as much religious information in the hours allotted for the study of religion in our Catholic high schools as they are gathering historical, literary or scientific knowledge in the same time. Besides, they are getting deep, practical, livable convictions which will never show in paper tests nor even in quizzes. The increase of information of the graduate from our high school over what he had as a graduate of the eighth grade is surely as high in religion as it is in, say, English or mathematics.

Having received Father Garcia's paper only two days ago, I did not have time to thoroughly investigate his indictment of the principals and faculties of the high schools. A questionnaire recently sent out by our own Inspector to all high school students in the establishments of the Brothers of Mary of the Western Province contained the following question: "What subject of your high school course do you like best?" Except for the sciences, subjects that were entirely new to the boys, Religion was by far the outstanding choice. As to the practical results of our teaching of religion at the McBride High School in St. Louis, we could not hope for better results, and practical results are the best criterion by which to judge whether or not the students are interested. We have an enrollment of over 700 students, coming from ninety-eight city parishes. More than 500 of them became Knights of the Blessed Sacrament since the beginning of the season of Lent and have been weekly Communicants since then. An average of 135 of them received Holy Communion every day during the season of Lent and during the month of May and the first seventeen days of June. Twenty-one boys of the school spoke to

me personally and expressed their desire of entering the diocesan seminary or some Religious community. Each day during the past three months records have been kept of the spiritual bouquets of Communion and Masses and prayers in preparation for the Eucharistic Congress and our 700 students have offered over 10,000 flowerettes each month. Indifference on the part of principal and faculty could hardly produce such effects.

Father Garcia is most emphatic when he states that priests alone are capable of teaching religion safely and thoroughly. I grant that the ideal teacher of religion in our high school would be the priest who is well up in all the subjects of religious inquiry as well as a good pedagogue and disciplinarian, just as the best teacher of French or Latin or history would be the specialist in those fields who is a born teacher and loves the routine of the classroom. But where are the priests? At the Third Plenary Council of Baltimore somebody proposed to have a priest assist the Bishop at every Mass. Bishop Spalding answered the proposal with: "If you have so many priests running around loose over here in the East, send them out West where we have more important, crying parish needs to attend to." Grant the priests, yet every priest is not *ipso facto* a teacher who will be a success with high school boys and girls. Our priests have not the time to prepare Christian Doctrine and Church history courses systematically. Funerals, wedding Masses, sick calls, and other parish duties, seem to have a tendency to come just at the time when the priest is to be in the classroom for his religious instruction. This, at least, is the verdict of all Brothers and Sisters whom I have occasion to consult. I have this word from an S. T. D.: "The best professor in religion I ever had including seminary professors, was a priest. My two worst professors in religion were likewise priests and both were learned men. I also had wonderful Sister and Brother teachers of religion. I owe it to their practical teaching that I am a priest." Just recently a noted Jesuit publicly admitted that the very best teacher of religion he ever had was a Brother. Countless priests and Bishops have frequently remarked that it was due to the practical religious instruction of the good Sisters and Brothers that they were induced to follow the call to the higher life.

If Brothers and Sisters in their convent life training cannot learn enough religion to teach successfully our young Americans from fourteen to twenty years of age, then it is time to "take the keys to Rome." Take away the teaching of religion from the Brothers and Sisters and there will be no need for them further to exist except to make possible the securing of teachers at a very low salary. Our Brothers and Sisters are qualified to teach religion if they are qualified to teach anything. Our own Founder, Father Chaminade, made it obligatory for every Brother of his Society during his whole lifetime to devote one full hour each day during the vacation time to the direct study of religion, and an hour each Sunday of the year and all this in addition to the required daily preparation of the religious instruction. Other teaching Orders have similar rules. Our Brothers and

Sisters have their students' religious welfare at heart, and our boys and girls know that and trust them accordingly. Confidence, personal confidence, is the main asset in successful religious teaching. Our Brothers and Sisters have this confidence of their charges. If only priests are capable of properly instructing our high school students then the lay apostolate all over the world is a move in the wrong direction.

I heartily agree with Father Garcia's demand for interesting, practical up-to-date methods of teaching religion. New text-books are becoming available and Brothers and Sisters are the first to welcome such improvements. If there has been any lack of interest on the part of students or of Brothers or Sisters, the blame can readily be placed on the inadequate tools with which the latter have been obliged to work during the past ten or fifteen years. Most of the texts in use in the high schools up to this time have been nothing more than compendiums of theology from the pens of seminary professors—books that would serve admirably in the seminary, but not in modern Catholic high schools.

In conclusion, allow me to say that where there has been a lack of interest in the teaching of religion, there will assuredly be a revival just as soon as Father Garcia's paper reaches the delinquents.

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THE SCIENTIFIC APPROACH TO THE UNDER- STANDING AND MEASUREMENT OF CHARACTER

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I. THE CHARACTER MEASUREMENT MOVEMENT

In the wake of the intelligence testing movement which has claimed the attention of education in recent years there has followed another which in point of interest and importance promises to eclipse the study of intelligence. For nearly twenty years—but particularly during the last decade—investigators, experimenters, research workers interested in selecting and training others have been at work trying to analyze, to define, to label those elements which constitute character, and which make for success or failure in life. This accomplished, their efforts are further directed to discover the presence and extent of these traits in the individual by means of various testing and measuring devices. This is done with a view to proper selection in life, to improvement of vocational and educational guidance, or to diagnostic character training as the case may be.

The movement is one which commands keen interest, not simply because it is a comparatively new procedure, nor yet because it brings us nearer the objective of the general intelligence quest, but because it has to do with a problem far surpassing in importance the purely intellectual one—a problem which is the crux of real education; namely, character training. Its proponents would thoroughly understand and scientifically measure character itself. A daring adventure this, and one which, we shall see, offers some possibilities in character discrimination and training, while at the same time it is attended with hazards and potential pitfalls for the unwary.

II WHAT IS CHARACTER?

Before proceeding to examine and evaluate the methods advanced by Science for character measurement we may well ask what is implied in the proper concept of character. The question is pertinent because surely we need to have a uniform understanding of the nature and the manifestation of that which we attempt to measure. From a survey of the definitions found in current educational literature, we infer that character is a group of tendencies or habits acquired through the influence of environment, the exercise of free will, and the Divine assistance, springing from and influenced by a basic group of inherited native tendencies—the original endowment or temperament. Neither intellect, emotional attitude, nor will alone constitutes character; rather it is an amalgam of these, presenting the threefold aspect—the cognitive (knowing) which results in intellectual habits or understandings, the affective (feeling) which results in emotional habits or attitudes, and the conative (doing) which results in volitional habits or conduct. In its limited connotation character applies only to acquired moral habits; in its broader sense—the one adopted in this paper—character is the sum total of the acquired dispositions of an individual expressed in conduct. Personality, a still larger term than character, properly refers to the sum of the native dispositions (temperament) and the acquired dispositions (character) united in one individual—the person—and revealed overtly in conduct.

III CAN CHARACTER BE MEASURED?

Assuming that we can reach a uniform understanding of the concept of character, it is in order to inquire, Can character be measured? Assuredly it can, because the very perception of a difference in character implies a crude form of measurement. Do we not frequently say, as a matter of fact, that John has a better character than William, or that Robert is much improved in character, or again, that Henry is lacking in character? Humanity clings to the belief that character can be read and measured, and for practical purposes, this faith is justified.

The answer to the original query must be qualified, however, when we think of accuracy of measurement. Obviously there are serious difficulties that obstruct the way of precise measurement. Character is complex and elusive in its nature; it presents variable factors—intellectual, emotional and volitional—which prevent anything like mathematical precision. Above all, there is the supremely spiritual element of free will which defies measurement. By this mysterious power an individual may break through his habit and give the lie to any characteristic mode of behavior; aided by supernatural grace he may scale the heights of perfection, or, lacking this aid, walk the way that leads to perdition. Again, man is resourceful, and may surprise on occasion; he may make efforts with telling effect; he may fail, try again, and eventually succeed—all of which point to the obstacles that lie in the path of scientific character measurement, and to the absurdity of such a thing as an exact character formula. A qualified generalization based on evidence from external conduct—yes, but a precise computation of human character—never.

IV SCIENTIFIC MEASUREMENT: (A) RATING SCALES

After we have reached accord as to the notion of character and have satisfied ourselves that character yields to approximate evaluation at least, it is interesting to examine the methods advanced in the attempt at scientific measurement. These methods naturally fall into three classes: (1) those that are dependent on the judgment of associates of the individual rated; (2) those that rely on some form of self-estimate or questionnaire; and (3) those that infer character directly from the objective action of the individual tested. In other words, there are rating scales, questionnaire methods, and, finally, conduct tests purporting to give more objective measurement.

Of the methods used to measure character and personality on a scientific basis, the first, at least in point of time, is the rating scale. A simple conduct scale consists of a straight unbroken line the ends of which represent the extremes of a trait, the central point on the line represents the average, and so on through

the varying degrees of a given trait. A rater registers his judgment by placing a check or cross on the line in such a position that it indicates the relative amount of the trait he judges a subject to possess. In the improved form—the Graphic Rating Scale—phrases descriptive of the relative extent of the trait are so arranged below the scale line that judgment may be indicated by checking the phrase that best describes the individual.

Rating Scales have been subjected to much adverse criticism, partly because of the subjective element that necessarily entered into rating, and partly because of investigations which showed that scores obtained with rating scales were unreliable and misleading. Unfortunately human judgment is fallible, and to date we have no trustworthy standards with which to correlate and correct it. It should be noted that in recent years there has been a promising improvement in character-rating technique, and high coefficients of reliability are more frequently reported. To attain maximum efficiency with rating scales, we are advised that certain conditions must be fulfilled. Chief among these are the following: (1) those who attempt rating should be skilled in the technique; (2) they should be well enough acquainted with the individual rated to pass reasonably accurate judgment, and (3) the final score should be based on at least three independent ratings.

(B) QUESTIONNAIRE METHODS

The questionnaire method of character rating has been called into use frequently to reduce the unreliability of subjective judgments. For example, in one of the tests the examinee is asked: How many times have you been so angry at a person that you could not forgive him? Do you ever imagine that people are talking behind your back? Are you easily embarrassed? Evidently the responses to a number of such questions, granted that they are accurately given—and there's the rub—will indicate positively or negatively strength of temper, liability to suspicion, and tendency to sensitiveness. In another well-known questionnaire which aims to identify emotional, mental, and nervous instability, a series of questions like the following are asked: Do you like to

play with other children? Are you afraid of water? Are you afraid of the dark? Do you ever cry out in your sleep? Are your feelings often hurt so badly that you cry? Does it make you uneasy to sit in a small room with the door shut? By this means too, assuming again that the answers are honestly given, much may be learned of the emotional life of the child.

In general, we may offer this criticism of the questionnaire method. It is not, strictly speaking, a valid measure of character, since it does not assure us of the existence or the extent of individual character traits. Its utility is confined to assembling helpful information such as the moral knowledge or the emotional attitude of those questioned. These data in conjunction with the results from other rating or testing appliances are valuable, of course, in reaching more accurate character estimates.

The efficiency of the questionnaire as a measuring instrument will depend largely on the way it is constructed. If an individual is asked directly whether he is ambitious, loyal, truthful, or what not, we have good reason to ignore the reliability; the best results are secured when an indirect form of questioning is used—when the answers are based on what an individual actually does, rather than on what qualities he has, or on what he should do in a given situation.

Withal the questionnaire savors too much of self-rating, to inspire great confidence in its findings. We have no assurance that a pupil always understands what he attempts to answer, nor granting that he does grasp the meaning, that he wishes to answer correctly. Moreover, the personal nature of many of the questions must set up inhibitions in the mind of a subject; and there is always the possibility of evasive answers—"defence reactions" so common and so handy to human nature when a good impression is the thing.

(C) OBJECTIVE TESTS

Experimenters in the psychology of character have made heroic efforts to create objective methods of measurement. They have had recourse to strategic examinations, handwriting schemes, and

other bizarre devices—all intended to test character by bringing into play directly some specific character trait, rather than by less direct inference. Thus Voelker arranged to test honesty by placing his subject in situations where cheating was possible. Downey tested pupils for will-temperament traits largely by resorting to handwriting exercises. Fernald sought a measure of will power by noting the time an individual could stand on his toes; Moore and Gilliland attempted to correlate aggressiveness with the ability of a subject to do certain mental exercises while keeping his eyes fixed on an examiner.

The Voelker Test, constructed with a view to secure an objective measure of trustworthiness is typical of the conduct or performance tests. The novel feature of such a test is that it goes beyond the informational stage of measurement and places the subject in actual life situations where his conduct is observed and rated. In each of the tests that comprise the Voelker battery, the subject is offered the opportunity to register some form of dishonesty, such as cheating in examinations, accepting credit not due him, keeping overchange. These and similar life situations are provided; there is opportunity for wrong-doing, and dishonesty is rewarded by personal gain. The Voelker test, which has furnished the basis for many adaptations in character testing, has certain distinct advantages. It is decidedly better than the informational method; it is objective, and the score is a record of actual behavior. We may grant further that the score will be strongly indicative of honesty or dishonesty, nevertheless, the test is not without notable shortcomings. The procedure tests conduct only in a limited number of controlled situations; and the element of "testwiseness" which, of course, would destroy the validity of the test, is apt to be present, especially since the administration of such tests is likely to set up an artificial atmosphere in the school.

Of more consequence, perhaps, than these objections is the ethical question involved in the administration of the tests. There are those who contend that any procedure that motivates undesirable behavior is to be condemned. Tests of the Voelker type, they believe, needlessly expose a subject to temptation and

the wrongdoing that might follow, be the matter never so slight and the end never so sacred, is not to be invited. If the principle involved in testing honesty in this way were given wide application, they maintain, evil consequences would certainly follow. With equal show of reason others maintain that the tests in question only "provide an occasion" for dishonesty. The procedure is not intrinsically wrong; no positive influence in the direction of evil is exerted, and the principle is limited in application to a controlled situation. The tests are thought of as a form of examination, nothing more; and the reasons for resorting to such means are weighty enough to admit of their proper use.

One of the best known character tests is the Will-Temperament Test devised by Downey. This test is based on the assumption that character will reveal itself in certain selected forms of motor activity. Handwriting is chosen in most of the tests of the Downey group as the means best suited to reflect characteristic behavior. Experimentally, handwriting has proved a hopeful means, and it has this advantage: reactions may be recorded in permanent form. Apart from any intrinsic worth of the test, it is interesting to workers in the field on account of the stimulation it has given to research of the kind.

The Downey test is one of the most ingenious and, by all odds, the most interesting in the field. It is probably the most comprehensive, attempting as it does to obtain objective norms for at least twelve traits covering a fairly wide range of character. The test presents several praiseworthy and promising features but it also gives cause for some measure of unfavorable criticism. For example, the terms used to designate the various traits are not clearly nor uniformly understood. The validity of the test is questioned on the ground that the ideal testing condition—a natural uncontrolled response from a natural uncontrolled situation—is not necessarily fulfilled. In other words, it is doubtful if favorable reaction in writing exercises correlates to any appreciable extent with actual behavior. The most serious objection to the test, however, is based on the fact

that with few exceptions the correlations reported in experimental studies are either low or negligible. It is apparent, therefore, that the Downey Will-Temperament Test, while offering some aid in evaluating human traits, and promising much through further revision and research, has not attained that degree of perfection where it can be commended as a good character test.

V. EVALUATION OF THE METHODS OF MEASUREMENT

Assuredly character measuring devices are still primitive and, consequently, not wholly reliable. Rating scales are helpful instruments; they are doubtless better than snap judgments and hasty personal estimates, but they are still too subjective to be of great value from a truly scientific point of view. In recent years some progress has been made in scaling behavior through improved construction in scales, and particularly through a more exacting technique in rating. Where questionnaires are constructed with a view to elicit honest and intelligent responses, they tend to reveal knowledge of morally or socially approved modes of conduct as well as the presence of emotional or nervous disorders in the subject. Questionnaires, however, are dangerously dependent on good will and proper language comprehension on the part of subjects examined.

The best character tests to date fall short of the requirements of a good standard test. Many so-called objective tests give evidence of social or moral judgment rather than a valid measure of character, and since anything like exact correlation between knowing and doing has not been established, such tests are of limited value in character study. Correct knowledge, it is true, is a good omen, but it is no guarantee of correct behavior for "we sometimes see the better course and approve, but follow the worse." For the most part, character test reactions are those of schoolroom environment and their transfer value is still a problem for research. In other words, we do not know with any degree of certitude whether a good score on a character test or on a battery of character tests is indicative of approved conduct in the ordinary routine of life.

The validity of any test depends on the constancy of all conditions except a single variable, but it would seem impossible to control or determine the degree of temptation or the motivation which may sway the subject who takes a character test. Again, in every normal group there are highly intelligent individuals whose native ingenuity or fidelity in following directions will result in more favorable responses than their less gifted brothers.

Analysis of the scientific measures in character study shows that they involve the measurement of specific traits. Thus one infers that science regards the presence of desirable traits as an index of good character. But valid character measurement presupposes tests for these traits—at least for those that have been identified as fundamental—and while many isolated tests and experimental studies have been published, little thought has been given to classification with a view to a general estimate of character. Comprehensive tests are few, and as a consequence, there is the temptation to generalize on scanty evidence.

A single test may not properly be taken as a reliable index of a particular trait because a slight change in the situation may call forth a wholly different response. Before it can be properly identified, a trait must be present as a general characteristic not simply as an occasional reaction. In any case, the tests measure actual performance—the static element in character is not computed. To paraphrase what some one has said of intelligence, we measure certain operations and infer character. The inference, to be valid, is straitened by many and rigorous conditions; such as, the constancy of testing conditions, the number and circumstances of observed reactions, and the proper interpretation of these reactions.

It is evident from what has been said of the testing technique that little work of a convincing nature has been done in the field of character measurement; we are still groping our way through unexplored territory. We have hardly grasped the concept of character. No doubt this is because of the complexity of its elements, the uncertainty of human motives, and the variety of human action. There is the spiritual element to deal with; there

are free will and supernatural grace, which entirely baffle man's analytic and predictive powers. Variable factors in the human character prevent measurement with anything like mathematical exactitude. Research will doubtless enable us to peer further into the mazes of character, but we shall always find ourselves approaching perfect understanding and control as a limit. "The globe has been circumnavigated but no man has," writes a Scotch essayist; "you may survey a kingdom and note the result in maps, but all the savants in the world could not produce a reliable map of the poorest human personality."

In the measurement of character, judicious approximation is the best we can hope for. At its best, this approximation will be valuable as an aid in rectifying subjective judgment, in indicating ability for position in life, and in detecting extremes of conduct with a view to remedial treatment. While we must safeguard the doctrine of the spirituality of the soul and the freedom of the will, and while we fully realize the limitations of character measurement, we should welcome and encourage research in this noble field of character; we should appreciate the progress already made, and we should avail ourselves of all the legitimate means science offers for the development of worthy character.

DISCUSSION

REV. JAMES A. W. REEVES, PH. D., S. T. D.: Brother Matthew has given a comprehensive statement on character measurement. Character is the very significant aspect of any individual life. It is essential in all social evaluation.

Current literature on character and its measurement evinces two opposed points of view. One view regards character measurement as unnecessary and all attempts at it to date as inadequate if not spurious. Character, they say, is neither a unitary trait nor a complex of integrated traits. In this view character is pretty much a matter of specific habit formation. That has meaning for educational theory and practice. The school shall aim to lead the pupil toward a wise selection of habits, particularly toward such habits as are socially useful and approved.

The other view appears to regard the case more hopefully. The paper under discussion has sketched that view. Definite disadvantages, however, confront one in devising character tests. Psychology has not yet framed a clear-cut conception of character and of personality. It has caught merely workable "hunches". Perhaps the technician in devising tests does not re-

quire clear conceptions of these items or aspects of the self, much less definitions. He surely demands for his task the notion of "trait". But he will experience difficulty in dealing with that notion.

Many behavior items termed traits are not comparable. Some of them are amorphous. Now the weakness of many character measures is traceable to confusion prevailing in the analysis and definition of traits, to the question too of what is the existential unit of personality. Here a little more thinking of the tough kind is necessary. Psychology cannot be sure that happy guesses that worked well in the development of intelligence testing will be duplicated in the development of character tests and scales. Binet's theory, like that of some of his contemporaries, was unifocal. His technique did not square with that theory. It appears that historically the approach to character measurement has followed conceptions quite analogous to existing theories on the nature of intelligence or the efficiency of mental performance in general.

Tests of character so far devised have been framed along three lines. There are tests of ethical information and discrimination built around hypothetical situations. These reveal, for example, how honest one can be, not how honest one really is, nor the specific ways in which one is honest. Others are built about represented situations, performances in laboratory and classroom. A score registered on tests of this kind has little practical significance. Aside from the fact that the individual is constantly changing, that a systemic condition is a weighty factor in character responses, that character development pursues a line the limits of which are defined only in terms of type, no scale on the market pretends to offer anything like a random sampling of moral situations and moral issues. Finally there are tests that employ life situations. There are none too many of them. Their technique is doubtful in the case of gifted persons. Certainly these may peer through the mask. Most of the materials for character testing have been developed at the high school and college levels. Few of them have been thoroughly standardized. Practically the rating scales are open to two weaknesses; the self-rating scale may furnish only a self-conceit index; observational scales may give only the results of the halo effect, the halo index. The future of character and personality scaling rests largely with genetic and clinical psychology.

REV. EDWARD L. HARRISON, C. M.: First of all I wish to congratulate Brother Matthew on his able paper. He has certainly given us a valuable account of the work done in the field of objective character measurement and a particularly valuable evaluation of that work and its possibilities. There can be no doubt of the wide interest that is being displayed at the present time in problems of personnel especially in institutions of college grade. In the development of these departments of personal guidance the colleges for women were quite a distance ahead of all others. Personnel departments flourish at Bryn Mawr, Radcliff, Goucher, Sweet Briar and Barnard. Vas-

sar has four full time physicians, a consultant in mental hygiene, and a director in eugenics. Smith makes available the skill of a psychiatrist. To-day personnel procedure is in full swing in such alert and critical colleges as Harvard, Yale, Princeton, Columbia, Pennsylvania, Brown, and Cornell. At Dartmouth consultations with a psychiatrist are possible at any time, Yale recently received three hundred thousand dollars from the late Charles Ludington for a department of personnel study. Mr. John D. Rockefeller, Jr., recently granted twenty thousand dollars a year for three years to a group of representatives of colleges of the American Council of Education for research work in personnel. One of the stated purposes of this plan is to develop objective and useful measurements of character. It can easily be seen that the paper of Brother Matthew dealt with a topic that is thoroughly practical for the consideration of all in this meeting since there can be no doubt that personnel work will soon be a part of secondary school procedure and with this work will come the problems of character diagnosis and measurement as the first step toward understanding and progress. Already secondary schools find themselves called upon to fill in quite detailed questionnaires concerning characteristic dispositions of students who have applied for college entrance. The same is true in many instances when application has been made for employment. As both colleges and business houses keep careful record of the trustworthiness of accrediting agencies of all kinds and, moreover, since a great deal of time may elapse and many changes of staff and administration be made between the dates of a student's attendance and the request for character information, it becomes necessary to make complete character scores a part of the permanent record of every pupil. I know from my own experience as a collegiate registrar that there have been moments of no small embarrassment because requests for character information of a detailed nature have come from other institutions and from business firms about students of whom my office files held no record whatsoever except the usual scholastic one.

There can be no doubt that the problem of measuring character is a difficult one, a very difficult one. Brother Matthew has admirably stated it as "a daring adventure which offers some possibilities, but attended with hazards and pitfalls for the unwary". Character issues out of a general mental disposition made constant by conscious behavior according to the imperative of high moral ideals. It is largely volitional, of course, but not wholly so. There is more in the freest act than the creative fiat of the will. There is involved the integrity of muscle, of nerves, and, supremely important, of central nervous system; there are involved all those psychological mechanisms that enter into human conduct and make behavior in the practical affairs of life at once a labyrinth of bewildering complexity and the vast field of psycho-pathological study. Brother Matthew has pointed out how utterly impossible it must be to chart precisely all these forces or to measure any resultant with mathematical certitude. Everyone must agree with him. It is true that the professor of psychology at the University of

Wyoming, June E. Downey, constructed a scale for the measurement of volitional types. A graph, located by ordinates purporting to correspond to a measurement of various characteristics such as tenacity, assurance, accuracy, flexibility, resistance, speed of decision, speed of movement, freedom from inertia, motor impulsion, has been called a will profile by Miss Downey who asserted that an individual known to judges has been identified by them from his profile even when it was mingled with a group of different profiles. Another very competent authority finds himself in agreement with Brother Matthew when he says, "It is quite likely that the will profile tests measure something. It is very difficult, however, to say just what they do measure or what is their value once the will profile has been obtained. It is, however, an encouraging commencement, and it is to be hoped that some day psychology may have a test of volitional ability". Most assuredly it still remains a consummation devoutly to be wished. This same criticism may be applied to every attempt to measure character with any degree of mathematical exactitude. We cannot weigh imponderables. We cannot scale impalpables. The quantities that enter into character are quantities incommensurable.

In the practical work of personnel, however, character is sometimes looked upon for purposes of measurement or of comparison as a bundle of very definite traits. In collegiate records these traits are usually scored by professors that have close personal contact with the individual to be rated. In the report on a personnel system for the Sheffield Scientific School of Yale University a plan was definitely outlined which was designed to lead to the recognition and development of character and personality through estimates or ratings of personal qualities. The rating was recommended to fall in one of five notations: Average, noticeably above, noticeably below, exceptionally high, exceptionally low. The qualities rated were to be: Appearance and address, Mental keenness, Openmindedness, Accuracy, Ability to work systematically, Attitude or Spirit, Initiative, Ability to express himself clearly, Industry, Self-reliance, Courtesy, Leadership, Sense of responsibility, Congenial personality, Esteem in which he is held. Now this questionnaire, free wholly from all pretense to mathematical precision or to involved laboratory procedure, is calculated to be some measure of a man as a desirable student and as an asset to human society. The advantages and benefits of this system of measurement may be summarized as follows:

- a) Impresses upon faculty and students alike the importance of character and personality as well as of scholarship. Encourages students who may not attain high grades in their studies but who, nevertheless, possess other important qualifications for success in life; influences members of the faculty to value students more nearly at their true worth.
- b) Encourages self-analysis on the part of the student; provides an incentive and a guide for self-improvement; may be helpful in determining the field of work for which the student is best fitted.

- c) Aids the school in determining questions pertaining to discipline, to special privileges, and to a student's real standing in school.
- d) Helps in answering proper inquiries concerning students and in placing them in positions for which they are best qualified.

Professor Allport in his *Social Psychology* says: "Recognition of a certain trait as a personal ideal leads to its acquisition. One acquires the characteristic because he is a good judge of it and of himself. On the other hand, in the lack of recognition of an undesirable trait in one's self there is no drive to remove it." If this is so the Yale plan of measurement is not without its practical usefulness no matter how free it may be from laboratory technique. Character measurement should lead to character improvement. But this perhaps is too large a hope. Knowledge is not virtue. Of this we may be sure, whatever progress may come through measuring efforts, Religion will forever remain the most powerful factor in the creation and formation of character since it alone supplies a kritarchy of moral ideals that can reach down and coerce the soul.

THE PURPOSE AND CONTENT OF HIGH SCHOOL ALGEBRA

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In an address delivered before the Mathematics Conference at Teachers College, Summer Session, 1927, it was stated that educators are generally agreed that the importance of a subject in the curriculum may be measured by its contribution to:

- (a) Direct self-preservation;
- (b) Indirect self-preservation or the earning of a living;
- (c) Social efficiency and citizenship;
- (d) The pleasure of the individual;
- (e) A general understanding of and an insight into economic, social and cosmic forces, and problems whose mastery is necessary for the continuing of human progress.

The speaker then proceeded to demonstrate that while mathematics is valuable in the earning of a living, it also helps in the attainment of this object by interpreting the economic environment into which the student will be placed on leaving school or college; that it is of powerful assistance in building a reliable philosophy, and that, to those who specialize in it, mathematics leads to the purest and most exalted pleasure of which we human beings are capable. "Thus," he concludes, "do we find that mathematics is valuable in all five categories which we have chosen."

In *The Mathematics Teacher*, April, 1928, is found the following paragraph from the *Introduction to Reflective Thinking*: "The relations with which the mathematician deals seem to be a part of the very foundation of the world we live in, so that we have discovered that, if any proposition that holds true of experi-

ence is elaborated in accordance with the rules of mathematics, the conclusions thereupon reached will also hold of experience. This fact about our universe, and the additional fact that the quantitative methods of mathematics admit of the utmost accuracy and precision of formulation, explain why this science is so fundamental. It does seem to be true that the more highly developed a science becomes and the more knowledge we gain about the relations between its object, the more its beliefs tend to fall into mathematical methods. So true is it that a science is successful just in so far as it is able to formulate its beliefs mathematically, that many men have naturally come to think that in mathematics is to be found the exemplar of all true knowledge."

Thus far we have been directing our attention to the value of mathematics in general; let us now leave this vast realm and enter the more limited field of algebra, of elementary algebra in fact, since this paper has for its mission a brief summary of the purpose and content of a first course in algebra.

In view of the fact that a one-year course in algebra, commonly referred to as elementary algebra, is considered a prerequisite to any of the more advanced courses in high school mathematics; and since it is fruitless for a college or university student to begin his mathematical studies until he has been thoroughly drilled in these advanced high school courses, all that eminent educators have predicated of mathematics may be predicated without qualification of this basic subject, elementary algebra.

However, we shall become more specific and consider what purpose is to be achieved in a course in elementary algebra: what should be the content of such a course.

Elementary algebra should develop the ability to grasp, to interpret, and to master problem situations that are of frequent occurrence in life; it should communicate to the student an insight into the processes which form the basis of the great constructive achievements in the world of engineering, astronomy, navigation and physical science; it should maintain and increase skill in the fundamental operations of arithmetic; it should develop an understanding of and skill in the use of literal and directed numbers; it should provide an elemental introduction to the

concept of function; it should cultivate a degree of power in the use of the ordinary tools of problem solving—the formula, the graph, the equation, together with the essential technique; finally, elementary algebra should promote habits of accuracy, neatness and order and of the appreciation of logical continuity and thought.

The question of the purpose of elementary algebra does not furnish the opportunities of discussion which are afforded by the query, "What should be the content of this course?"

Teachers of mathematics and, I might add, any educators who have dwelt reflectively on the subject, are agreed that the equation in its various forms is the end of all algebra study and that all instruction in this field should be directed primarily toward the securing to the students of an added power in the solution of equations. But, when we turn to a consideration of the work to be included in a one-year algebra course, we find a problem confronting us because there is at the present time no other course in the high school curriculum about whose content a greater variety, a wider range of opinion is advanced.

I believe elementary algebra should begin with simple formulae followed by a study of simple bar, circle, and broken line statistical graphs. Then should follow the fundamental operations in which rapidity and accuracy ought to be secured. These operations should include directed numbers which have already been introduced in the study of graphs. Then in turn should be taught factoring, fractions, ratio and proportion, linear equations including fractions, graphs of linear equations, systems of linear equations with graphs of the same, arithmetical and algebraic square root, radicals, quadratic equations and systems of quadratics, including one linear and one quadratic equation. Wherever a topic may be enlivened by the introduction of historical reference, it is well to do this. Throughout the entire course a check should be required if the solution permits one.

Problems should hold a prominent place all the way, and it should be the teacher's care to provide such problems as keep pace with the progress of the abstract processes. Both oral and written problems should be supplied. If the sole purpose of the

problem is to emphasize the thought operation, it is a time-saving to resort to oral problems, since many of these can be solved in the time consumed in the solution of one which requires the use of pencil and paper. Not only are oral problems valuable in establishing right habits of mathematical thought, but they serve as an easy means of preparing the mind for the new presentation.

Both the oral and the written problems should in a large measure be genuine, real; that is, they should present to the student actual situations which may occur in his own experience, including household problems, problems of general interest, occupational or industrial problems, group problems, project problems, check problems, and even incomplete problems which children gladly complete in a variety of ways. Nothing proves more effective in stimulating interest in problems than, under proper guidance, allowing the children to present problems of their own invention, problems in their own experience, for class solution. This imparts a new view of number relations, leads to a greater comprehension, a firmer grasp, a wider application and a secure mastery of the various types of problems already studied.

The number of so-termed puzzle problems might be reduced, but as in these the embryonic mathematician finds his chief appeal to the love of thought for thought's sake, even the puzzles should not be quite eliminated.

All the cases of factoring including the factor theorem can be mastered by the high school Freshman; it seems unnecessary to qualify what limit should be set upon the number of terms in dividend, divisor, etc., since, the laws of signs and exponents known, the operations remain unchanged and the long examples serve to strengthen the student's accuracy. This also holds true in the operations with fractions. In the solution of the complete quadratic one method alone need be taught, namely, the solution by formula. The more alert pupils will soon detect the possibility of solving many such equations by factoring; but since the formula must be taught before any progress is made in the theory of quadratics, I believe its place of introduction is where the quadratic is first studied.

To recapitulate: The purpose of elementary algebra is to im-

part to the student facility in the manipulation of such equations as one meets in a one-year algebra course. The content of this course should be in every respect equal to the college-entrance requirements for a one-year course in algebra embracing all the topics up to and including the complete quadratic. Problems, graphs, formulae, and equations should form a large part of the course, and a very slight amount of the history of mathematics will aid in giving interest.

We hear and read much about the difficulty, the well-nigh drudgery attendant alike upon the teaching and studying of mathematics. Such criticisms are almost without exception the product of educators who have never experienced the spirit of general interest and activity which is evident in the class of a real mathematics teacher. There the period begins with a dynamic impulse which carries through to the sound of the next electric gong, when reluctantly, but with a conviction of attainment, the pupils leave what is to them the most interesting, the most satisfying hour of their school day.

In conclusion let me say that, just as we study an epoch of history without expecting to remember all about it, but for the value of the experience, for the frame of mind it gives us and the knowledge of how the human race works out its problems; so we may take young people through the beginning course in algebra for the experience it gives them, for the attitude it creates, and for the knowledge of that side of human experience which we call mathematics.

Note: In the collection of material for this paper, I have made use of several issues of the *Mathematics Teacher*, the *Year-books* of the National Council of Mathematics Teachers, Thorndyke's *Psychology of Algebra* and the *Report of the National Committee on the Reorganization of Secondary Mathematics*.

DISCUSSION

MR. WILLIAM A. LUBY: The paper you have just heard seems to me an excellent presentation of the subject it treats. In discussing it I shall quote approvingly certain passages that seem to me very important and deserving of considerable additional emphasis.

1. In stressing "the formula, the graph, the equation, together with the essential technique" a very great deal of technical algebra is thus implied, the imperative need is teaching skill which will make the acquirement of algebraic technique attractive and stimulating. A class can become stale with excessive drill on factoring or fractions. Variety in the presentation is essential. The development of the requisite technique need not be a dull affair if resourcefulness on the part of the teacher is present. But *essential technique* is *imperatively* necessary if elementary algebra is to *function* when the use for it arises.

2. The student should acquire "understanding of and skill in the use of literal numbers" and clearly perceive the generality of algebra. The algebraic fraction is general. Hence the fundamental operations applied to algebraic fractions is an important and distinct advance in generality over purely arithmetic work in fractions.

Also the equations studied should have some with literal coefficients, a portion of which at least are binomial coefficients. Sufficient work should be given to insure readiness in the use of such equations. To further perfect the student's knowledge of the generality of algebra practice with verbal problems involving general numbers is a necessity. All of this work, it must be understood will, for many in the class, be most effective and the results of greater permanence if carried out with many relatively short and easy exercises rather than with a few, longer and more difficult ones.

3. "Then should follow the fundamental operations in which rapidity and accuracy ought to be secured." Certain critics have put forward the idea that long division is a topic that might be eliminated. Some excellent teachers are under the impression that "*long division*" is a process that might be omitted entirely without any serious consequences. On the contrary there are excellent *psychological* grounds for real work in long division. Every teacher knows that it is relatively easy to master one thing at a time. Addition goes well as long as only addition is under way. So also for subtraction. Multiplication is more involved but the real test comes in long division where all four operations are carried out. A moment's thought shows that here is the place where a real grip on the four fundamental operations is obtained.

A real mastery of fractions also requires the development of the ability to carry out the work correctly when *two, three or four operations are involved in the same problem*. Complex fractions do require two, three, or four of the fundamental processes, and practice with them develops the ability needed. Hence, if the four fundamental operations of algebra are

to function, practice in long division and complex fractions are when *wisely used valuable aids to that end.*

4. "Both the oral and written problems should in a large measure be genuine, real." It is quite possible that more papers have been read to groups of teachers on "practical" problems in mathematics than on any other one topic connected with the subject. Problems furnish highly important training in translating verbal statements into algebraic language. Surely every one will admit the need of training students to get from the printed page what it contains. Another reason for using such problems is to furnish a type of practice in the algebraic processes different from formal work. The list of really practical problems however is limited. Attempts to formulate such problems frequently fail in one or the other of three ways. Either, they are artificial and unreal, or they are trivial and do not furnish much real algebraic practice, or they are too difficult and involve concepts, unfamiliar to the student. For these reasons we must usually be content with fewer really practical problems than we would like to have.

5. "A very slight amount of the history of mathematics will aid in giving interest." There are many points of contact with the history of mathematics which are of service. One will be mentioned.

I have never found a class that I could not interest in the *place system* of the Hindu notation. The so-called "digit" problems furnish an excellent opening. We can make it clear that other scales are possible and consider numbers on the eight scale. A fine contrast of the Hindu with the Roman notation is possible. It is very illuminating to ask the pupils to carry out multiplication or any of the fundamental operations with numbers written in the Roman notation.

6. "With a conviction of attainment the students leave what is to them the most *interesting* hour of the day." Every competent teacher of mathematics has found many of his pupils who in preparing his various lessons studies algebra *first*. The usual rule is to study first the subject liked best.

One cause of the liking for algebra is its definiteness. The student usually knows when he has mastered the assignment. This is probably truer in algebra than in any other subject. For this reason many students not only leave the class but come to it with the "conviction of attainment."

7. "Ability to grasp, to interpret, and to master problems, situations, that are of frequent occurrence in life" and cites "the fields of engineering, astronomy, physics and chemistry as fields where these situations arise."

We live in the most scientific age the world has ever seen. Yet this fact is not reflected in the high school courses of study. We have well-nigh forgotten Spencer's essay on "What Knowledge is most Worth." Geology and astronomy have been practically eliminated from our high schools. A widespread requirement for graduation is one year of science. This puts biology, physics, and chemistry on a competitive basis and all too

frequently that one is selected which promises to be the easiest. The resultant effect on the teaching each of these subjects is apparent.

Actually a very large number of high school students should have the opportunity of using their algebra first *in school* in the subjects of astronomy, physics, and chemistry. A recent study of ninety high schools taken at random from the middle west showed that six-tenths of a year was the average requirement in science. This is less than four per cent of the total work of the course. The deficiency here emphasized is seen by educators and lamented. (See Koos, *American Secondary School*, page 421, also Snedden *What's Wrong With American Education*, pages 327 and 328). Were the three subjects named restored to their proper place in the curriculum algebra would find many important applications in the student's school work itself.

8. The question under discussion is closely related to curriculum making for when we speak of the purpose of algebra we implicitly consider its place in the high school course of study. To plan a curriculum properly, broad training, experience, and common sense are still imperative requirements. On page 8 of his preface to *What's Wrong with American Education*, Prof. Snedden has this *pertinent* remark: "Because the psychological and sociological sciences have developed as yet almost no reliable technical methods of determining the actual worth or values of particular amounts and kinds of education, we are still obliged to rely heavily upon our beliefs and our deductions from miscellaneous experience."

It is just possible that the difficulty complained of can never be removed, for a crucial and conclusive line of experiment is closed to us. For we may educate a person and send him through life and observe results. We can not, however, take the same person and eliminating the first education give him a different one and send him through life again and thus compare the two types of education on the same person. Hence, experience, common sense and breadth of view are still paramount qualifications in those who plan our secondary school curricula and determine what subjects and how much of each shall function therein.

REV. JOHN S. O'LEARY, O. S. A.: This paper on the purpose and content of high school algebra is an excellent summary of all that such a course should include. Furthermore, the mathematical mode of thinking, the joy of wrestling with and the eager desire to master problems, all of which should characterize a pupil of this subject, would tend to be accomplished by the manner of teaching suggested in this paper. One point, however, might well be stressed a little more. That point deals with the mental attitude that beginners invariably have towards the subject of mathematics in general, and algebra in particular.

Mathematics, more than any other subject, is looked upon as a veritable bug-bear. It is generally conceived that only those who are naturally gifted can mas'er the subject. This erroneous idea is very detrimental

to the young pupil. The teacher should therefore strive to impress upon the mind of the pupil that the mastery of mathematics does not demand a special native ability—called a gift—but that normal talent alone suffices to master the prescribed courses in the subject. Furthermore there should be impressed upon the mind of the pupil that by reason of the very nature of algebra, symbols must be used in order to facilitate the work; that these symbols are no more strange than that a word should be written to convey, for example, the idea of a tree instead of a picture drawn of it. If this end is accomplished an algebraic equation will be like a sentence written in the native tongue. In conclusion, then, the pupil should be convinced that the study of algebra is not only a necessity for those who aspire to a scientific profession, but that to acquire the habit of logical thinking, concentration and perseverance in mental problems there is no better subject, and that these qualifications make for success in every career of life.

spread, something like music and painting and architecture, something indeed like the Catholic Church which exists in every country but which has a world interest and a world mission.

Emphasis on this aspect of the matter will help to make and keep the study of literature both alive and timely. Thanks to modern inventions and to modern conceptions of government, our age, to a greater extent than any age since the thirteenth century, is concerned with a worldwide ideal of humanity. We send financial aid to the sufferers when there is an earthquake in Java or an eruption of Vesuvius; we send out lone eagle aviators across the ocean and dispatch good will ambassadors to South America; we follow with more than merely platonic sympathy the efforts of smaller nationalities to achieve independence; we look forward, as Dante looked, as Tennyson looked, to some sort of a council of nations, a federation of the world; we recognize that in international politics as in big business the ideal is not "every one for himself and the devil take care of the hindmost", but rather that the desired attitude is one of mutual cooperation, friendly rivalry, intelligent understanding and mutual support. Something of this attitude, it seems to me, should govern and animate the teaching of English literature. You cannot appreciate Chaucer if you do not recognize the French influence in his work; you cannot evaluate Shakespeare if you ignore his heavy indebtedness to Italian books and writers; you will be teaching nonsense and not Newman if you do not perceive the great Cardinal's dependence on Cicero for style and on the Church Fathers for substance; you are only fussing with Alfred Noyes unless you trace much of his inspiration to German folk tales and to mediaeval legends of the saints. In short, the teacher of English literature should be able to say with the Latin dramatist, "Nothing that is human can be foreign to me".

Likewise should the Catholic teacher in the Catholic school be able to say, "Nothing that is Catholic can be foreign to me". One bad result of the perhaps necessary state of things whereby many of our teachers have studied in secular institutions is that they have learned to ignore many of the distinctly Catholic aspects of literary study. Some of them—again judging from text-books I

have seen—appear to assume that because England for some three centuries has been a prevailing Protestant nation English literature is Protestant too. They forget, if they ever knew, the existence and the implications of two important facts. One of these facts is that when a nation changes its religious faith it does not at the same time change its inbred and century-old habits of thought and emotion, that the Catholic element remained strong and even fruitful in English literature long after the days of Henry VIII and Elizabeth. And the other fact is that a writer may be a non-Catholic and even something of a bigot, and yet in his best moments bear striking artistic testimony to the glory of Catholic faith, the beauty of Catholic devotions, the enduring quality of Catholic truth. Let us recall Poe and Scott writing hymns in honor of the Blessed Virgin, Carlyle paying his eloquent tribute to the Catholicism of Dante, Macaulay making his vigorous profession of faith in the indefectibility of the Church, Ruskin expatiating on the Catholic spirit in the stones of Venice.

Reflection upon the Catholic associations of English literature suggests another consideration. If some teachers go to one extreme by practically ignoring the Catholicism which exists in literature, other teachers fall into the opposite error, namely, of trying to estimate the significance of a literary production solely on its religious content. Such well-meaning but lamentably short-sighted teachers make two mistakes; they minimize much real literature, and they exalt certain pieces of writing which are not literature at all. I defy anybody to point out any notable religious element, especially any Catholic element, in Kipling's *Mandalay*; yet the poem is real literature, the English classic of homesickness. On the other hand, English priests and Bishops have at times written piously and effectively on faith and morals and apologetics; yet most of them have not produced literature. Unfortunately we still have in places to cope with that peculiar state of mind which argues that if a poem or an essay has been written by a gentleman who buttons his collar at the back of his neck, it must perforce be a masterpiece of its kind. The plain fact is, of course, that while occasionally a cleric is a genuine literary artist, that is rather in spite of his clerical training than because

of it; that priestly duties and priestly ideals usually do not make for the habits of life, the experiences of life or the philosophy of life in which literary gifts most readily attain to fruition. So, if Cardinal Newman ranks high in English prose, Cardinal Manning does not; if, in our own days, Canon Parry has attained literary distinction, that honor has not fallen to countless clerics who have written much and written well, but who have not contributed to literature.

Now a word concerning method. A basic consideration here is the importance of having the pupils, at the very beginning of the course, see the object as a whole. How, in the name of pedagogy and common sense—two things by no means synonymous—can we expect satisfactory results if we begin a year's study of English literature with *Beowulf* and Caedmon? Years ago a distinguished American writer and teacher, Dr. Conde B. Pallen, expressed the conviction that the right way to teach English literature is to teach it backwards. There is more wisdom in his belief than appears at first sight. Though it may not be practicable to begin with the writers of the present day and finish the course in the Old English Period, we can at least give, at the beginning of the year, a birdseye view of the subject—the subject of English literature and the subject of literature in general; and the best way to give that birdseye view is to start with Chesterton and Shaw, slip back to the nineteenth century, draw the contrast between Romanticism and the eighteenth century Classicism, gaze a moment upon the transitional figure of John Dryden, survey the Restoration poets, understand them better by trailing back to Milton, and so on. Some such preliminary review—it might occupy one hour or two weeks—would serve to give the students some notion of what literature is all about.

Method! What crimes have been committed in thy name! Not long ago I had the pleasure, unaccountably akin to pain, of examining a French text-book of literature wherein every writer, great or small, was accorded identical treatment. First, there was given the story of his life, usually a very dull story; then appeared a list of his works, with the dates of their composition and a desiccated analysis of their subject-matter; after that came a one-

two-three record of the poor author's leading characteristics; and finally, a summary of critical opinions regarding his literary significance. Much of the same cut and dried method seems to be the ideal of some teachers of English literature. Such a book and such a method may be helpful for cramming for examinations; but both are wretched specimens of the teaching art, and both will hardly conduce to a living presentation of literature as a living thing, not to speak of that kindling of the pupil's interest without which the most scholarly and methodic teaching is much ado about nothing.

Method in the teaching of literature there must be, but not that Procrustean, mechanical method. The best method is to a large extent the seeming absence of method. Why begin the study of each writer according to a set and inflexible formula? In some cases we should begin with his life, for sometimes the man's life is not only more important than his works but has had a direct influence thereon; in other cases, as with Shakespeare, we might well commence by trying to find out just why he is important; in yet other cases we do best by coming to grips with something that he has written or by reflecting on a statement concerning his value made by a reputable critic. Yet again, the best introduction to one writer is often a comparison with another writer—proceeding from the known to the unknown as the professors of pedagogy used to say. Neither gold medals nor parsley crowns are awarded to teachers of English literature, but were such guerdons to be conferred I for one would see that they went to the teachers whose methods were characterized by infinite variety. Life is fluid, spontaneous; literature is not a thing of rigid classifications; why should the vital teaching of literature be an exemplification of formalism thrice formalized?

Which suggests yet another consideration. Teaching that is not interesting is not teaching. Yet where it is a question of being interesting, I know some learned university dons—not to speak of sundry high school instructors—who should be shot at sunrise. Interest does not lie in making things easy; interest does not consist in giving the pupils what they want; interest does not inhere in vague impressionism or baby talk. But we make a subject in-

teresting when we induce our class to take hold of it with both hands and not let go until we tell them to. Specifically, in the teaching of literature there is interest when the pupils see authors as real men and books as living things; when they get to arguing about books and authors; when they eagerly consult reference works, not to dig out dead and dry facts, but to find out more and yet more about men and books that appeal to them as more and yet more worth knowing; when, especially, they invade the school library to dip into the masterpieces they have read about in their text-books or heard about from their instructors; and when in their free time and on holidays they find more genuine fun in reading Shakespeare and Thackeray and Browning even, than they do in absorbing the mixed morals of the daily journal, the alleged funny weeklies and the trashy fiction that happens to be the vogue. Now to accomplish such results teaching must be interesting; that is, it must be the leaping of living enthusiasm from the soul of the teacher to the souls of the pupils; it must be like the grip of clasping hands, the flash of comprehending eyes; not like the cutting off of a yard of calico or the ladling out of tepid and unseasoned soup.

Some teachers, generally the inexperienced or unduly diffident members of the profession, put their trust too unreservedly in what might be called pedagogical crutches. They want, all ready and standardized, an equipment of reviews and summaries, outline diagrams and study graphs, topics for oral and written discussion and even questions to ask in examinations. I do not wish to scandalize the weak; but truth is truth, and it must be said once and for all that no teacher worth his salt puts much reliance upon such adventitious aids. Who, better than the teacher himself, can indicate the matter for review? Who, better than the pupils themselves, can formulate a summary of the matter covered? Graphs and diagrams have their uses, but unless they are made by the members of the class they are of precious little use. If discussion, either oral or written, is to bear any fruit, obviously the topic must arise from the suggestions of the teacher and from the clash of opinions among the students. As for questions, with which so many text-books are inexplicably gen-

crous, the teacher who professes himself unable to formulate them tacitly confesses his inability to meet the minimum requirements of his office.

For the supplying of one auxiliary need most teachers, even most good teachers, do require and do appreciate assistance. I refer to lists of supplementary reading. Of such lists there exists a copious plenty, a veritable embarrassment of riches. Encyclopedia articles, outlines of courses, doctoral dissertations and especially literature text-books all seem to be engaged in savage competition to bury the poor instructor under a mass of bibliographical material which keeps on accumulating like a monstrous cenotaph above his mangled and prostrate form. Which to choose, which to recommend? Well, fortunately there are leaders in Israel. And some day perhaps a few of those leaders may engage in one of the corporal works of mercy and prepare a list of books—few, well-chosen, with brief comments on the value of the individual items. Then our school libraries may be able to make purchases at once judicious and within their limited resources and our teachers may venture upon a few steps amid bibliographies without running the risk of being swept to perdition on an avalanche of implacable scholarship.

Despite the difficulties, the perplexities, the inevitable irritations which accompany his progress through the pleasant fields of learning, the teacher of literature has lasting joys and substantial consolations. Above all, he has unlimited opportunities. In dealing with great books he is dealing with life itself and with that sacred thing which men call art. The more he knows about life—life in himself, life in his fellows, life in mankind—the better he is fitted for his task; and the more he learns to respond to the appeal of fine and beautiful things—to music, to pictures, to architecture, especially to the graces and the glories of human speech—the more will he find an artistic quality permeating his teachings and a genial, tolerant, heavenly philosophy animating his life. Such a man is your real educator.

mathematics to teach trigonometry. Is there shown the same discrimination and consideration in regard to our teachers of literature?

Teaching literature is a work of the utmost importance, and everyone is not naturally fitted for it any more than is everyone or anyone fitted to teach the harp or the violin. The personality of the teacher means as much, if not more, than his training. The adolescent period is a time when youth is particularly sensitive to evil and to good. Without our being aware of it, explanations and interpretations of beautiful poetry and characters bring our students close to our own spiritual life. Many of us, perhaps, can trace our religious vocation to contact with a teacher who had an extraordinary influence in shaping our lives, and to that teacher we always revert with a special gratitude.

The teacher of literature, possibly more than any other teacher in the high school, is capable of becoming a stimulating mentor for his pupils. In his office of interpreter of novel, essay, and poetry, he meets directly or indirectly most of the problems that have harassed or are harassing the world. I do not mean to infer that these problems can be solved in the literature class, but a judicious teacher can so direct thought as to lead to broader and better views in these matters. By a frank expression of belief in the basic moral truths upon which life is built, the English teacher may invigorate the faith and correct some of the dangerous ideas so prevalent in modern life. He may do so convincingly by summoning the wise opinions of the great and best thinkers, ancient and modern, whose works "are the ever-burning lamps of accumulated wisdom."

BROTHER ALBERT L. HOLLINGER, S. M.: A careful perusal of Dr. Barrett's scholarly paper cannot but convince the teacher of English of the importance of making literature a humanizing, vitalizing agency, and not a mere *ana*, a dry, uninteresting summary of historical, biographical, anthological data. Literature is life, active, energetic, productive, and must be made to appeal to the young student by bringing the dead past into vital contact with the living present.

As Dr. Barrett has emphasized this aspect of the teaching of literature, there is but little more that I could add to its development. Permit me, however, to direct your attention to one difficulty that confronts the high school teacher of literature, namely, the selection of a suitable text that would measure up, both as to content and to method, to the suggestions embodied in Dr. Barrett's paper.

As chairman for the past few years of the High School English Board, whose first objective was the selection of English texts suitable for high school students in the establishments conducted by the Society of Mary, I may speak with some authority when making the statement, that of some fifty English literature texts which I examined personally, not one would fully meet the requirements set down by Dr. Barrett as essential for the

efficient teaching of literature. The majority of these texts, far from creating a love for literature in the minds of the students, produce rather the opposite result of the trite, uninteresting and purely chronological presentation of the subject. Beginning with a scholastic dissertation on the origin of the English language, with its philological aspects as to Celtic, Latin, and romance influences, devoting many pages to Beowulf down to Chaucer, then through an array of authors whose biographies make little, and whose writings much less of an appeal to the young student, these texts present literature as a mere kaleidoscopic panorama of humans who were born, who lived, wrote, and died, and mayhap succeeded to have their effigies enshrined in Westminster Abbey. If this is literature, I would have none of it. To me, the main, I might say the only purport of the study of a nation's literature is to create within me a love for those who have recorded on the printed page that nation's hopes, "the thoughts of its thinking souls, the riches of its scholarship, the sap of human nature's common and everlasting sympathies, the gathered leaf-mold of countless generations."

If the teacher can evoke in his pupils a love for reading the best books, the really worthwhile classics, then he has succeeded in imparting to them a real knowledge of literature. To attain this end is the purpose of such texts as *Literature and Life*, published by Scott, Foresman and Company, and *Literature and Living*, published by Scribners' Sons. The former of these texts is a veritable treasure-trove of literature. The work is spread over four years, one volume for each year of high school. The series is true to its name: *Literature and Life*—the study of the former and its application to our everyday existence. Nothing has been left undone by the authors and compilers to make the series meet all the needs of the high school pupil, as well as to fulfill all the requirements for college entrance. The series is teachable; it contains matter for study as well as selections for collateral reading. There is an excellent teacher's handbook called *Teaching Literature*, which gives detailed information how the series may be used.

Two objections to the series may be raised: the price and the size of the volume. The price objection is easily answered. During the course of the year the pupil studies a number of classics and reads a number of books for the purpose of reporting on them. These books cost the pupil quite a sum of money; the price of the volume of *Literature and Life* for that year is less than the aggregate amount of classics and supplementary reading matter. The objection to the size is not so easily overcome; the volume is undeniably large. No pupil cares very much about toting such a ponderous volume home every evening.

From a literary and educational standpoint there is not a better series on the market to-day. The course is carefully organized, well planned and graded. The authors have certainly taken quantity into consideration without sacrificing quality. They have substituted a more extensive type

of study for the over-intensive analysis of a few selections. Thus, under this plan, the pupil becomes acquainted with a greater number of authors and selections, which increase his stock of literary lore and broaden his view of life, of men, and of manners. With the plan of extensive study there is less danger of the pupil's developing a prejudice against certain authors as would be the case in the intensive study plan. Some selections are not complete, a few random chapters only are given, the reading of which will stimulate the pupil's interest and awaken in him the desire to read the work in its entirety.

The *Literature and Living* series is, in its general plan, similar to the *Literature and Life* series. The differences between the two are mainly the following: *Literature and Living* is a three-volume series, one each for the seventh grade, the eighth grade, and the first year high. In other words, it is a junior high school series. The price is less than for *Literature and Life*, and the books are considerably smaller in bulk. Though containing about seven hundred pages each, they can be carried to and fro without inconvenience.

The arrangement of selections differs from that of *Literature and Life*. In the *Literature and Living* series, selections have been chosen which illustrate or illumine the art of living and working together. They have been grouped in units, so as to give a simple but systematic survey of the chief factors in social life. Book One contains literature interpreting the elements of community welfare; Book Two, literature interpreting work and avocations; Book Three, literature interpreting civic life and civic obligations. Thus the series brings out the social function of literature.

In conclusion, let me add but one word of caution for the Catholic teacher of literature. Though I fully agree with Dr. Barrett that merely being a Catholic does not make the author a claimant for literary merit, still it would be well for us to remember that real worth is not to be evaluated in terms of popularity, of inscription in some *Who's Who*, etc. In recent years several books have brought out the names of the really great in the world of Catholic literature, and every Catholic teacher should make himself conversant with the names and works of these Catholic authors, frequently unheralded by our literary magazines and similar publications. But especially is it important that the teacher guard himself from unwittingly praising a literary work that is on the index of forbidden books. The best Catholic literature text I examined devotes a special laudatory paragraph to Samuel Richardson's *Pamela*, doubtless unaware that the work is on the index.

In fine, let us be ourselves lovers of the really best and noblest in the world of literature, and we will instill a like love in the minds of those entrusted to our care.

THE TEACHING OF CHEMISTRY IN THE HIGH SCHOOL

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The object of the teacher is not merely to impart to students information regarding chemical phenomena and to teach them precision and accuracy in observation, "to notice what they see," to practice honesty in their mental processes, neatness in their laboratory work and reports—though these should be emphasized—but to cultivate the memory, imagination and reason so as to understand the chemical principles that lie behind the observed phenomena, and to develop a willingness to seek and honestly face facts and to draw therefrom the realization of law and order in the material world. He should aim to give the pupil control of a large body of facts and principles which help to an intelligent understanding of the conditions, institutions, demands and opportunities of modern life. The value of chemistry study is not only in the facts and principles, but also in the measure in which they represent points of view, deepened and intensified powers of insight, methods of procedure and points of departure for new attempts at further study.

The classification of subjects as cultural or non-cultural, with an implication of inferiority of the latter to the former, is rapidly dying out among real educators, as it is recognized that all subjects are cultural in the degree to which they develop wider appreciation of the worthwhile in life, and all subjects are aesthetic to the extent in which they open the eyes to the perception of new beauty and increase the power to understand and enjoy. Chemistry, properly taught, illuminates our common, everyday life, begets a confidence in the laws of cause and effect, the constancy of operation of Nature's laws, and shows the beauty and har-

mony of law and order in the world about us, increasing our interest and enjoyment in ordinary phenomena of life by our ability to understand and explain them through their underlying principles.

The teaching of chemistry will include lectures on the list of topics in your syllabus with demonstrations, recitations, use of a text-book, laboratory work and note-books. The course should consist of at least five periods per week, which may be divided into three periods of lecture and two double periods of laboratory (4 clock periods), or four periods of lecture and one double period (2 clock periods) of laboratory—as shall be decided locally by the proper authorities.

The lectures, which should be not less than three each week, are to include the prescribed list of topics. The order in which the subjects are listed should be followed where possible, but in this the teacher should be guided by his text-book, should a departure from the sequence of presentation be made. As a large percentage of the high school students do not enter college, the teacher should illustrate from industry and home environment of the student rather than place emphasis on complex theories, equations and mathematical calculations, so as to give a limited but well-rounded knowledge of the facts and principles needed for the understanding and appreciation of the service of chemistry to the human race. Chemical terms should be defined and explained, and the pupil should be able to illustrate and apply the ideas they embody. The theoretical topics are not intended to form separate subjects of study, but should be taught only so far as they are tools for the correlation and explanation of experimental facts.

Each lecture should be preceded by an oral repetition ("quiz" or class discussion), not exceeding seven minutes. Written repetitions or tests should be held every two weeks or at least at the end of the month. The teacher should give a simple and clear exposition of the essential facts and theories. To do this he must know clearly the subject he teaches and have a definite plan of treatment. He should vary and thus enliven his lectures by illustrations of the application of chemistry to household and industry, clothing the ordinary phenomena of everyday life with a new in-

terest. The Prize Essay Contest, charts, diagrams, lantern slides and moving pictures,* illustrating chemical processes or industries, should be used liberally as they serve to arouse interest and enthusiasm. Trips to industrial plants to study raw materials, processes and finished products, as well as visits to museums, are profitable and pleasant aids to the study of chemistry. While a teacher never should sacrifice thoroughness in treatment of essential points for the sake of covering all the matter in the topics, still he should cover the matter assigned in the minimum course as it is easily possible in the time assigned.

The lecture experiments performed by the teacher should be selected for their fitness to illustrate properties and laws and should be contrived to increase the students' scientific experience. Naturally, they should be models of neatness, order and skillful manipulation. To avoid tedium and a waste of valuable time, a discussion of the purpose or salient points of a demonstration should be carried on concurrently with its performance. Lecture table demonstrations may well be used to cover topics which require apparatus too complicated for the pupil's individual use, or beyond the technique of a beginner. Easier experiments, illustrating the properties of substances, may well be left to the laboratory work of the student, where they will have the added attraction of novelty and freshness. But no important topic should be taught without experiments, either on the lecture table or in the laboratory. The teacher should have an ample supply of adequate apparatus and conveniences which save his time and energies.

As an aid to demonstration experiments the teacher should consult such college texts as Deming's *General Chemistry* (John Wiley & Sons), and Smith's *Experimental Inorganic Chemistry* (The Century Co.). The *Chemical Lecture Experiments*, by Benedict (Macmillan Company), or *Newth* (Longmans, Green & Co.), and *Davison* (Chemical Catalogue Co.) give many experiments adapted to demonstration work.

To the end that the student may gain a comprehensive and connected view of the most important facts and laws of elementary chemistry the use of a standard text-book is necessary. The text

* Films on almost every topic of chemistry study may be obtained gratis from the Bureau of Commercial Economics, 1106 Sixteenth St., N. W., Washington, D. C.

we follow in our high schools is *Practical Chemistry*, by Black and Conant (Macmillan Co.). This does not preclude reference to other standard high school chemistries, such as *Elementary Chemistry*, by McPherson and Henderson; *Elementary Principles of Chemistry*, by Brownlee and others; *Practical Chemistry*, by Lyman C. Newell; *A First Book of Chemistry*, by Bradbury, or Dull's *High School Chemistry*. Holmes and Mattern's *High School Chemistry* is the latest good book of this kind. It will be a great help to the study of chemistry if the teacher can establish a small library containing books such as are recommended at the end of the pamphlet of the American Chemical Society's Prize Essay Contest, or in the appendix of Newell's *Practical Chemistry*.

It is just as possible and just as impossible to get along without a laboratory course as it is to dispense with a text-book. And it is very important that the teacher use the laboratory in a correct way. Correct usage consists in a proper selection and use of experiments. The purpose of laboratory work in secondary schools is not the formation of research workers and the discovery of laws, nor the training of industrial technicians—the skill and mental maturity are not yet equal to high class investigation—but to realize by experiment and to verify the data of the lectures and text-book, as a means of deepening the knowledge of their truths. Directions for the carrying out of experiments should at first be given in such detail as will insure success. The need for details will grow beautifully less as the course proceeds and the pupil develops manipulative skill and a sort of chemical sense. The laboratory work should not be isolated, detached from the lectures and text-book, but should be correlated with class work. To secure this a short explanation of the aim of the experiments of that day should be given in the first few minutes of each laboratory period. Acquaintance with phenomena or mere skill in manipulation are the by-products of laboratory work rather than its main purpose. The laboratory will serve its purpose best when its work is just as consecutive and just as coherent as is an excellent text-book.

Good laboratory work does not depend on expensive laboratories and equipment. There is no use in placing jewelers' tools

in the hands of a blacksmith. A large amount of excellent experimental work in chemistry can be done with very simple apparatus and a fair supply of materials. Nevertheless, apparatus must be accurate enough for the purpose of the experiment, rugged enough to stand reasonable use and considerable abuse, and simple enough to be used quickly and easily. Complicated apparatus sometimes hides the essential point of an experiment.

Note-book work is essential for secondary students. The notes written in the laboratory should, after a brief title explaining the purpose of the experiment, contain a clear and terse description in the students' own words of the apparatus used, the "set-up" of apparatus, and the results secured. Descriptions should be expressed in definite and complete sentences, and drawings should show essential parts of the apparatus at the most significant part of the experiment. Drawing should be in form of plain outline and should aim at simple accuracy rather than an artistic finish. Answers to questions in the laboratory manual, statements of reasoning, calculations and conclusions should be written out in full. Grading of note-books should be made on the neatness, accuracy of observation, honesty of reasoning and terseness of the report. Besides checking results, the teacher should check the English as well, as the aim of note-books is not to put together a large mass of material, but to acquire the use of clear, concise, scientific English, and a method of reasoning in science.

DISCUSSION

SISTER MARY CONSILIA, M. A.: You have just heard Reverend Father Coyle, S. J., read his splendid paper on "High School Chemistry Teaching." In it he has given us a summary of the aims of the course and the best methods of lecture and laboratory work in the same. Father deserves our gratitude for the excellent presentation of his subject, so I thank him for it.

In undertaking to contribute to this educational convention a discussion of Father's paper, I have selected a few of the outstanding problems confronting the chemistry teacher of to-day—problems which Father's paper brought to my mind. I should like to know how they are being solved by you and by others. May I propose the following topics and discuss them briefly? Is the content of the traditional course of chemistry going to be affected by new methods of presentation and testing? In other

words, is there need to reorganize the subject-matter of high school chemistry? In what order and in what way should the reorganized subject-matter be presented? Do objective tests aid in diagnosing the difficulties high school pupils encounter in chemistry? What is the function of the laboratory in the teaching of chemistry? What the function of the science library?

I think there is need to reorganize the subject-matter of high school chemistry. Other subjects have felt the need; mathematics, for example. We now have correlated mathematics with the material arranged not in logical fashion but according to the mental development of the child. To date, even though I have been on the lookout for one, I have seen no published list of pedagogical units in chemistry. I shall give my list later.

Then again, the point of view in the teaching of chemistry has changed in the past few years. A number of important investigations have given information sufficient to revolutionize current practice in the selection and the organization of subject-matter. Notably among these is that of Dr. S. R. Powers of Columbia University. In his *Diagnostic Study of High School Chemistry* we are given the items of subject-matter over which most students possess mastery and the items about which knowledge is lacking. These facts may be used as a standard of comparison and they should be familiar to teachers. Dr. Powers' study and that of others may, in time, change the traditional course.

This need to reorganize chemistry is evidently felt by others, for during the past few years five outlines of the requirements of chemistry have been published. The one I have found most helpful in organizing my work is the list of "Topics for a Standard Minimum Course in Chemistry." This list was devised by a committee appointed by the Division of Chemical Education. It enumerates twenty-eight essential topics and twenty-six optional ones—thus enabling a teacher to stress the former and teach as many of the latter as time permits. I have made mimeographed copies of the outline which I have placed in the hands of my students. These copies have proved invaluable in helping students organize topics.

I have organized my work in chemistry into pedagogical units, for when the subject-matter of a course is not so arranged each paragraph is a distinct whole and bears no relationship to what precedes or follows; whereas, when arranged in psychological units, all related ideas are grouped around a fundamental concept. The value of this method is—the student will recall the latter whereas he finds difficulty in remembering isolated facts.

In developing each unit I use the sequence given by Professor H. C. Morrison of the University of Chicago—namely, presentation, assimilation, organization and recitation. I introduce each unit with a preview—a connected discourse that, in a few minutes, puts across the principal ideas of the unit. An ordinary talk delivered on the spur of the moment will not do to "sell" the subject to the class. The important concepts of the unit must be not only recognized by the teacher but their inter-relations, as well

as their relations, to the unit must be emphasized. Preferably the teacher should first prepare a well-organized paper, familiarize herself with its contents, then use it as a basis of her talk. Thus, the preview will be a nucleus around which to group acquired facts. This is followed by an assimilation period in which the students in the laboratory, in the library and in the classroom gather and make their own all they can about the unit. During the entire period of assimilation, as a consequence of the preview, the members of the class can always tell what relation the particular topic they are studying has to the others of the unit. The assimilation period is followed by the organization of the unit. This organization of the subject-matter goes far in giving a clear understanding of its proper relations both to the unit in hand and to the units gone before. It is here when the students attempt to correlate that they often find for the first time the clear relations between the associated subject-matter and the principles of the unit. I have the students prepare a written outline as a means of organizing the unit, but in no case allow them to use their text while making their outlines. Some days before the recitation on a unit I notify the students who are to talk before the class on an assigned part of the unit; or, on the day of the recitation I have them draw slips on which are written the topics to be discussed. During the recitation I remain in the background and have the pupils take complete charge. At the end of the recitation comes the examination.

I have arranged the subject-matter of chemistry into units which I present as described in the foregoing. In assigning the topics of a unit I use the mimeographed outline of Topics for a Standard Minimum Course, to which I have already referred. I reserve a section of the blackboard for the name of the unit being studied and its sub-topics. I give the units into which I have divided chemistry and the order of their presentation:

Unit 1: Preview of chemistry; Oxygen; Hydrogen, and Water.

Unit 2: Laws, hypotheses and theories; Problems in Boyle's Law; Problems in Charles' Law.

Unit 3: Valence; Symbols, weight and volume relations.

Unit 4: Acids, Bases and Salts; Theory of Ionization.

Unit 5: Problems involving (1) percentage composition (2) weights of materials and volume of gases concerned in chemical relations.

TRANSITION UNIT: Periodic classification of elements; Atomic structure.

Unit 6: Halogen Family.

Unit 7: Sulfur; Hydrogen sulfide; Sulfur dioxide; Sulfurous acid; Sulfur trioxide; Sulfuric acid, and Oxygen.

Unit 8: Nitrogen; Ammonia; Nitric acid.

Project: The Fixation of Atmospheric Nitrogen.

Unit 9: Carbon; Carbon dioxide; Carbon monoxide; Water gas; Hydrocarbons.

Project: How Chicago gets its gas.

GASOLINE.

Unit 10: Sodium; Potassium.

Project: Baking Powders.

Unit 11: Calcium and its Compounds.

Project: Hard Waters.

Unit 12: Iron and Steel.

Project: The Steel Industry.

Unit 13: Copper; Mercury; Silver; Gold; Platinum.

Project: Photography.

Unit 14: Radium; Radioactivity.

We all know from experience that parts of chemistry are difficult for the student and that these parts are usually difficult to present. Father has told us how he presents a number of them. If I have not taken too much of your valuable time I should be glad to suggest how I present a few of them. No real difficulty is encountered in Unit 1 except to get the students interested. This is comparatively easy, for the subject-matter is new. If the chapters dealing with the unit are preceded by laboratory work on oxygen and on hydrogen, the students will have been given a concrete background for they have handled materials, have used them, have observed reactions; therefore they are prepared to understand their reading. I require a mimeographed report sheet to be filled in from memory for every preparation. This report calls for the formula, molecular weight, methods of preparing, equations, sketch of set-up (made using a chemistry stencil set), properties and uses. I also give a Glenn Standard Test on each section of the unit. I think it is necessary for the students to know well their different preparations if we are to expect them to answer the so-called "power questions," or questions which test their ability to use facts. For example, after a student has learned the method of preparing nitric acid and ammonium hydroxide she should be able to answer a question of this type:

Given NaOH , NH_4Cl , NaNO_3 , conc. H_2SO_4 , water and heat.

Tell how to prepare NH_4NO_3 .

She should be able to see that, first, it would be necessary to make nitric acid; then ammonia and ammonium hydroxide; then, make use of the principle that nitric acid interacts with bases to form nitrates, which may be obtained by evaporation.

Verbal problems usually present difficulties; for example, problems dealing with Boyle's Law. Here again I make use of the steps in teaching as given by Dr. Morrison. In the exploration I get the students to tell me that if a gas is compressed its volume becomes smaller. In the preview, I go to the board and show the class a diagram representing a volume of 100 C.C. at a given pressure. In a second diagram, I have the pressure doubled and show the volume halved; in a third I have the pressure halved and the volume doubled. I explain that a proportion is a

statement that two ratios are equal; then I show that the ratio of the first volume to the second is equal to the ratio of the second pressure to the first and that this law is called Boyle's Law. I emphasize the function concept, namely that a variation in the pressure produces a corresponding variation in the volume of a gas. Leading mathematicians think it important that we stress functional relationships. Here is a place in which to do it. In the exposition of the problem I have the students read the problem to find the "Given" and the "To find" and I write them on the board. Then I have them tell me whether the pressure increases or decreases and the effect this has on the volume of the gas. If the volume becomes smaller, I multiply the given volume by a fraction the numerator of which is the smaller pressure and the larger, the denominator, and vice versa. This procedure gives the answer and it is to be preferred to solving for X by the product of the means and extremes, for it stresses the chemical principle and forces the student to think in terms of it each time she works a problem. Then I send a bright pupil to the board to work a problem. If no questions are asked I leave the problem on the board and give another to the class to get objective evidence of whether or not the students understand the problem. If they hesitate I know the work is not understood and I re-teach it; if they can go through with the problem I know they are ready for an assignment. This is where I make use of supervised study and drill. I have floor talks in which a student takes the floor and explains the problem. I use the same technique for Charles' law problems, also, in teaching verbal problems involving the use of equations.

Many of the concepts of chemistry are new and the time element is necessary to have them become a part of the pupil's mental acumen. Valence is one of them. All teachers know and Doctor Coyle has emphasized the fact that we cannot overestimate its importance in chemistry. I repeat to my classes that chemistry is a study of equations and that unless they know formulas they do not know equations, and they must know valence to write correct formulas. A sentence that helps to give me patience in teaching valence is one that a teacher of mine repeated over and over again in a course in the psychology of mathematics, namely that "the contents of a concept resulting from elaborate analysis-synthesis is afterwards seen in the percept." So before starting valence I recall that much analysis and synthesis will be necessary.

I begin the teaching of valence by having the class work the experiment in which a certain weight of magnesium displaces a volume of hydrogen from an acid. This volume of gas is corrected for aqueous tension and reduced to standard. The idea of atomic weights and molecular weights is introduced, the students finding the number of atomic weights of hydrogen displaced by 24.3 grams or one atomic weight of magnesium. Then using a set of valence blocks, I have them learn a number of valences of metals by displacement and non-metals by combination. It is here I incidentally present the formulas of chlorides, bromides, and iodides, etc. Not

until I teach the unit on "Acids, Bases, and Salts" do I drill on formulas and test to get 100 per cent accuracy.

Learning to balance equations is difficult and comes only with practice. I find that the diagrams representing G. M. V.'s interacting give a concrete background for the study of equations. With these I can show that symbols represent atoms and that weights of materials must be the same on both sides of the arrow. I emphasize the fact that in a chemical reaction we have a rearrangement of atoms and that there are the same number and the same kinds of atoms after as before the chemical change. In the formal presentation, I ask for the names and formulas of the materials used and produced. In the front of the room I keep a chart with the molecular formulas of the elements and have the students use this chart for reference. I arrange the formulas as a skeleton equation. Then, on either side of the arrow, I write the number and kind of atoms and compare. If they are not the same, I tell them that the law of conservation of mass must hold and that their equation needs adjusting or balancing. I then show them how to do so by changing coefficients of formulas. Once they understand the method of balancing equations, I give drill in balancing equations for the different types of chemical changes.

To show the organization of the last part of the course, I give a brief and simple presentation of the periodic classification of elements. I have the students arrange twenty elements beginning with hydrogen in the order of their ascending atomic weights. First, I have them label each element—metal or non-metal; second, note the sequence; third, make a statement of what they observed—really a scientific discovery. Following this I have the elements in the first series, arranged on the blackboard in a horizontal column, drawing a graph to show the gradation of the positive and negative properties. I do the same for the second short series emphasizing the principle that oxides of non-metals form acids; whereas, oxides of metals form bases. I call attention to the other series and tell the class the value of the system in classifying elements and predicting the discovery of new elements. The students are more than interested when they learn that only one element has been discovered in America and that one in Illinois, at the University of Illinois; hence its name, *illinium*.

Usually at this time, the question of a bright student presents the opportunity of giving a brief history of the elements and the methods by means of which they have been discovered. Next I take up the story of the structure of the atom, and present simply the electrical constitution of matter following an outline given by the Committee on Chemistry of the Middle States and Maryland. (Published in *School Science and Mathematics*, November, 1926.) The foregoing, I give to explain chemical action, valence and the nature of elements.

Lastly, in teaching the second semester's work, which deals with the units on non-metals and meta's, I introduce projects which necessitate outside reading and research. In the Nitrogen Unit, I teach the students how

to organize a project on Obtaining Nitric Acid from Atmospheric Nitrogen. On the bulletin board, I post articles for reference dealing with liquid air, Muscle Shoals and the fixation of atmospheric nitrogen. I have the students read and re-read the material, analyze it, organize it and give floor talks on it. Later, I divide the class into groups with a chairman in charge of each. I assign a subject to each group and have them read, divide their subject, and then prepare their talks. Each group reports to the class, the chairman taking complete charge. In the list of units I included some of the projects. To my mind projects give splendid practice in oral expression as well as training in reading and organizing science material.

In testing I make use of the essay type of examination as well as the new type. I found a list of new type tests in *School Science and Mathematics* for December, 1923. The ones which I use and which I am therefore most familiar with are the "Glenn Chemistry Tests," by E. R. Glenn of Lincoln School, Teachers College, New York, and others that I shall mention later. The Glenn Tests consist of thirty-six tests of fifty questions on every topic. This set of tests is being standardized. I mimeograph the ones I wish to use with my classes, give the tests and diagnose the errors. I find them excellent. At the end of the year I make use of the Powers General Chemistry Test, Form A or B. These are by the author of the diagnostic study to which I have previously referred. The reliability of these tests is being studied and we are told it appears to be satisfactorily high. The Rauth-Foran Chemistry Tests I and II, published by the Catholic Educational Press, are very good. I also use the "Chemistry Test Gamma," by S. G. Rich, and another by the same author, "Chemistry Test Epsilon." Questions given in the Chicago Normal entrance examinations last June were taken directly from these last two tests.

What is the relative stressing which laboratory work and formal recitations should receive in a course in high school chemistry? At St. Xavier Academy we have three text periods and two double laboratory periods a week and I find this division of time very satisfactory. I have experiments discussed in class before they are worked; hence I require no preparation for them outside of class. I, usually, have the laboratory work before the recitation, for it gives the best result in enabling the student to understand what she reads. In the greater number of experiments the students work individually; in a few, they work in pairs. I think that there should be a lecture demonstration on the electrolysis of water before discussing ionization; another showing discharges in air and in a vacuum, before a study of X-rays.

I shall venture to propose my last question: Do our high schools have science books? They should, and they should be kept in the respective science laboratories. How can we get chemistry students to use them? I think I have given the answer. Projects solve the problem. What are some of the readable chemistry books? I shall enumerate a number:

- Bassett, Sara W.: *The Story of Glass*. Penn.
 Bassett, Sara W.: *The Story of Silk*. Penn.
 Bird, R. M.: *Modern Science Reader*. Macmillan.
 Brownlee, R. B., and others: *Chemistry of Common Things*. Allyn & Bacon.
 Caldwell, Otis, and Slosson, E. E.: *Science Remaking the World*. Doubleday.
 Duncan, P. K.: *The New Knowledge*. Barnes.
 Duncan, P. K.: *Chemistry of Commerce*. Harper.
 Fabre, J. H.: *Wonder Book of Chemistry*.
 Findlay, A.: *Chemistry in the Service of Man*. Longmans.
 Faraday, M.: *Chemical History of a Candle*. Harper.
 Gibson, C. R.: *Chemistry and Its Mysteries*. Lippincott.
 Hendrick, Ellwood: *Everyman's Chemistry*. Harper.
 Martin, Geoffry: *Modern Chemistry and Its Wonders*. Van Nostrand.
 Martin, Geoffry: *Triumphs and Wonders of Modern Chemistry*. Van Nostrand.
 Martin, A.: *The Story of a Piece of Coal*. Appleton.
 Moore, F. G.: *History of Chemistry*. McGraw-Hill.
 Muir, M. M. P.: *Heroes of Science—Chemists*. Macmillan.
 Muir, M. M.: *The Story of Alchemy*. Appleton.
 Philip, J. C.: *Romance of Modern Chemistry*. Lippincott.
 Philip, J. C.: *Achievements of Chemical Science*. Macmillan.
 Rogers, Allen: *Industrial Chemistry*. Van Nostrand.
 Slosson, E. E.: *Creative Chemistry*. Century.
 Slosson, E. E.: *Chats on Science*. Century.
 Slosson, E. E.: *Keeping Up With Science*. Harcourt.
 Smith, J. R.: *Story of Iron*. Appleton.
 Smith, J. R.: *Chemistry in America*. Appleton.
 Thorpe, Sir T. E.: *History of Chemistry*. Two volumes. Putnam.
 Tower, W. S.: *Story of Oil*. Appleton.
 Tilden, W. A.: *Chemical Discovery and Invention in the Twentieth Century*. Dutton.
 Vallery-Radot, Rene: *The Life of Pasteur*. Doubleday.

Besides these books the teacher of chemistry should have for her own professional study two magazines, namely, the *Journal of Chemical Education* and *School Science and Mathematics*. By subscribing for the latter she becomes a member of the Central Association of Science and Mathematics Teachers.

To the best of my ability I have discussed the need to reorganize the traditional course in chemistry, the order of presentation of the subject-matter of chemistry, the method of presenting difficult parts; or, in other words, the problems confronting the chemistry teacher of to-day which were given so well by Father Coyle in his excellent paper on "High School Chemistry Teaching."

BROTHER ADELPHUS JOSEPH, F. S. C.: There is one feature of the excellent paper under discussion that I would like to emphasize, and that is the importance of sufficient and efficient laboratory work for a good course in chemistry.

At the outset it must be assumed that each high school to-day has proper laboratory facilities. Lack of such spells failure before we start. By proper laboratory facilities we mean a working place for each student where he has a desk or drawer, or both, which he may call his own. There he keeps his apparatus, as well as the most frequently used reagents, for which he is held responsible.

There may be some advantages when two students are required to work together, but it is quite certain that these advantages are never mentioned if the school has a desk for each pupil. No thought of efficiency can be given to those instances when more than two are placed together in the laboratory.

Starting them with the assumption that each school provides proper laboratory facilities, let us consider to what extent they should be utilized. There should be at least one laboratory period each week when at least one standard experiment should be performed. What these standard experiments are can be easily ascertained by consulting laboratory manuals or college entrance requirements where some sixty standard experiments are listed, some forty of which should be selected.

There seems to be a tendency to-day to replace individual experimentation by the student with demonstrations by the teacher. Indeed, some chemical journals have recently published results of tests given to classes which had only class demonstrations, stating that such classes did better than those which did individual experiments. Granted that the former did better, it seems that the results may be compared to these psychological tests which rate only the intellect but not the heart nor will. The same with such results in chemistry tests. Only the intellect is tested, not that important asset of an embryonic scientist, namely, laboratory technique.

I believe that only two demonstrations should be given to high school students, namely, hydrolysis and ionization and these only because of the expense involved in supplying each student with the necessary apparatus for individual experimentation for these two. These two may be restricted to the teacher. All other experiments should be performed by the students.

Among college Freshmen the mid-year examination in chemistry generally reveals the following: (1) Those students invariably pass who have had during their high school course, proper laboratory facilities and who performed from thirty to forty standard experiments. (2) The failures are invariably found among those students whose laboratory course consisted of some ten or twelve experiments and in some cases of even less. These latter students search diligently and seriously for the cause of their failure, and they are generally correct in placing the blame where it rightfully belongs.

The student should be made to write up his experiments according to a certain form. They should be written up promptly; that is, within a day or two after performing them, otherwise the pupil loses some of the benefit derived from writing them at once. Among other things, the written experiments should always contain the equations involved and the reactions noted.

Some even advocate the writing up of the experiments in the laboratory. This may be feasible for physics and biology, but as a rule chemistry laboratories have not the facilities for writing. A high school course in chemistry should not be certified to except it is certain that the student has performed all the experiments his note-book indicates.

The questions given in the examinations should not be restricted to the theory as found in the text-books but should embrace matter comprised in laboratory technique. Neither should there be two sets of questions, one on the theory and the other on the laboratory work.

Finally, it should always be kept in mind that chemistry is essentially an experimental science; that the best time to introduce the student into experimentation is in the high school, thereby qualifying him for success if he should choose to continue the study of the sciences in college.

SOME ELEMENTS IN THE TEACHING OF ELEMENTARY LATIN

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I fancy that one who studies Latin has a slight claim to some rather personal views on how Latin should be taught. Contrariwise one who has taught Latin knows precisely how Latin should be studied. Were it possible to evolve a system of teaching based on the teacher's experience and knowledge, tempered by the teacher's recollection of student days, and modified by the eagerness the normal school child brings to high school work, we might look forward to another golden age in Latin. It would seem that after the work of *The Classical Investigation*—that splendid codification of vast individual and group experiences—little remains to be said and yet no little measure of dissatisfaction hovers over the subject of teaching and learning Latin. The publication of new books, the adoption of new programs, the apparent eagerness with which novel methods are embraced might suggest that the goal must soon be at least visible. Whatever progress is made in that general direction—towards the goal or even in fighting the good fight—must come, I believe, from those who deviate from the so-called accepted methods—methods which most teachers employ but uniformly deprecate.

I am presuming to come before you as one mindful of early elementary study—vividly recalling the burden and heat of those days. I come, too, as an erstwhile instructor who has enjoyed the experience of dealing with boys who have studied Latin and seemed to have liked it. There will be naught startling in the exposition of this experience. It is not in mind to question the study content of elementary Latin. That would indeed be rash. To deviate from the old principles would smack of heresy. The

elementary student must learn declensions and conjugations—granted. Rules of agreement and syntax of sentences are necessary equipment. I submit that the fundamental thing in talking elements in elementary Latin is the question of general approach—psychological approach—which will in a measure offset the traditional antipathy which the average student brings to the study of Latin or quickly acquires. I submit that one who has found the paths of elementary Latin rugged and almost impassable is justified in setting forth experiences which with average classes of average intelligence have helped to lighten the burden and make the heat less oppressive. I submit further that any teacher any place who has seen students year after year take kindly to declensions and conjugations and even to work in translation is justified in accepting the invitation proffered by my good friend Father Grady.

I propose to set forth some of these views and experiences. If they provoke—using that word in the Latin sense—discussion that proves helpful or suggestive, then complacency and satisfaction shall be mine. May we not consider for the moment some types of the *genus magistri*:

a) The teacher who looks upon the elementary study as merely a vehicle carrying on to the classics will center his or her aim on the rapid and orderly treatment of the declensions and conjugations with their respective irregularities. The transition from the study of early grammar forms to elementary translation work will appear early and stay late.

b) The teacher with a mental discipline complex will be inclined to stress word lists and drill. Constant parrotlike repetition of forms and sentence analysis will be the prevailing winds. Translation yes but of the type that looks to the end of the sentence for the verb and from the intensive study of the verb lead on to the detection of the subject. After deciding upon the verb it is a simple matter to locate the subject because the subject just must agree in person and number with the verb.

c) The teacher who has majored in Roman history will fasten the emphasis to the cultural background—Roman life, its manners, customs and laws. Sufficient drill will of course be given

to master the study content set out by the accepted standardizing agency.

Passing over modifications of these types we can agree that the desirable thing would be to evolve a composite type—a teacher who could so evaluate these elements that each might have its proper place and quantitative authority in the teaching prescription. Now assuming that most teachers are so equipped and assuming too the equipment of the normal student, I can yet see the need for superimposing an element which makes the study of forms less burdensome and the work in translation more attractive.

I am not convinced that I can clarify for you the point which is crystal-cut in my own mind. To me the most important element in elementary Latin is tying up the Latin with the grammar forms and study which have played so integral a part in the general elementary school program. Because the constant cross reference to the English forms becomes a part of everyday instruction it is obviously difficult here to discuss the particular and specific advantages cut away as we are from the program machinery and the orderly development of the student mind. I contend, however, that once the student can be brought to realize that Latin in its construction is very similar to the English, and that in most instances Latin is simpler because of its regularity, the avenue is available for marshaling the Latin forms and parading them into the student mind. Let me emphasize again most vehemently that the matter of setting forth this similarity covers far more than the early introductory lessons. Throughout the year it must enter into the presentation of every major topic of the study content.

For instance the simple sentence *Nauta est incola* presents no difficulty and in the event that the changes in the English plural, "The sailors are inhabitants" are properly indicated, the student readily grasps *Nautae sunt incolae*. I need not dwell on the similarity of the changes. That the Latin demands a variation in the ending of adjectives follows smoothly. *Via est lata sed viae sunt latae*. I would not hesitate to affirm that the initial understanding or misunderstanding of this fundamental law in agree-

ment coming as it does early in the elementary work, colors or discolors, as the case may be, the students' mental attitude towards Latin. The array of various case forms presents more serious difficulty but when the cases are taken individually and sufficient time is given to hook them up with similar English forms, the difficulty becomes negligible. It is interesting to note the power of the English forms "he", "his", "him" and "who", "whose", "whom" in driving home the idea back of the word "declension".

In the verb forms the personal endings supplant the English pronoun. When in the course of Latin events it becomes necessary to delve deeper into the verb forms some students will contemplate with glee the fact that the Latin can say in one word *ambulabat* "he was walking" where three words would be required in the English.

With the irregular verbs, the principal parts of the verb "to be" furnish a rather favorable basis for the study of *sum*, *esse*, etc. With the adjectives, "brave", "braver", "bravest" help immeasurably in the understanding of *fortis*, *fortior* and *fortissimus*. Incidentally *bonus*, *melior*, *optimus* are as readily acceptable as "good", "better", "best". The similarity is always present and always notable.

The agreement in gender becomes difficult only when we insist on learning *bonus*, *bona*, *bonum*. Much of the difficulty vanishes when we learn *puer bonus*, *casa pulchra* and *vinum bonum*. If the teacher avoids the use of adjectives with words like *nauta*, *agricola* and *poeta* there need be no mention of gender until the approach to the second declension is at hand.

We pass from an element that might be termed psychological to something pedagogical. Most of us recall the days when we were assigned our first study requirements in Latin. The first declension was pointed out to me. I learned at it. *rosa ae ae am a*. That was barbarous enough but when in a few short weeks we took up the study of the verb we were required, or expected, to learn page after page of forms—active voice and passive—gerunds and gerundives passive imperatives and supines in "u" and "um". Some of these forms—most of them—we were not to meet on an intimate basis for months, perhaps years, and

upon their next appearance a new formal introduction was invariably in order. Even yet I can see the form *amarissent* the last of four groups of three plural forms on the upper right hand page of Bennett's. It is to the credit of the Hun Vandals and Visigoths, who have some standing in history for the atrocious tortures they worked on human bodies, that they were willing to pass up mental torture.

I submit that the pupil should be asked to learn only such forms as proposed for immediate use. The sole objection bears only on the time element. If the result, however, in thoroughness and class interest so warrants then let the time element yield. I am not unaware that the new books and systems take up the cases and tense forms individually but I am convinced that the standards set by the various standardizing agencies make it quite difficult if not impossible to cover the elementary year assignment.

Despite the assignment agreed upon by the North Central Association we cut away—in the Cathedral Latin School—and assigned to elementary work three full terms—one school year and a half. We found that the average student with such training could easily cover the Julius Caesar assignment in the last semester of the second year. This deviation from the accepted program could work hardship only on such students as passed out of our school upon the completion of the first year's work.

Now a third point and I conclude. Latin conversation. Is it worth while? Does it necessarily suggest glibness and superficiality? How much conversation? To my mind the conversational work is eminently worthwhile. Its value in arousing and sustaining interest is inestimable and in my opinion class interest is fundamental and unimpeachable. I am not interested in the accepted idea of the "Direct Method". I have in mind rather, conversation which by vocabulary and direction is a vehicle for classroom instruction and looks forward to conversational work in the Latin classics. Reaching the brain is in some respects an intricate problem. If many avenues are available sound pedagogy I fancy would suggest their use. Ideas that come to the mind merely through the eyes are more firmly fixed by the mental processes involved in writing. Likewise those

processes which bring learning to the mind through the ears and the unparalleled advantages accruing the intricacies of formulating our mental concepts in speech furnish a sort of flank movement on the brain. The school boy mind might *look* at *puellae est pulchrae* with perfect equanimity but to *listen* to that expression after learning *puellae sunt* would bring something of the reaction that we associate with such expressions as "I seen my duty and I done it." Likewise *cena* for *cenam* in the sentence *Filia cena parat* offends after the fashion of "Them lessons is hard." *Male sonat*. Having in mind terminology and phraseology adapted to classroom instruction and looking forward to conversational work in the classics, I know of no single factor which can add so much of interest and fascination to the students' work. If anyone can maintain that because Latin is a dead language, Latin civilization must needs be revived in order to have Latin conversation I part company with him and go on my own way rejoicing in the splendid interest conversation brings to my classroom work and ever on the lookout for new methods designed to intensify that interest.

Again the time element presents the only difficulty, assuming of course willingness on the part of the teacher to develop some facility in conversational work. Again if thoroughness is the more easily obtainable and if additional and needed interest can be brought to the students' work, are we not justified in making a more liberal expenditure of time? The time element this morning prevents me from setting forth some experiences I have enjoyed during the past two years in teaching Latin to seventh and eighth grade classes in parochial school. Working without text-books or formal grammar these boys and girls have learned enough Latin to impress and in some cases to bewilder the occasional clerical visitor. I should be glad to discuss this experience after this session with anyone interested in junior high school work.

In closing permit me to disclaim any pretense to originality or novelty in the ideas here set forth. I claim for this system—if the word system does not overload it with dignity—two things: first, it works and without sacrificing thoroughness; sec-

only, it brings interest and I might even say enthusiasm into the class work. If some of the workable features of this system could be joined up with workable and even more important features of other systems we might begin to anticipate the day when Latin problems even in the classroom could be considered in the Latin mind and discussed in the Latin language.

DISCUSSION

SISTER ST. AGATHA: We are quite ready to call a system Father Moriarty's plan for the teaching of elementary Latin. A procedure which is so obviously workable, which creates enthusiasm in this subject so commonly regarded as drudgery and a bore should bear a name worthy of its dignity. Those of us who have had actual classroom experience in teaching beginning Latin appreciate having pointed out not broad and general suggestions about the direction in which we should go but rather definite, specific details in method for this knotty and important course.

The various investigations in this field within the last few years have brought great enlightenment and wonderful help to all concerned. The content has been revolutionized; text-books, more sane, more attractive, more teachable have been published; even the three semesters to precede the reading of Caesar have been almost generally granted us; and lastly, there has been much constructive criticism of the teaching technique. With all this assistance laid at our doors, there is still the cry that the results of our teaching are unsatisfactory. The holding-power of first-year Latin is no stronger; the pupils, in succeeding years, still substitute the cumbersome and senseless vocabulary hunt for intelligent translation. Impatient though teachers may grow at continued adverse criticism, there can be no doubt that not many of the illuminating results of the recent investigations have reached the ordinary Latin classroom. Teaching, of course, is causing to learn more readily; and therein lies the crux of the whole matter.

We would in no manner minimize the task of the teacher of elementary Latin. Father Moriarty has rightly said that the fundamental element is the approach, and that approach is the tying up of Latin forms with English grammar. "But the fundamentals of English grammar", declare Latin teachers, "form no part of the content of the minds of beginning high school pupils. Would you have us teach English grammar *too*?" The building of an adequate vocabulary, the establishing of rapid and accurate recognition of the inflectional forms and the knowledge of syntax are the tools to be furnished by the elementary teacher to her Latin classes. Beyond these are expected correct habits of study and correct methods of attack. No mean task this, we verily agree.

Then there is much good advice. On one hand we hear that only by systematic, thorough, unrelenting drill can forms be so established as to

evoke the requisite response. On the other we hear, "Avoid that parrot-like repetition of forms." Amidst this situation and similar ones stands the puzzled Latin teacher with her query: "What shall I do in the matter?" There is nothing to answer save that which has grown trite: Drill — plenty of it and of the right kind. What has been said elsewhere of supervised study may be said here of drill: the teacher must largely establish her own technique. Certain it is that enthusiastic, purposeful, organized drill marks the past-master among teachers. One important means, it seems to me, for acquiring proper technique is that suggested by Father Moriarty but strangely lacking in most treatises on the subject. It is the teacher's recollections of his own student days. To contemplate seriously how elementary knowledge came to us years ago would make us tolerant of and patient with our pupils; it might even make us critical of our methods as teachers.

To pass from the subject of useful and effective drill to that of general teaching technique, we are forced to admit that there are too many faults in an age where refinement of method is a business. Mastery of vocabulary and of inflections is yet sought too exclusively through word-lists, when prepared translation and sight translations as well as classroom conversation are more approved and far more interesting instruments. Let us not abandon any of these but use all judiciously. The first attacks on declensions and conjugations are too often made through the paradigm and at times they get scarcely beyond the paradigms. The previous paper pointed out the more proper way. The incorrect method of sentence translation is still too much in vogue; when correct technique demands following the thought in the Latin word order and not the English order of subject, verb, object, modifiers. We have with us yet such clumsy methods of procedure as to expect a pupil to know the meaning of *clarus* when the teacher hints that the English derivative is *clarify*. In the matter of derivatives as vocabulary aids, distinction must be made between familiar derivatives which interpret the Latin word and unfamiliar ones which require the Latin word to interpret them. Many devices in use to impress the pupils with Latin word-formation, with case terminations and synopses of verbs are useful only to a limited point. To have them on blackboard or wall charts in full view of the pupils for a great part of the year while the drills in inflections are carried on is to offer a crutch to the class which cripples mental energy and kills enthusiasm. Our aim should be to stimulate effort and to establish this fundamental knowledge so well that the pupils themselves will scorn any such aids.

With the prolongation of the elementary Latin into another semester, there may be a temptation to linger along the way or to proceed in a too leisurely fashion. When we measure our accomplishments not in terms of pages covered but in pupil response and activity we shall find that we must still work at white heat. The suggestion that we eliminate from our course those things for which the class will have no immediate use is a pertinent one. Even then there will be no time to lose, if real mastery of the fundamentals set before us is our objective.

One other fact brought out in Father Moriarty's paper I should like to review. He tells us that the normal student brings to high school eagerness—that students take kindly to declensions and conjugations—that they make certain discoveries in Latin with suppressed glee. Too much emphasis cannot be placed on this factor which reveals teacher-attitude and teacher-point of view. In the elementary classes a teacher may be tempted to bring to the work a hopelessness that all that is required cannot be done. Pupils, we have just been told and experience has shown us as well, either bring to the study a natural antipathy or they soon acquire it. The teacher must come equipped with an irrepressible enthusiasm and energy, which besides making rough ways plain, will make the subject attractive. She must study not only her subject and her pupils but her classroom procedure. She must be eminently but hopefully a self-critic. Hers should be a healthy state of dissatisfaction. When she has done all these things well—when she has taught vocabulary, declensions, conjugations, syntax, translations,—she may say yet, "I am an unprofitable servant." She will have however as her reward the joy of accomplishment, which will be reflected in the interest and enthusiasm of her class.

And lastly, there is one other in the school responsible for good teaching, and that is the administrative officer. To that one falls the duty of seeing that teachers do not have too many classes in elementary Latin. A teacher cannot possibly sustain the necessary enthusiasm and energy for more than two or three classes in the subject. It might not be amiss to suggest also that the Latin teacher be given the corresponding classes in English. This arrangement would undoubtedly make for greater articulation and more broad-mindedness in both subjects.

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CONFERENCE OF CATHOLIC COLLEGES FOR WOMEN

PROCEEDINGS

FIRST SESSION

CHICAGO, JUNE 25, 1928.

The Conference of Deans was called to order in Loyola University. The Reverend Francis V. Corcoran, C. M., D. D., Ph. D., presided at the request of Sister Josephine Rosaire, A. M., who had been appointed Chairman of the Committee of the National Honor Society.

Dr. Corcoran stated that the topic of discussion was an effective program for organization for the eligibility of honor students. The meeting was lively and interesting. Among the features of organization discussed were the following:-

1. Local, regional and national attendance.
2. Program of meeting.
3. Conditions for membership.

1. A discussion regarding local, regional or national attendance followed, after which it was voted that on or about October twelfth, local meetings in the respective colleges would be called. These preliminary gatherings are designed to stimulate enthusiasm in the new society. At this meeting, the Dean and members will discuss the new constitution, which was drawn up for the Detroit meeting of 1927.

These meetings are to be followed by others which delegates from colleges in a section will attend. It was decided that New York and Chicago were the most convenient centers for regional meetings although as membership grew, it would be necessary to have other centers. No provision was made for the time and place of the national meeting.

It was suggested that the national meeting be held every two years; the regional meetings every other year, but no decision was reached. If possible, arrangements will be made for local and regional meetings during the coming year.

2. The program, a matter of first importance, should be so arranged as to arouse enthusiasm and be an inspiration whenever a meeting was in order.

3. The Honor Society is not intended to give recognition to graduates who have distinguished themselves intellectually only, but rather for such members who pledge themselves to do something noteworthy, that is to make sacrifices for the benefit of Catholic womanhood.

This organization demands the best type of girl, hence judgment must be exercised in relation to members. While scholarship is necessary, the matter of personality, will power and sacrifice must be stressed as necessary characteristics.

As there was no further business the meeting adjourned.

SECOND SESSION

The second session of the Deans' Conference was opened by the Chairman, Dr. Corcoran, who extended a cordial welcome to the members with the hope that preliminary arrangements for the Honor Society would be completed. In his enthusiastic address, he stressed the necessity of our Catholic graduates' duty to uphold the teachings of Christ. This association must be a bulwark to protect the Catholic woman, hence the conferences must promote the finest qualities in these women. Consequently attention must be given to the selection of representatives.

The charter members are to adopt the constitution which is to be ratified or rejected by the members of the Conference of Catholic Colleges for Women.

Discussion of the status of the Honorary Society in Catholic Alumnae circles was deferred until there had been a further consideration of the matter.

The minutes of the Detroit meeting were read and accepted by those present — representatives from thirty-one colleges.

The feature of the session was a thoroughly prepared and interesting paper on "Standards for Honor Students" by Sister Wilfrid, Ph. D., Dean of Trinity College, Washington, D. C. Sister brought to the writing of this paper a wealth of mature and remarkable deliberation. Her appreciation of the situation disclosed in the reading of her report is keen and modern.

Standardization of scholastic ratings prompted a thorough discussion of markings. This discussion brought to light the wide divergences in valuation of the alphabetical symbols used in marking and the standard required for graduation with honors.

As each college has its own system for determining honor students, a request was made that a committee be named to decide the best means to determine the standard for A and to offer suggestions for recommendations.

The Chair appointed the following to act on this committee:

Chairman, Sister Wilfrid, Ph. D., Trinity College, Washington, D. C.; Sister Mary Zoe, Mt. St. Joseph College, Cincinnati, Ohio; Sister Thomas Aquinas, Rosary College, Chicago, Ill.; Sister Antonio, St. Catherine's College, St. Paul, Minn.; Sister Borgia, Webster Groves College, Webster Groves, Mo.

It was voted that the Deans place copies of Sister Wilfrid's paper in the hands of their respective faculty members, from whom, it was suggested, that a written comment of the subject, "Standards for Honor Students" be returned to the Dean. The results of these comments are to be tabulated and forwarded to Sister Wilfrid in order that the Committee will be enabled to reach a better uniformity of rating for scholastic attainment and qualifications for membership in this honorary society.

It was voted that honor students of the class of 1928 in the respective colleges would be admitted on the same basis as those of the class of 1927.

It was also decided that the colleges be empowered at the close of the scholastic year 1928-1929 to appoint honor members of the classes of 1929 and 1930 on the same basis as that of the Alumnae members.

Motion was made, seconded and carried for adjournment.

MOTHER M. IGNATIUS,
Secretary.

STANDARDS FOR HONOR STUDENTS

SISTER WILFRID, PH. D., TRINITY COLLEGE, WASHINGTON, D. C.

In presenting this subject for discussion, I should like first of all to thank those preoccupied Deans, who, in the midst of pressing duties, took time to answer another unwelcome questionnaire. This measure was not resorted to until most of the catalogues available had been examined, and after it was found that a relatively small number contained the desired information.

When, at the last meeting of this body, in June, 1927, the question was discussed of forming an Honor Society for graduates of Catholic colleges for women, we found ourselves faced with certain divergences of grading and marking, with a consequent variation in the number of honor students in the respective colleges. The expedient then adopted of restricting the quota of eligible graduates from any one college to ten per cent of the graduating class was perhaps not eminently satisfactory to any college except those few whose honor students of that year happened to coincide with the ten per cent quota. We wrestled with the problem of the possible injustice done to students who were entitled to the honor, but who were in excess of ten per cent of their class, and we adopted that figure as a compromise which would doubtless have to be changed later. At the same time, it was recognized that a certain variation in the method of grading made it more difficult for a student to attain honors in some colleges than in others.

It has therefore seemed to me that a study of the practice prevailing in the various colleges might be equally profitable to all of us, and in this hope I am offering the results obtained from an analysis of the questionnaires, as well as from an inspection of such catalogues as were informative.

I shall take up, first, the question of marking or grading; next,

credit or honor points; third, requirements for the three degrees with distinction: cum laude, magna cum laude, and summa or maxima cum laude; fourth, the matter of averaging marks, and finally non-scholastic requirements.

1. *Marking or Grading.* Most of the colleges here represented use the conventional letters A, B, C, and D to indicate certain grades of scholarship. I find that the majority rate an A at from 95 or 96 to 100%. Variations are: 90 to 100; 91 to 100; 93 to 100; 91 to 95 (96 to 100 rated as A +). As the requirements for degrees with distinction are generally expressed in terms of so many A's, it seems to me rather important that some standard of value for this desirable letter should be adopted by all the colleges whose graduates are to be eligible for membership in the Honor Society. It is hardly necessary to point out that if some of the colleges require a grade of 95% or over for an A, while others grant the same distinction for 91, 92, or 93%, then the graduates of the first-named group are put to a disadvantage as compared to the latter.

I might mention in parentheses that one or two colleges do not use this symbolism at all, but substitute the terms Pass, High Pass and Merit, giving these grades the value of C, B and A (90 to 100%) respectively. For the sake of brevity and uniformity, however, I shall use the formula A, B, C, and D.

I should like, then, to raise the question whether or not it is possible for the colleges, which are to be charter members of the Honor Society, to adopt a uniform evaluation for the letter A, or equivalent, used as a method of grading. If the degree with distinction is to mean anything at all, now especially that it will secure membership in the Honor Society for future graduates, it should certainly not be too easy of attainment. Our young people are still moved by the sentiments expressed by the old couplet:

"The fruit that will fall without shaking
Indeed is too mellow for me."

A large number of honor students, *on an average*, is not exactly a commendation of the requirements which lead to the honor in that particular college. We are all cheered, from time to time, by the presence of an exceptionally bright class, containing an

unusual percentage of honor students, but we all also realize that the average class is not so prolific of gifted students. And we all, likewise, have to sigh at times over a humdrum class, whose ambitions do not rise above our minimum exactions, and whose low rate of honor students tends to bring down our general average. Hence, where our general quota of honor students is unduly high, it would seem that our requirements are not sufficiently stern to test the ability of our students.

I hold, therefore, that one of the first and most important points for us to settle is precisely this of a standard value for grade A, which is, in a sense, the unit of measure used by most of us to estimate our degrees of distinction. In this matter, 95 to 100% does seem to be the general practice.

The other grades, B, C, and D, will naturally be regulated by the value of A, and the same reasons hold good for not assigning them too low or too high a per cent. The grade of B ranges as low in some colleges as 80% and as high in others as 88%—for lower limit; for upper limit it varies from 90 to 95, with 92 and 94 as variants. Grade C ranges from 60, 61, 65, 70, 75, 77, lower limit, to 69, 74, 75, 76, 80, 84, 88 as upper limit. For grade D we have such scales as: 60, 61—70; 60—75; 60—69; 64—74, 75; 70—80.

In analyzing these lower figures, we might observe that too high a rate for C or D is likely to result in generally too high marks throughout the classes, with a consequent over-rating of the student's work. Among other disadvantages, this has for result a confusion of values on the part of the student, and a possible overesteem of her own ability, a mistake which life is not slow to correct. This practice of too high marking of the student's work is characteristic of some high schools also, and is a fertile cause of discouragement among first-year students in college whose marks no longer soar to their previous easily-won heights.

Of course it will never be possible, even if it were desirable, to reach an absolute uniformity in the matter of marking by individual teachers. The fluctuations arising from individual temperaments and points of view will always prevent us from becoming too hopelessly standardized.

2. *Honor or Credit Points.* As several (14) colleges use the system of honor or credit points in measuring work for the degree with distinction, I shall next consider this method, as far as I have been able to study it. But I shall have to digress for a moment in order to settle what seems to be a slight confusion of terms. Some colleges call these points honor or grade points, others call them credit points. The latter term leads to a possibility of being confounded with credit hours or, more commonly, credits. For convenience and clearness, I shall use throughout the term honor points. I have found that these honor points are given by fourteen colleges, of which four do not give degrees with distinction. In estimating these honor points, the distinction is made between credit *hours*, earned by the student for attending a course and passing in it, and credit, honor or grade *points*, which indicate the quality of the student's work. A student commonly earns as many credit hours as she has hours of class per week (except laboratory and physical education), in a semester or quarter. Thus, a schedule of eighteen class hours will give the student who has not failed in any of her courses, a total of eighteen semester credits. A student may earn, in twelve of the colleges under consideration, three times as many honor points as there are hours in a given course, if she attains grade A in that course. Thus, in a three-hour course, she will earn nine honor points, if her rating is A. In one college, she will earn five times the number of hours in which she has attained an A.

For a B, in all the colleges but one of this group, the student will earn twice as many honor points as there are hours in her course. In one college, she will be given two and one-half points for a B+, and in another two for a B+, with one for a B.

For a grade of C, she will in most cases earn as many honor points as there are hours in her course; in one college she will earn this many for a C+; in two colleges, no points are awarded for a C. In this connection, the question might be raised whether the grade of C should be entitled to any honor points, unless its rating were higher than the average 75%, and this leads back to our previous objection against raising that average.

It might be useful for all of us to know what measure of success has been met by the colleges which have adopted this system, and whether it has resulted in increasing or diminishing the number of candidates for degrees with distinction.

3. *Requirements for Degrees with Distinction.* Nine or ten of the colleges included in this survey do not give degrees with distinction. Of the twenty-four whose answers to the questionnaire revealed the fact that they do confer such degrees, the practice is so diverse that hardly any classification is possible, except as between the use of honor points, and the custom of rating by semester hours. Nine of the colleges compute their degrees with distinction by honor points as follows:

cum laude	magna	summa	h. p.	%	rate
300	336	372	(3.2.1)	95-100	100%
314 (above 80)	240	360	(3.2.1)	90-100	
180	250	380	(3.2.1)	93-100	33½
150	250	380	(3.2.1)	95-100	60%
264	325	396	(3.2.1)	95-100	33½
not listed					
180	250	380	(3.2.1)	93-100	12%
378 A & B	240 A	360 A	(3.2.1)	95-100	
255 & hrs.	270 & hrs.	285 & hrs.			
15 A	30 A	45 A	"	" "	

There is not much opportunity for comparison here, but there is an evident need of some standard of conformity, if our honor students are to meet on any sort of common ground.

The degree cum laude is variously awarded for 150, 180, 255, 264, 300, 314, 378 honor points. For the most part these points are of combined A and B grades, with, in one or two cases, a required number of A's. In most cases the requirement is for no other grades below C.

The degree magna cum laude may be earned by 240, 250, 270, 325, 336 honor points, with a usual requirement of nothing below B, or with nothing below 80%. In some cases, there is a required proportion of A's: in one case, all the points must be of A grade.

For the degree summa cum laude, the range is less—from a minimum of 360 to a maximum of 405, with 372, 380, 396 for intermediate terms.

In all these colleges but one, the value of honor points is 3 for an A, 2 for a B, one for a C; in the one exception noted, it is 4 for an A, 3 for a B, 2 for a C, one for a D. In most of them also, the scale of marking is 95-100 for an A, with in one case, 90 to 100, and in three cases 93-100 for grade A.

It is somewhat significant that the proportion of honor students in this group is unusually high, being 100% in one case, 60% in another, 33 $\frac{1}{3}$ % in others, 12 in another. This generous allotment of degrees with distinction naturally raises the question whether the system of honor points as at present in operation in our colleges does not make the attainment of honors too easy for our students, and whether it might not be advisable to raise the requirement, either by increasing the number of A's required, or by lowering the number of honor points awarded to B and C grades.

Turning now to the larger group of colleges not using honor points, we find another bewildering array of requirements. Five colleges use the method of averaging the entire course, according to the following plan:

cum laude	magna	summa
85%	85% C	95% B
85%	90% none	95% none
cum laude	magna	summa
85% no F	95% no F	95 C
90%	95%	98 none
90	93	96

The rest require a certain number of A's with a restriction on the number of C's or D's. Reducing these all to terms of semester hours, we find the following:

cum laude	magna	summa
70 A	68 A	108 A
72 A	90 A	114
75	96	115
76	102	120

80	108	130
115	110	
126 A & B		

Two colleges count distinction from junior and senior years only and require respectively:

30 A	B	30 A	B—	all A
	<hr/>		<hr/>	
	none		none	(124 min.)
33 A	none	44 A	B— $\frac{1}{2}$	all A
no averaging.....none.....(124 min.)				

In addition to a positive requirement of a certain number of grades A, most of the colleges set a limit to the number of lower grades allowed. C is the lower limit in most cases, and the number of grades C is variously limited to 8 or 12 for the cum laude. A typical requirement would be: 70 A, no grades below C, no more than 12 hours of C in four years. One college allows 16 semester hours of D, and rates D at 60 to 70%. This seems low, but as the proportion of honors conferred is only 10 to 12% of students graduated, it appears that the scale of marking must be rigid.

Allowing 8 to 12 C's, ranging in value from 70-80 to 80-88, for four years the result would be not more than two or three a year, which is not a great number. On the other hand, we could make our honors much more worthwhile by not admitting anyone thereto who had fallen to grade C at any time in her college course, unless an exception were made for the difficult first semester of Freshman year.

Another regulation, and one which appears to be more nearly uniform than any other in this matter, is that restriction which debars a student from degrees with distinction, if she has been conditioned at any time in her college course. This will not, of course, refer to entrance conditions. Three colleges alone make an exception to this, of which two allow one condition if the rest of the student's work measures up to the required standard.

For the second degree with distinction, magna cum laude, it appears that in some cases not enough difference is made between

it and the cum laude. This is an honor which ought to be comparatively rare, and is sometimes more common than the simple cum laude. It is fairly easy for some students to accumulate the requisite number of A's by choosing as majors and electives subjects which they like and can do well. Most of us are not unacquainted with that motive of selection of courses. At the same time, a student may neglect, or do rather poor work in prescribed courses, which are prescribed precisely because they are necessary, or at least are so considered by the program-makers. If the elimination of grade C is desirable in selecting candidates for the degree cum laude, there is an excellent *a fortiori* reason for debarring from this higher degree students who have fallen to grade C in any of their courses, whether that grade be rated at 70, 75 or 80%. Several of the colleges allow no grade lower than B in considering candidates for this distinction, while two allow nothing lower than B+, or 90%.

I approach the degree summa cum laude with awe and respect. The bestowal of this highest distinction, the greatest honor a college can confer on a student being graduated, the supreme recognition of the uniquely gifted student, might well be an epoch-making and world-shaking event. It might be used as a date before and after which one might reckon events. There cannot be many "highests" in a generation. Certainly, the common or frequent occurrence of this degree in any college might well cause the value of its honors to be viewed with suspicion. Some colleges admit frankly that they have not as yet set the requirements for it, because they do not expect to confer it — at least for the present, and I can cite one college of my experience which has not had occasion to confer it in twenty-five years, although once it came perilously near to having to do so.

The general range of requirements is from 108 A's to 130 A's, with, in all cases but three, nothing otherwise less than B. One college requires nothing less than C. Two colleges admit nothing less than A in junior and senior years, and allow no averaging of courses between semesters.

Looking over the figures, I have found that some colleges will grant a summa cum laude for less than others require for a

magna cum laude, thus furnishing us with another eloquent argument in favor of some form of standardization for our honors.

In a matter which it seemed especially useful to determine, viz: that of averaging courses as against requiring an absolute number of A's and B's, the figures are not especially illuminating. From six colleges the returns were incomplete; seven admit averaging marks for the degree with distinction, thirteen require an absolute number of A's and B's. It would seem, at first sight, that the practice of averaging marks would give a student an advantage. If, for example, in a college where grade A was rated at 95%, a student had 94 in one semester in a two-hour course, and 96 in the second semester, she would gain four A's, if her marks were averaged between the semesters. If no averaging were allowed, she would have two A's and two B's or B+, which, in a college requiring an absolute number of A's for the degree with distinction, would diminish her chances for such degree.

Looking, however, at the proportion of students graduated with distinction in both groups, we find high figures in each. In the averaging group, the proportion varies from 5% to 100% of the class graduated with distinction, with 15, 33 and 50 as intermediate figures. In the non-averaging group, the highest rate is 75%, the lowest 7%. I suspect that these statistics do not yield us the full truth, because they do not cover an equal period of time for all colleges. Some have graduated not more than one or two classes with distinction, and, as we all know, first classes are apt to be above the average. When these high rates have been offset by classes which are not so bright, or not so studious, we shall have a fairer norm by which to judge of the two forms of computing.

I would not, therefore, offer any conclusions from this part of the study, but I would suggest that at our next meeting, we might have the result of the observation and experience of those here present in the matter of averaging marks. If we might know from the non-averaging group whether any of their students have lost the degree with distinction because their marks could not be averaged, and from the averaging colleges

whether any of their candidates would have lost the honor if their marks had not been averaged, then, I think, we might have some safe data on which to work in standardizing this matter.

5. *Non-scholastic Requirements.* I launch upon this final point with a certain amount of reluctance, because I am going to do an ungracious thing. I am going, in appearance, at least, to attack what may seem to some, the very core and center of our system. We are all absolutely at one, I know, in the matter of the standards of conduct and character which we require of our students. These standards are considerably higher than those of non-Catholic colleges, and we visit any serious breach of them with severe and immediate censure. We do not allow the superior quality of a student's scholarship to weigh in the balance against a serious defect of character or behavior. If a girl were the bright particular star of our college, and were endowed with all natural gifts and accomplishments, we should nevertheless judge her as we should judge our least promising student, if, in the euphemistic terms of most of our catalogues, her "conduct were unsatisfactory." In other words, we do not allow our judgment of a girl's character to be influenced by her scholarship.

The converse of this proposition is not so clearly evident. I believe there are colleges in which a girl may be deprived of her scholastic honors unless there is a unanimous, or at least an overwhelming vote in her favor by her teachers. This judgment is based on her character and disposition; often, perhaps unconsciously, on her personality. Unconsciously also, small prejudices are sometimes served by this custom, and it is inevitable that the judgment is bound to vary in individuals much more than is possible in the matter of judging scholarship, where the rating can be expressed in mathematical terms.

The fact that a girl has remained four years in one of our colleges is in itself a proof that, so far as our knowledge of her goes, she has conformed to our rules of conduct. If she had failed so to conform, she would have been dropped before she had come to graduation. This requirement of ours is then, more or less self-enforcing.

As to the other qualities of temperament and disposition, not all girls are equally endowed with sunny tempers, genial manners and pleasing address. Not all girls show their best side in college. Some are more severely tried by the problem of adjustment than others, some are more retiring, some more naturally friendly. I am reminded of a division of a certain class of my acquaintance made by an old and very wise teacher. "In this class," she used to say, "there are forty-nine rowdies, one lady and Esmeralda McFrenzy." (That was not her real name.) This class had its reunion recently, and we noted that the "one lady" had made no particular mark in the world, but that most of the "rowdies" were safely married and were rearing up good Christian families for the service of God and country. As for Esmeralda, she is quite a lady.

This merely shows on what insufficient evidence we sometimes base our judgment of character, and how fallible our judgments may be.

I should like then to put the question whether we should require other qualities than those of scholarship in conferring our degrees with distinction? Always keeping in mind that a student's continued attendance with us for four years has been a proof of her compliance with our general conduct requirements, have we a right, or is it advisable, to add these qualities which are so difficult of judgment to what is supposed by the world at large to be a purely scholastic matter? To put it concretely, shall we refuse to Esmeralda the honor which she has honestly earned by meeting our scholarship requirements, because she has perhaps been saucy in the classroom, or has broken some of our minor disciplinary regulations, or has been slow to take part in non-scholastic activities, and shall we give it to Pompilia who has not really done such good work, but who is "such an all-around girl"?

To add these personal requirements to our standard for degrees with distinction seems to me to confuse the issue, and I believe that I am not alone in supporting this opinion. There are other ways more suitable and appropriate, of rewarding good conduct among our students. We may, e. g., deprive them of

the right to hold office in student societies, if their manners and deportment do not merit our praise. This is a form of censure which appeals powerfully to most of our students. Or if we prefer a positive sanction, we may reward the good by some prize or special honor, such as, e. g., the S-pin at Smith College—a coveted honor awarded by general vote to a very small number—something like four out of several hundred.

In setting up standards of scholarship, our aim should be single, definite and easily understood. If a student, remaining with us four years, has earned the degree with distinction, it should not be withheld from her for any but the most serious reasons, such as reasons, e. g., as would deprive her of the degree itself.

In conclusion, I should like to sum up very briefly the findings of this study.

1. There exists, in the colleges forming this Conference, a considerable divergence of practice in granting degrees with distinction. This divergence is so great that no two have exactly the same requirements.

2. This divergence interferes somewhat with the success of our Honor Society.

3. This divergence is evident chiefly in the variation of the scale of values accorded to grades A, B, and C or equivalent.

4. Some colleges grant the degree with distinction to such a large proportion of their students, that some standardization seems necessary.

5. Some colleges add non-scholastic requirements to their standards of scholarship, thereby producing a certain confusion of issues.

If I may be permitted, in the manner of a committee making a report, to offer a few recommendations, I should suggest the following:

1. A standard of value for the three degrees with distinction, cum laude, magna cum laude and summa cum laude.

2. This standard to be flexible enough to be workable by all the colleges, not so high as to be practically impossible of attainment, not so low as to make our degrees with distinction too

easily won and therefore lightly prized. This latter extreme is more likely to be our pitfall, and in making our decision we shall have to choose between the alternative of pleasing a larger number of persons by granting more honors, and that of making these honors more worth the winning. One of the strongest reasons for the desirability of Phi Beta Kappa is precisely its difficulty of attainment. Note how instinctively we rate the holder of this much-esteemed honor as a superior intellect. We shall not do our students an injury by making them work harder for their honors. They like to be made to work, when recognition is so glorious a thing on Commencement Day; they like to be made to stretch their wings and strain their energies a little more; and after college they will thank us for setting their aim so high, and will praise us for our demands upon their unused abilities.

"Amat victoria curam."

Another reason for this desirable standardization is that we shall need a fixed rule by which to admit or refuse to admit future colleges to membership in the Honor Society. It ought to be evident to us that some rule by which we can refuse or admit should be set up before we are faced with the actual necessity of passing judgment on a college seeking admission. If we have a fairly definite standard, we shall have only to compare the requirements of the questing college with it, and there will be no possibility of allowing other motives to sway us in our action.

3. Finally, as a part of our standard, we should separate character requirements from scholastic requirements, within the limits stated above, with some other form of recognition for eminence of conduct.

If we can attain to this desideratum, we may confidently expect that our Honor Society will be cherished by our colleges, ambitioned by our students, and respected by our non-Catholic contemporaries. Is this an impossible aim for us? I do not believe it is.

LIBRARY SECTION

PROCEEDINGS

FIRST SESSION

Chicago, Ill., June 26, 1928, 4:00 P. M.

The Library Section met in the library of Loyola University on Tuesday and Wednesday, June 26 and 27, the sessions being opened at 4:00 P. M.

Mr. George B. Utley, A. M., Librarian of the Newberry Library, Chicago, Ill., in his opening address enlarged upon the necessity of bringing the status of the High School library development up to a par with College and University library development.

The "Business and Financial Side of the Library" was the subject treated by Rev. Paul J. Foik, C. S. C., Ph. D., Librarian of St. Edward's University, Austin, Tex. The discussion is printed with the papers of this Section.

Mr. Paul R. Byrne, A. B., B. L. S., Librarian of University of Notre Dame, Notre Dame, Ind., went to the heart of the administrative problems common to all Catholic libraries. Mr. Byrne presented a catalogue of these problems and offered suitable solutions.

In his usual masterful way, Rev. Henry H. Regnet, S. J., Librarian of St. Louis University, St. Louis, Mo., gave a review of the more important library surveys, pointing out the methods, objections, and values of these tabulations and reports.

This session adjourned at 6:00 P. M.

SECOND SESSION

WEDNESDAY, JUNE 27, 1928, 4:00 P. M.

On Wednesday, June 27, the second and final session of the Library Section convened again at 4:00 P. M. Mr. Carl Hast-

ings Milam, A. B., Secretary of the American Library Association, presented a retrospect of the growth of the American Library Association, the major problems it met with, and how they were solved. He recited the multitude of its activities at the present time and the big questions which now command the interest of the organization, together with the movements set on foot to cope with them. The internal organization of this dynamic American group whose vitality and constructive influence are being felt in every corner of the globe was outlined in a modest and pleasing manner. Finally, the speaker capped his glowing story with the fine gesture of inviting our Section into an affiliation with the American Library Association.

In the next paper an authoritative account of the recent efforts to put the resources of the Vatican Library in Rome in a better condition of availability for the use of scholars was described by Mr. William Warner Bishop, A. M., Librarian of the University of Michigan, Ann Arbor, Mich.

Rev. Francis X. Talbot, S. J., Literary Editor of *America*, and Secretary of the Catholic-Book-a-Month Club, presented what will perhaps stand as the most lucid and penetrating study of the present status of Catholic literature in America that has been made up to this time.

The discussion on "Practical Catholic Bibliography" was dispensed with on account of the lateness of the hour. This paper is printed along with the others of the Library Section.

The Committee on Nominations placed the existing officers into office for another year. It is hoped that the provision in next year's meeting for two extra sessions exclusively for those actively engaged in library work will facilitate the rotation of the executive offices among the members of the Library Section. The lack of acquaintance and informal contact which has characterized the meetings of this Section up to the present has not only handicapped the nominating committees but deprived librarians attending these meetings of one of the principal sources of benefit namely the mutual exchange of ideas on professional problems in informal groups. The members of the Nominating Committee were: Rev. Henry H. Regnet, S. J., St. Louis, Mo., Rev.

Julius W. Haun, D. D., Ph. D., Winona, Minn., and Miss M. Lillian Ryan, Chicago, Ill.

The Committee on Resolutions submitted in place of a number of resolutions a summary of the results of the deliberations of the Library Section at this meeting. "The Quarterly List: an Aid to Book Selection for Catholic Libraries" is to be continued for the present, not as an independent publication, but as a section in the "Catholic School Interests." The Committee in charge are: Miss M. Lillian Ryan, Chicago, Ill., Sister Repparata, River Forest, Ill., Rev. Colman J. Farrell, O. S. B., Atchison, Kans. Miss Ryan will be Editor-in-Chief.

In regard to the exchange of duplicates it was recommended that those having lists for exchange get in touch with one another either directly or through the Secretary of the Library Section.

An effort to obtain a register of the names of the librarians attending the meetings of the Library Section was made at this meeting for the first time. This matter is to receive more careful attention at the subsequent gatherings of this Section.

Regional meetings of Catholic librarians will be fostered during the coming year in such centers as seem feasible and promising of success. These regional meetings will take up the questions engaging the attention of the Library Section as well as those of local significance.

Beginning with the next meeting of this Section, besides the two usual public sessions, there will be two other sessions exclusively for those actively engaged in library work. The time and place of these restricted sessions will be printed in the Official Program of the meeting.

The Committee on Resolutions consisted of: Sister M. Cecelia, St. Paul, Minn., Brother Francis M. Ruhlman, S. M., Dayton, Ohio, Rev. Colman J. Farrell, O. S. B., Atchison, Kans.

Reporting for the Committee on the Universal Guide to Catholic Periodical Literature, Father Foik, C. S. C., Librarian of St. Edward's University, said that arrangements with the Loyola University Press are being made for the editing and publishing of this index. Financial aid is being sought for the heavy expense of getting the publication started.

The Committee on Reclassification of the Religion Section of the Dewey Classification Tables reported through Father Regnet, Librarian of St. Louis University. Cooperation in this momentous undertaking is being secured from several competent agencies both in America and in Europe. The work of making or revising classification tables must be approached with the greatest circumspection and calls for, not only the highest type of scholarship, but persons who possess the widest experience in library technique. The fact that the Vatican Library is now confronted with the same problem gives us promise of very important aid from this quarter in bringing the work of this Committee to a successful completion in the near future.

The progress of the Committee on Nomenclature, a committee created for the purpose of standardizing the subject headings for Catholic topics, was reported by Rev. Colman J. Farrell, O. S. B. The section on canon law is now completed in its initial form as prepared by Rev. Lester H. Kuenzel, A. B., Librarian of Columbia College, Dubuque, Ia., and Chairman of this Committee. Work is going on in other sections, and here too, valuable assistance is expected from the decisions of the Vatican Librarians in this same field.

COLMAN J. FARRELL, O. S. B.,
Secretary.

REGISTER OF LIBRARIANS AT MEETINGS OF LIBRARY SECTION, 1928

Sister Mary Louis, O. S. B., Librarian, St. Scholastica Academy, Fort Smith, Ark.; Mr. Carl Hastings Milam, A. B., Secretary of the American Library Association, Headquarters, Chicago, Ill.; Miss Caroline Bernhardt, Accessions Department, Chicago Public Library, Chicago, Ill.; Miss Lenore A. Meath and Miss Camille Rigali of the Daprato Library of Ecclesiastical Art; Rev. Thomas Talbot, A. M., Department of Bibliographical Research, De Paul University, Chicago, Ill.; Miss M. Lillian Ryan, Librarian, Loyola University, Chicago, Ill.; Mr. George B. Utley, A. M., Librarian, Newberry Library, Chicago, Ill.; Sister Mary Agatha, Assistant Librarian, St. Catherine High School, Chicago, Ill.; Sister M. Cecelia, O. S. B., Librarian, St. Scholastica Academy, Chicago, Ill.; Sister M. Jovita, O. S. F., Librarian, Assisi Junior College, Joliet, Ill.; Sister M. Aemilia, O. S. B., Librarian, Sacred Heart Academy, Lisle, Ill.; Rev. Mathias C. Braun, S. V. D., Librarian, St. Mary's Mission House, Techny, Ill.; Mother St. Lawrence, Librarian, Holy Child High School, Waukegan, Ill.; Mr. Paul R. Byrne, A. B., B. L. S., Librarian, University of Notre Dame, Notre Dame, Ind.; Rev. Colman J. Farrell, O. S. B., Librarian, St. Benedict's College, Atchison, Kans.; Sister M. Cecelia, Librarian, St. Catherine's College, St. Paul, Minn.; Rev. Julius W. Haun, D. D., Ph. D., Chief of Order Department, St. Mary's College, Winona, Minn.; Sister M. De La Salle, Librarian, St. Teresa College, Kansas City, Mo.; Sister M. Florentia, Librarian, Fontbonne College, St. Louis, Mo.; Rev. Henry H. Regnet, S. J., Librarian, St. Louis University, St. Louis, Mo.; Rev. Thomas D. O'Connor, C. M., Ph. D., Librarian, Niagara University, Niagara Falls, N. Y.; Mr. J. Paul Spaeth, Librarian, Crusade Castle, Cincinnati, Ohio; Rev. John J. Harbrecht, S. T. D., Librarian, Mt. St. Mary's Seminary, Cincinnati, Ohio; Brother Francis M. Ruhlman, S. M., Librarian, University of Dayton, Dayton, Ohio; Sister Mary Genevieve, S. N. D., Librarian, Notre Dame College, South Euclid, Ohio; Rev. Paul J. Foik, C. S. C., Ph. D., Librarian, St. Edward's University, Austin, Tex.; Sister M. Josepha, Librarian, St. Joseph's Convent, Milwaukee, Wis.; Rev. Clement Barczak, O. F. M., Librarian, St. Bonaventure College, Sturtevant, Wis.; Sister M. Amilda, Librarian, St. Francis Xavier College, Chicago, Ill.; Sister M. Repparata, Rosary College, River Forest, Ill.

PAPERS

THE BUSINESS AND FINANCIAL SIDE OF THE LIBRARY

REVEREND PAUL J. FOIK, C. S. C., PH. D., LIBRARIAN, ST. EDWARD'S
UNIVERSITY, AUSTIN, TEXAS

The technical or professional training of the librarian must be supplemented by business skill and acumen. Much of the modern business methods that have secured the highest efficiency in the commercial world to-day should be investigated to determine what is serviceable in the management of the librarian's office. This becomes the more imperative with the new activities, the expansion of the library into a more complex organization of departments, and the material growth and development.

The business relations are fourfold: (1) with the college or university executives; (2) with the members of his staff; (3) with patrons; (4) with those that supply the library needs.

Where recommendations in expenditures are made, they should be carefully weighed as to their necessity and importance before they are presented to the executives for action. These officials should have on hand an itemized budget and the funds available for it so that authorization may be given in accordance with these financial resources. Aside from this general plan for the disbursement of funds, the librarian has a duty of keeping the treasurer's office informed by the submitting of invoices for payment after they have been checked, recorded, and approved. The budget should show the estimated apportionment for the needs of every college department in the university as well as the amount set aside by the librarian for general or particular uses; e. g., reference books, subscriptions for periodicals, supplies, equipment, salaries, etc.

As the librarian knows the value of the service that assistants render, he should be in a position to recommend a fair compensa-

tion for the work done. The man or the woman who is competent, who has a grasp of the library problems, and whose preparation and experience have cost time and money and effort in the making, should not be underpaid. Attention should be given that these higher salaried assistants should not spend most of their time doing clerical work. That is bad business management. To deprive a member of the staff of the opportunity of advancement by piling on routine employment is rather retrogressive than progressive, because one who does not move forward, soon becomes a back number. It is the duty of the librarian-in-chief to study each assistant and to observe weak and strong points. His sympathetic interest and guidance may help to develop and give moral courage to overcome deficiencies. He should make all on the staff feel that their contributions to the success of the library are appreciated.

The school library is no place for time servers. Where there is no disposition on the part of assistants to acquire these higher and rarer qualities of their offices, where no pretence is made to be well-read so that the response and direction to students may be intelligent, where even inactivity verges or borders on dumbness and stupidity, the librarian has a duty to perform and that is to expel all drones. With everyone on the staff alert, energetic, studious, the school and its patrons enthusiastic on behalf of the library, the financial recompense to workers will be provided. But on the part of the staff the librarian will not permit the money consideration to dominate all other interests, because such demands frequently made, cannot always be gratified, and the result is an ever-changing personnel and much disorganization.

The business relations with patrons generally filter through the media of the staff but the seat of authority and government is the librarian's office. This is the court of final jurisdiction in dealing with delinquents. The regulations exact fines for overdue books as well as those damaged or lost. The librarian should endeavor to mingle kindness and mercy with justice. The loser of a book, for instance, ought to be impressed that it is to his own individual interest that replacement should be made. To guarantee payment against the retention of books permanently in some college or university libraries, a deposit is made which is

returnable in balance or in full at the end of the scholastic year. There is also a library fee demanded in most school libraries varying in amount from one to five dollars a year. This produces a fund in unendowed and non-tax-supported institutions, without which the financial burden would be much heavier. When all library expenses are considered, this assessment of students does not pay everything. Each year additional appropriations are necessary to run the library. The per capita is generally balanced against the book fund.

In dealing with students the cordial relation must be sustained in spite of the firmness that must be used to give sanction to the rules of the library and to protect the library against the ravages that generally accompany carelessness, thoughtlessness, and criminal negligence among readers and borrowers. The personal antagonisms should, however, be studiously avoided. A disgruntled patron can do a heap of damage seeking revenge by unjust criticism which may have influence and weight with others who are susceptible to bad impressions produced by these trouble-mongers.

The experience of librarians in regard to book purchases registers caution when subscription agents present themselves. Invariably there is some cause for regret when orders are given for this class of goods. Publishing houses with a reputation rarely use this means of increasing business. Every librarian has a duty of economic administration of the appropriations, hence it is incumbent upon him that he should study costs. He will discover that where books are ordered individually, the discounts are dissipated by transportation charges. A wholesaler near at hand, with whom you have an agreement, is able to save you money. Any system that multiplies accounts or which requires many records and details loses its value as an economic factor when the clerical effort for its upkeep does not sufficiently compensate the librarian for this extra labor.

In certain business relations the market must be scrutinized, and sometimes competitive bids may make a considerable saving, all other things being equal. Contracts for work, supplies and sundry materials are handled by the librarian who ought to see

that they are properly carried out, and all bills and claims against the library account should be examined in minutest detail.

Special attention should be directed towards time and labor-saving machinery. Thus a few years ago the cataloger wrote most of the cards by hand. What record departments would to-day be without a typewriter? In the sizable library, with a flood of business, the adding machine would soon pay for itself in the economy of human effort and tedious hours of clerks. A dictaphone in the librarian's office would enable him to organize his time and that of his secretary with greater convenience and less embarrassment when interruptions in office routine occur.

The economy of time and service must be practiced by the librarian himself. All his business correspondence should be as concise as possible. A good instruction to the secretary is always to make carbon copies, and filing of letters in the cabinet should not be delayed more than a day. A tabulated report on hours of student employment should be sent weekly to the general business office of the school. A monthly report naming the firms and the amount, the dealings in a financial way with the library, together with the accumulation of bills, invoices, and statements enables the treasurer to make a check and to see at a glance the funds needed to meet the expenditures. When accounts are thus presented at an appointed time, the confidence of creditors is sustained. This constitutes an excellent business practice, and an insistence upon its observance will create good will where it can serve the library best. Statistical reports from all departments should be exacted periodically by the librarian so that he may know well all activities by the facts presented and by them he may study more fully how he can serve the library's patrons still more efficiently.

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LIBRARY SURVEYS, STATISTICS, AND REPORTS

REVEREND HENRY H. REGNET, S. J., LIBRARIAN, ST. LOUIS
UNIVERSITY, ST. LOUIS, MO.

Prophecies are always hazardous, but it will probably be safe to venture the guess that *A Survey of the Libraries in the United States*, conducted by the American Library Association, and published by the Association in four volumes (1926-7) will retain the character of a milestone in library progress. It was hailed with paeans of praise by many librarians. It found some outspoken critics, too. The eminent librarian of the Newark Free Public Library, Mr. John Cotton Dana, severely criticized the questionnaire, on the replies to which the Survey was based, as "a product of mediocrity," and asked rather scornfully, "What reason have we to suppose that the results will point the way to new and better methods in the field of library management?" (*Library Journal*, 50: 962-3, N 15, '25). Mr. Edmund Lester Pearson, until a year ago connected with the New York Public Library, characterized the Survey as "precious rigmarole." (*Ibid.* 230, Mr 1, '25). For one reason or another a large number of libraries, slightly over fifty per cent, did not return the questionnaire, among them such prominent libraries as those of the University of Illinois, Johns Hopkins, Harvard and Columbia.

In spite of obvious limitations, however, the Survey is a systematic compilation of data on library work, crystallizing present-day problems and their solution. The first two volumes of the Survey deal respectively with the administrative work and with service to readers in both public libraries and in college and university libraries. Volume three takes up public library service to children, extension work and community service of public libraries, school library organization and service. Volume four covers classification and cataloging, inventory insurance and accounting,

binding and repair, buildings and equipment. For the purpose of making a survey of any library the findings reported in the Survey ought to prove very helpful. Comparison of the library's standing or method of procedure with the data set forth in the Survey would show almost at a glance whether the library in question followed accepted standards or not. Of course, on the further question of principle, whether the standard itself was really desirable or not, a difference of opinion might readily enough arise. But that is another matter, one not of survey but of administrative concern. As a fact-determining instrument the Survey cannot but prove its value.

College and University Problems, a study of a selected group of institutions, prepared for the Association of American Universities, by George Alan Works, and published by the A. L. A. in 1927, is also in the nature of a survey of library conditions. Unlike the four-volume Survey, this work is limited to a study of libraries in educational institutions, eighteen of which (none of them Catholic, however) were chosen for investigation. Moreover, technical processes of library service are not analyzed but "the study has been limited to the consideration of such phases of the library problem as are of primary interest to administrators and officers of instruction in colleges and universities."

The College Library Survey (*Library Journal*, 51: 131-2, F-1, '26) gives the main points of a summary of some sixty replies to a questionnaire sent to 240 colleges. Points covered include status of the library, number of books per student, budget, salaries, vacation, education and status of the librarian, attendance at library conferences, trustee and faculty meetings, library instruction. The same *Journal*, (52: 811, S 1, '27) briefly summarizes the portion relating to the library in the *Survey of Rutgers University*, directed by A. J. Klein, of the Bureau of Education, New Brunswick, N. J. 1927. 258 p.

With the aid of data set forth in the surveys enumerated above a librarian might undertake a self-survey, i. e., investigate his own library and determine its rating in the library world. A few of our Catholic institutions have invited an outsider to conduct a survey of the library, e. g., the University of Notre Dame,

which called in Mr. Walter, the present librarian of the University of Minnesota, in 1920. Greater objectivity will probably be attained in a survey if it be carried on by one not directly connected with the institution. Perhaps, too, as a consequence, the administrative officers of the institution will be more impressed with whatever recommendations are made for developing the library.

A survey of the libraries in the schools of the Missouri Province of the Society of Jesus was made by a committee in 1921. Data obtained were made the basis of a program of development by this committee, which published privately a 42-page report in 1923. Considerable progress in many of the libraries surveyed can be recorded in the intervening five years, though it is questionable what per cent may be due to the survey.

Would it be desirable to have a general survey of the libraries in our Catholic schools? Could it be successfully carried out by some agency, such as the Bureau of Education of the N. C. W. C.? What prospects are there that it would stimulate interest in library development in our Catholic institutions?

STATISTICS AND REPORTS

General statistics and reports regarding libraries may be found in abundance in the library periodical literature. Statistics are also available in the American Library Directory, 1927, issued by the publisher of the *Library Journal*, the R. R. Bowker Co., and in educational directories published by the Government and by private agencies.

Our Catholic schools, it is to be feared, devote too little attention to this matter of statistics and reports. Owing to the pressure of other occupations our teacher-librarians neglect the keeping of records. Frequently, too, the financial data pertaining to the library are not the library's direct concern. With the development of our libraries, however, which is bound to ensue during the next decade, we shall have to look to our statistics and reports more carefully. Even if we belong to the class of people who abhor figures and abominate statistics, we may, if we endeavor to change our viewpoint towards them, be able to see that if not

regarded as an end in themselves they may benefit us greatly. They serve to help us keep our feet on solid ground by making us face facts. It may be more romantic to float among the clouds than to trudge wearily along the dusty highway—prosaic, concrete, No. 61—but facts remain stubborn adversaries or true friends, whether we like it or not. Let us ingratiate ourselves at least to the extent necessary for our own good.

Just what statistics any given library should keep will depend largely on its size, use and probable development in the near future. It will be a great advantage, however, if whatever statistics are gathered are arranged in approved fashion. It takes no longer, costs no more, and will be helpful for comparison with similar data collected in other libraries. Dana's *A Library Primer* has a chapter (No. 40) on library accounts and statistics, in which are incorporated the forms for statistics recommended by the A. L. A. Dr. Bostwick's *The American Public Library* discusses statistics, reports, etc. in chapter 19. He advocates especially that careful data be collected on the safety and state of preservation of the books and on the physical property of the library, the result of a careful inventory, and not merely on the use of books. As custodian of the property, the librarian's first duty is to show that it is being properly looked after.

The reports of administrative officers of universities and colleges, issued as bulletins, usually contain reports of the librarians. These reports frequently make interesting reading. Even if our schools have not adopted this custom of publishing reports would it not be worthwhile for the librarian to spend a little time and effort to draw up a yearly report, though it be but a brief statement, for his own guidance no less than for the information of the President and Board of Trustees? Changes in policy, needed developments, principal achievements during the year, donations received, more notable purchases, exhibits organized, help given to or received from other libraries, such are some of the topics which readily suggest themselves as suitable for mention in the annual report. News items about the library in the school publications, if clipped and filed during the year, will lighten the burden of preparing the yearly report. Another excellent first-

aid is a diary of the more important happenings jotted down in a few phrases calculated to stimulate a jaded memory at report time.

May the day not be too slow in dawning, when we shall have more class-consciousness among the librarians of our Catholic schools, when more active cooperation is possible by reason of a little more leisure for the larger aspects of our calling and for that sprightly interchange of ideas which has brought to our fellow-librarians in the secular schools no inconsiderable amount of help and decided inspirational vigor.

THE AMERICAN LIBRARY ASSOCIATION

MR. CARL HASTINGS MILAM, A. B., SECRETARY OF THE AMERICAN
LIBRARY ASSOCIATION, CHICAGO, ILL.

In recent years the American Library Association has been privileged to share in many aspects of the expanding library movement.

Our membership has greatly increased. From 3,400 in 1918, it has grown to 11,000.

The sales of publications about library work and of reading lists and bibliographies for library use has increased during the same period from \$15,000 annually to \$95,000.

Several hundreds of members are actively engaged in the Association's work on more than sixty boards and committees, without pay: and about seventy persons are full time paid employees, mostly in Chicago. The committees are concerned with such library problems as book buying, binding, library legislation, school libraries, library revenues, salaries, cataloging, international relations, visual education materials, work with the foreign born, bibliography, etc., and are making important reports to the Association every year.

Through its officers, committees and Headquarters Staff, the Association gives advisory assistance to all who are interested in library development. It answers questions about almost every aspect of library service—from trustees, librarians, teachers, school and college administrators, and interested citizens. They range in scope from library ethics to library law; from building plans and finance to the valuation of a rare book; from book binders to library statistics; and from cataloging and classification to pension systems.

The Association publishes and distributes at cost books and pamphlets on library work; reading lists and reading courses;

buying lists for libraries, schools and individuals; leaflets about library work; posters, broadsides, etc.

It issues ten times a year *The Booklist*, a guide to new books, prepared by and for libraries, especially small libraries. Each number contains a short list for high school libraries, and a list for children.

In 1926 it issued the *A. L. A. Catalog*, a classified, annotated catalog of 10,000 books selected for the general library. More than two hundred people helped in the selection of books for this volume.

It has also published a graded list for elementary schools, and a list for high schools—and revisions of both lists are now in preparation.

It has published a four volume *Survey of Libraries in the United States*, in which you will find a most important record of what American libraries do, and how they do it. It contains the answers to thousands of questions which are likely to arise in the mind of anyone doing library work.

Through the Temporary Library Training Board and the Board of Education for Librarianship it has made a study of education for library work, has examined library training agencies, set up standards, and accredited the agencies. It has also served in an advisory capacity to the library schools and has helped to turn some friends toward them.

Another board has studied the opportunities of libraries to aid in the national movement for adult education; and is now engaged in assisting libraries, organizations, industrial corporations and others to develop adult education service through reading.

Still another committee has faced the problem of library extension. It finds that there are approximately 50,000,000 people in the United States and Canada who do not have access to local public libraries; that there are more than 1,000 counties in the United States without a single public library of any kind; and that there are 2,800 counties (out of 3,065) without county-wide library service. Eighty-three per cent of the entire rural population are without local public library service. The Library Extension Committee is now doing what it can to promote the es-

tablishment of county libraries, but the field is large for a voluntary committee with one paid professional worker.

These are samples—and not in any sense a complete record—of what the Association has done and is doing at home, including Canada.

Internationally, we have operated an International Library School in Paris. We have been represented at an International Congress of Librarians and Bibliophiles in Prague. At our Fiftieth Anniversary Conference in Atlantic City in 1926, more than fifty representatives from twenty-five countries were present. Many of them were taken to visit American libraries on a post-conference trip. At the Fiftieth Anniversary Conference of the British Library Association in Edinburgh, the American Library Association was represented by nearly seventy-five members. At that meeting an International library and Bibliographical Committee was organized largely as the result of the start made in America in 1926. More recently, the American Library Association was represented by three delegates at the Second National Congress of Librarians in Mexico, and it has just entertained six official delegates from the Government of Mexico in a visit to our conference and to many American libraries. The American Library Association prepares each year for the Commission On Intellectual Cooperation of the League of Nations, a list of forty important books of the year.

There is hardly a country in the world with which we do not have occasional contact through the distribution of our publications, through visits of foreign librarians, or through requests for information.

Historically, most of the important advances in the American library movement are closely identified with the American Library Association. Through the former leaders of the Association we owe such progress as we have made in the development of cataloging and classification systems and materials, branch libraries, traveling libraries, library work with children, county libraries and school library service, as well as the modern conception of library and bibliographical service to research workers.

We hope that in the future, the library work of the Catholic

Educational Association may be more closely identified with our organization. It is with pleasure that we learn of the steps which are being taken looking toward the affiliation of your library section with the American Library Association. The membership of the American Library Association is open to anyone interested in library work—individuals or institutions—and you are cordially invited to join and to attend our conferences. Whether you are a member or not, you are invited to avail yourself of our services.

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PRACTICAL CATHOLIC BIBLIOGRAPHY

REVEREND COLMAN J. FARRELL, O. S. B., A. B., LIBRARIAN, ST.
BENEDICT'S COLLEGE, ATCHISON, KANS.

If the word bibliography be taken in the restricted sense of meaning "the science of systematic description or recording of groups of books which have either a period, regional, subject, author or other recognized relation to each other," practical Catholic bibliography refers to such groups of books as are of special interest to Catholics and are either neglected or inadequately treated by the general bibliographer.

A *general* Catholic bibliography is a list of books not limited by any period, locality, subject, or author save in so far as they have some definite Catholic relationship. An example of this type is the *Dictionnaire de Bibliographie Catholique* published by Migne.

A *national* Catholic bibliography is a list of Catholic works published in a given country. An example of such is Finotti's *Bibliographia Americana Catholica* covering Catholic works published in America from 1782 to 1820. In a broad sense a list of works on a Catholic country might be termed a national Catholic bibliography. Such a list was published in 1792 on the Papal States.

A *Catholic trade bibliography* is a list of books published primarily to aid the Catholic book trade by supplying information, as to what Catholic books are in print or on sale, when, where, by whom published, at what price, etc. Publishers', booksellers' and auctioneers' catalogs, lists of second-hand books, records of prices paid at auction sales, weekly, monthly, and annual lists of new Catholic publications, lists of Catholic books in print, are among the kinds of Catholic bibliography that fall in this class. The lists of Catholic books in English now in print issued occasionally by Herder and by Benziger are examples of Catholic trade bibliog-

raphies. These bibliographies are quite as useful to Catholic book buyers, especially to Catholic libraries, as to Catholic book-sellers.

A Catholic *author bibliography* is a list of books and articles by or about a Catholic author.

A Catholic *subject bibliography* is a list of books and articles about a given Catholic subject. Catholic subject bibliographies may be further distinguished as a *complete* Catholic (subject) bibliography, as a *selected* Catholic (subject) bibliography, or as a Catholic (subject) *reading list*. A bibliography is said to be *complete* when the compiler has attempted to include all the literature within the defined limits of his subject; a *selected* bibliography is one which includes a portion of the literature of the subject selected from the whole literature because of its greater value or special suitability for a given use. A *reading list* is a still more closely selected list designed to give advice as to reading on a given subject and usually supplied with critical notes.

A Catholic bio-bibliography is a work that gives both biographies of Catholic writers and lists of their writings with the biographical and bibliographical elements about equally balanced.

Practical Catholic bibliography should be the basis for all successful effort in the selection, acquisition, recording, and use of Catholic books in a Catholic library, and a knowledge of existing Catholic bibliographies and skill in using them are prime requisites in all except the most mechanical branches of Catholic library work.

The proper work of a committee on Catholic bibliography may be said to be threefold, namely: (1) to survey the field of Catholic bibliographical endeavor with a view to ascertaining what actually has and has not been done; (2) the arranging for the compilation of new Catholic bibliographies in fields found to be incompletely covered, and (3) the dissemination of information about bibliographies, especially those recently published or in the process of compilation.

The group that is doing the most practical Catholic bibliography at the present time is perhaps the group of learned Jesuits in Brussels known as the Bollandists.

Cooperative bibliographical work is that effected by the joint efforts or support of several institutions and organizations working together to accomplish something which is either too large to be undertaken by any one organization or which can be better done through cooperation. Such cooperative work may result in (1) cooperative indexing, to the work of which each collaborator contributes the actual indexing of certain periodicals or other publications for which it has made itself responsible, in (2) union lists or catalogs of certain kinds of works to be found in a given group of libraries, in (3) bibliographies of interest on more than one subject or from more than one point of view prepared by representatives from different localities, in (4) subject bibliographies of international scope compiled through the cooperation of committees in the various countries concerned, in (5) bibliographic work under one direction, with cooperative aid in the way of money subsidies only.

For the encouragement of Catholic writers and scholars I can think of nothing more useful than Catholic bibliographies in every form and on every subject that has a Catholic angle. A more cogent reason, however, for the immediate development of this field is the fact that non-Catholic bibliographers have supplied exhaustive bibliographies on every subject of interest and Catholic writers and students must use these for lack of any other and are thus turned away from and shut off from Catholic sources of information.

PARISH SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

CHICAGO, ILL., TUESDAY, JUNE 26, 1928, 2:30 P. M.

The first meeting of the Parish School Department was held on Tuesday at 2:30 P. M., in St. Ignatius Parish School Hall. The President, Rev. William F. Lawlor, LL. D., opened the meeting with prayer and gave a brief address, after which he appointed these committees:

On Nominations: Very Rev. Msgr. Joseph V. S. McClancy, Rev. Felix N. Pitt, M. A., Brother Calixtus, F. S. C.

On Resolutions: Rev. John J. Bonner, D. D., Rev. Leon A. McNeill, Brother George N. Sauer, S. M.

The first paper, "European Education and the American Parochial School," was read by Rev. William F. Cunningham, C. S. C., Ph. D., Dean of Studies, College of St. Thomas, St. Paul, Minn. The discussion was led by Rev. Michael J. Larkin, Ph. D., LL. D., New York, N. Y.

The second paper, "Preparing Pupils for Conservative Leadership in Civic Affairs," was read by Rev. Daniel J. Feeney, Supervisor of Parochial Schools, Portland, Maine. This paper was discussed by Rev. Thomas V. Cassidy, S. T. L., Providence, R. I.

SECOND SESSION

CHICAGO, ILL., WEDNESDAY, JUNE 27, 1928, 9:30 A. M.

The meeting was called to order with prayer. A paper on the "Articulation of the Grades with the High Schools" was read by Brother Samuel, C. F. X., Principal, St. Michael's Diocesan High School, Brooklyn, N. Y., and discussed by Rev. Harold E. Keller, M. A., Harrisburg, Pa.

A paper on "Teaching Art in the Elementary School" was read by Sister Mary Veronica, Ursuline, Toledo, Ohio, and discussed by Mother M. Leonissa, McKeesport, Pa.

THIRD SESSION

CHICAGO, ILL., WEDNESDAY, JUNE 27, 1928, 2:30 P. M.

The first paper in the afternoon session of June 27 was read by Miss Helen M. Ganey, A. M., Professor in Social Studies, Loyola University, Chicago, Ill. The subject of Miss Ganey's paper was "Vitalizing the Content of Geography". This paper was discussed by a Sister of Divine Providence, Melbourne, Ky.

A paper on "The Elementary School Curriculum; What It Should Contain and What It Should Not" was read by Rev. John I. Barrett, Ph. D., J. C. L., LL. D., Superintendent of Catholic Schools, Baltimore, Md. This paper was discussed by Rev. Leon A. McNeill, Wichita, Kans.

FOURTH SESSION

CHICAGO, ILL., THURSDAY, JUNE 28, 1928, 9:30 A. M.

The first paper, "Preparing Our Sisters and Brothers to Teach Christian Doctrine Effectively", was read by Rev. William T. Kane, S. J., Loyola University, Chicago, Ill., and discussed by Rev. Francis J. Bredestege, Cincinnati, Ohio.

The second paper, "Home Study—An Asset to Pupil Concentration", was read by Sister M. Perpetua, O. S. D., Community Supervisor, Caldwell, N. J. This paper was discussed by Brother Anselm, C. F. X., Louisville, Ky.

The report of the Committee on Resolutions was presented and adopted as read.

RESOLUTIONS

WHEREAS, the Parish School Department of the National Catholic Educational Association has always combined a spirit of reasonable progress with a prudent adherence to traditional principles, and

WHEREAS, the prevalent breakdown of moral standards can be traced to a lack of proper religious training, therefore,

Be it Resolved, that we dedicate ourselves anew to the work of Christian education, and especially to the task of instructing our children in Catholic doctrine and of training them in the practice of the moral virtues, and likewise

Be it Resolved, that we conscientiously train our teachers to present in a thorough, practical, and vital manner the religious instruction so necessary to our children, and likewise

Be it Resolved, that in any revision or reconstruction of the curriculum, or in any contemplated change of school organization, we adhere strictly to the established principles of Catholic education, and likewise

Be it Resolved, that we sincerely endeavor to equalize educational opportunity for urban and rural children, and to adapt both content of curriculum and method of instruction to the needs of the respective groups.

The following officers were elected for the year 1928-1929:

President—Rev. William F. Lawlor, LL. D., Newark, N. J.

Vice-Presidents—Rt. Rev. Msgr. Joseph F. Smith, P. R., New York, N. Y.; Rev. Patrick J. Clune, Ph. D., Princeton, N. J.; Rev. John I. Barrett, J. C. L., Ph. D., LL. D., Baltimore, Md.; Brother Calixtus, F. S. C., New York, N. Y.

Secretary—Rev. Richard J. Quinlan, S. T. L., Boston, Mass.

Members of the General Executive Board—Very Rev. Msgr. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. John R. Hagan, D. D., Cleveland, Ohio.

Members of the Department Executive Committee—Rev. A. E. Lafontaine, Fort Wayne, Ind; Rev. John J. Kozlowski, Ph. D., Chicago, Ill.; Rev. John J. Bonner, D. D., Philadelphia, Pa.; Rev. Felix N. Pitt, M. A., Louisville, Ky.; Brother Eugene, O. S. F., Brooklyn, N. Y.; Brother George N. Sauer, S. M., Dayton, Ohio.

RICHARD J. QUINLAN,
Secretary.

PAPERS AND DISCUSSIONS

EUROPEAN EDUCATION AND THE AMERICAN PAROCHIAL SCHOOL

REVEREND WILLIAM F. CUNNINGHAM, C. S. C., PH. D., DEAN OF
STUDIES, THE COLLEGE OF ST. THOMAS, ST. PAUL, MINN.

In making comparisons between European and American education, there is an almost unlimited number of points of view from which the problem may be studied. It will be more to our purpose, however, to pick out several points that are of special significance and devote the time at our disposal to a study somewhat in detail of these, rather than spread our treatment over a large number, dealing with no one of them in an adequate way. The first point to which I will give attention is one in which Europe has followed our example; the second, is one in which we apparently are beginning to follow theirs; and the third, is one in which, I believe, we will not follow them but must work out for ourselves the solution of the problem presented.

The most striking difference between European and American education is the dual character of the former. Changes following the war are doing away with this in some countries, but in England and in France to-day still, the system may be labeled quite appropriately "double-track"; one track for the masses, another for the classes. The school common to all the people in any community (or in our Catholic system in every parish) is peculiarly an American institution. In England, to-day, there is practically no sentiment for it at all. Since 1918 much has been done to bring education within the reach of all, but the dual character of their system remains unchanged. In France, the movement for the common school under the name "*l'école unique*" is steadily gaining headway. Unhappily, the opposition for the most part is presented by the Catholic party. Since the movement is desirable, and, even in France, I believe, inevitable, it is greatly to be regretted that when it arrives over there, the history of education

will present the Catholic party as the opposition. In the new German Republic under the term *Grundschule*, the common school is already an actuality. As indicated on the graph, it is a four-year institution in which *all the children of all the people* are trained in the elements. Imitation is the sincerest form of flattery. Its adoption by the German Republic confirms us in our belief in the common school. It is America's first great contribution to the theory and practice of education. No one can question, I believe, that eventually, Europe and all the civilized peoples of the world will adopt this institution. Let us turn now to our second point, a point in which we can well afford to follow the example set by European nations.

Perhaps, the second most striking feature of elementary education in Europe in contrast with our traditional eighth-grade elementary school is the short period they devote to elementary education. As you will notice on the graph* the new German *schule* is only of four years' duration. Denmark has a five year elementary school. In France, the time commonly devoted to elementary education is six years, but in no country, as far as I am aware, outside of our own United States and Canada is more than six years devoted to the teaching of the elements. We must remember in this connection, of course, that in Europe, and this is particularly true of Germany, they have a longer school day than we do, a longer school week (six days) and a longer school year. Keeping this in mind, however, Europe teaches us that six years is certainly the maximum time that ought to be devoted to the teaching of the tools of study, i. e., the traditional three R's, which form the chief curricular content of elementary education.

When fairly adequate skill has been achieved in the use of these tools the pupil is ready for the second stage of his education, that is, the use of these tools in the acquisition of the social inheritance (the curriculum) and the development of his intellectual powers. When skill through drill, as the primary objective is replaced by continued improved skill through use, the pupil has entered the second stage of his educational career. Hence the name "secondary education", no matter what grouping of grades we adopt,

* See page 157.

or what nomenclature we use for the institution in which he is continuing his education. When the pupil can reflect as he reads and writes and "reckons" he is ready for this second stage. A recognition of this fact would do much to remove the opposition that is all too common in reference to the reorganization movement that is bringing into being the junior high school. Let us see now if Europe throws any light on this phase of the problem.

Turning again to Germany as the most definitely articulated of the European systems, we see that following the four year *Grundschule*, continued general education is provided for in a triple track system. The lowest group continues in what used to be the upper four years of the *Folksschule*, followed by trade training. The middle group continues its general education for six years in what is known as *Mittelschule*. These had come into being before the war, but the changes consequent upon the war have given a great impetus to their extension and development. They are followed by training for business and industry on the lower technical levels. The third group, a body of superior pupils selected on the basis of their achievement in the *Grundschule*, a final comprehensive examination and the opinions of the teachers in the lower school, enter one of the various types of *gymnasia* providing continued general education for nine years leading to the university. Thus continued general education, after training in the elements, is provided for all pupils in either a 4, 6 or 9 year institution and this in turn is followed by training in some life vocation.

In our own country, the comparatively recent extension and enforcement of the compulsory school laws make it evident that we too have adopted the policy of giving something more to all pupils than mere acquisition of elementary skill in the tools. In this country what proportion of this continued education should be divided between general education and vocational education no one is prepared to say. We have hardly touched the problem of vocational education at all. For our own Catholic system, however, it seems to me, the problem is fairly simple. Because of the expense involved, in the case of boys at least, where shops would have to be installed we cannot attempt to provide vocational train-

ing. As occasion permits, we must send our boys who need this training to the trade schools in the public school system, providing for their continued religious education by some other means, than holding them in a school giving general academic education only. Household arts for the girls can easily be taken care of by the Sisters, it seems to me, in every well established parish. Our general problem, however, is rather to determine the character and the extent of the continued general education that we are going to provide in every parish school beyond the point when the pupil has acquired a usable skill in the tools of study.

It is not difficult to determine in general what the content of this continued general education should be. Whether it be presented in a one, two or three year cycle, its aim is to give to all the pupils the elements of a liberal education. By a liberal education, I mean, the type of education that fits one for freedom, from the *Latin* "*liber*", free. All the children of all the people must receive a type of education by which they can participate in and prepare for healthy, wholesome, and happy living in a society in which the atmosphere is surcharged with the ideals of democracy.

When we come to the method of conducting this type of education, however, the problem is by no means so simple. Returning to Germany again, it is apparent that they have definitely adopted a policy of segregation. At the close of the four year *Grundschule*, the slowest group enters one institution, the superior group enters another, the gymnasium, and the great middle group enters a third. I do not believe any such system of segregation on any basis will ever be generally adopted in this country. Segregation of this kind is absolutely foreign to our ways of thinking and living. All the children of all the people of the whole parish as they continue their general education beyond that of the elementary period will continue to be grouped in a common school. Therein lies our problem. At the very time that we have adopted the policy of the elements of a liberal education for all, we are confronted with the fact of our increased knowledge in regard to individual differences. We now know, these differences become so great when children pass into the period of adolescence about the age of twelve years, that provision must be made for them. How can

we make provision for individual differences in one and the same common school?

Now we are back on the problem of the curriculum again. Quite obviously, all these children differing so greatly in inherent capacity and probable future needs cannot follow the same curriculum with equal profit to all. Hence, the movement for the reorganization of the curriculum which on this level has received the name the junior high school movement and on the higher level, the junior college movement. But the problem of method is just as acute. Even in those subjects which are to be followed by all, English, for example, what provision can we make for each one advancing at his own rate, i. e., in accordance with his own capacity and his own industry. In the presence of this problem there has arisen another group of movements which are efforts primarily at evolving a new method. To name a few: the system of supervised study, the Batavia Plan with an individual and a class teacher in the same room; homogeneous grouping, i. e., grouping on the basis of ability, in some instances leading to a double track plan as at Cambridge, Massachusetts, one for the slow and one for the bright, and a triple track as in Trinidad, Colorado; the Winnetka technique, in which the morning is devoted for the most part to individual study in the mastery of the tools with the afternoon spent in group activities; finally, the Dalton-Laboratory Plan in which classrooms are turned into workrooms or "laboratories" and the assignments are given out in the form of contracts, the teachers spending practically all of their time in individual instruction when the pupils come to ask for aid in the fulfillment of their contracts.

All these newer movements have two common objectives: first, to make provision for *group solidarity* by having the children live and learn in the same common school, and second to make provision for *individual development* by making it possible for each child to advance at his own rate or master a subject according to his own capacity. This is the double problem we must solve, if we are going to make democracy safe through education; how to ensure group solidarity through all living and learning together and at the same time make provision for individual advancement.

Before analyzing it further, let us cast a glance backward into the history of education in Europe to see if we can derive any light from this field for the solution of this double problem.

When we address ourselves to the problem, what made elementary education possible for all, we discover that originally all instruction on this level was individual. Even as late as 1800 in our own country, Henry K. Oliver describes his experiences as a pupil in the Boston reading school as follows :

'I received about twenty minutes of instruction each half day and as school was kept three hundred and sixty minutes daily, I had the privilege of forty minutes' worth of teaching and three hundred and twenty minutes' worth of sitting still, if I could, which I could not, playing, whispering, and generally wasting time, though occasionally a picture book relieved the dreary monotony". (Thayer, *Passing of the Recitation*, pp. 1 and 2).

But more than one hundred years previous to this, a genius had met and solved this very problem in France. The genius was St. De La Salle. The great need that moved him to action was the illiteracy of the masses. The curriculum to be handed over was the tools of study, the three R's. The means he used to solve this problem were twofold; first, the invention of the simultaneous method that is, class recitation and class study, and second the training of a corps of teachers to put the method in operation. The result, a people were made literate.

In our own country, this method found expression first when the monitorial system of mutual instruction replaced the old individual instruction. One teacher with the aid of monitors, that is, the older and brighter pupils taught as many as three hundred pupils at one time. It remained for Horace Mann, however, during the period known as the Public School Revival to effect in this country what St. De La Salle had effected in France. The story of the coming into being of the graded school (a perfection of the simultaneous method) about 1850 and the setting up of normal schools for the training of teachers in the new method, you know too well to repeat it here.

This in large outline is the story of how elementary education has been brought to all the children of all the people, the first

step is the democratization of education. All the people could read and write, and with this possession of the tools of learning which at the same time are tools of thinking, a revolution was wrought in the very governments of nations. Democracy was born. Not aristocratic democracy such as the Greeks invented with ten per cent free men ruling and 90 per cent slaves, but *social* democracy, that is a democracy of the *people*. A new power had been discovered, the power of a people to govern themselves. We are now ready for the next step in the democratization of education. Now we must bring *liberal* education to all in order to make democracy safe for the people.

What is needed to make liberal education, such as we have described it, possible and profitable for all? I have indicated the answer to this question above but it merits treatment somewhat more in detail. First of all, there is needed, a reorganized curriculum in the upper level of the parochial school; a curriculum, in which the activities common to all will be profitable to all, to those whose general education will finish when they leave the parochial school, as well as to those who will continue. This curriculum must fit this latter group for continued general education whether they stop at the end of the secondary school period or continue on up into the university. It is evident that in such a curriculum, the principle of election must be operative. Not free election, of course, but election under guidance, guidance based on the study of individual differences, inherent capacity and probable future needs. Foreign language, for example, is worse than a waste of time for the lower quartile in any normal school group on this level. What these pupils need is continued intensive discipline in the vernacular.

In the second place, we must discover a new method. I do not believe that the simultaneous method will ever be displaced in the primary grades. Having in mind different social backgrounds and the different innate capacities of pupils when they enter school in the first grade, still we may say in a general way that they all "start at scratch". Further, they continue together in developing a mastery of tools. At about the beginning of the sixth or seventh grade, however, with the dawn of adolescence, individual

differences have become so pronounced that definite provision must be made for them, and this is not possible with the simultaneous method. The new method when it comes must do two things: first, it must develop group solidarity as the simultaneous method does so well, all the pupils living and learning together; second, it must provide for individual differences, as the simultaneous method does not. This provision should be made from three points of view; first, that each individual pupil may progress at his own rate; second, since we do not want the precocious pupil to go ahead so fast that he will get out of his age group, it must make possible possession of the social heritage, that is the curriculum, with different degrees of thoroughness; for the brighter pupil, the so-called enriched curriculum; third, (and this is especially true of the upper levels of secondary education) provision must be made so that each pupil may progress *in the direction* indicated by his interest and natural aptitudes. In general, we may say: the elementary school is the school for all and for all alike; the first cycle of secondary education is also for all, but *not for all alike*.

Do the various new types of grouping and the new methods which I have named above meet these conditions? It is not the purpose of this paper to attempt to answer this question. Rather I wish merely to bring before you the obligation on our part of (1) being familiar with these new movements and of understanding the problem they are trying to solve. (2) Further, we ought to use any newer technique which has proved its worth. In addition to that, (3) we ought to invent others of our own, carrying on safe and sane experimentation in the presence of problems that demand it. Only thus, can Catholic education play its part in bringing liberal education to the people as it has so nobly played its part in making the people literate.

How will we recognize the new curriculum, the new method, when some genius bestows it upon us? The answer here, I feel, is found in another movement gaining momentum to-day "the measurement movement". In education as in life, it is by their fruits that we know those things that are worthwhile. The measurement movement had its origin in the search for an improved method.

It will make returns for this origin by discovering for us the new method when it has been invented.

But there is one condition which must be met before the new curriculum and the new method will be an actuality. St. De La Salle invented a new method, but he also trained a corps of teachers to put that method in operation. Our problem is even more complicated, that of providing a corps of teachers trained in a new method and in a newly organized curriculum. As I have said above, I do not believe we are going to adopt the European policy of segregation, grouping the bright pupils in one institution, the average in a second, and the slow in a third. The policy we are actually putting in practice is to have all the children of all the people in the one common school even on the secondary level. In this greatly diversified group, the important thing to keep in mind is that the individual pupil is the center of the educating process, and he is an end in himself. The teacher, however, is the one who must direct that process if it is to reach the center of the target, the individual pupil: his nature and his needs. "Teaching cannot dispense with scholarship". (Nicholas Murray Butler.) Nor can it dispense with technique. Given these two in the possession of a body of teachers who are truly gifted with that indefinable something we call personality, the power to impress the student, the outlook for the pupil will be hopeful, indeed.

Catholic education in the person of St. De La Salle through the invention of the simultaneous method and normal school training made literacy possible for the people. Will it make a similar contribution in bringing liberal education to the people? From whence will arise the genius whose work will make this possible? This is our challenge.

DISCUSSION

REV. MICHAEL J. LARKIN, PH. D., LL. D.: The paper just heard is bound to provoke thought. Whether one is in agreement or not, Father Cunningham has presented a number of points which merit the careful consideration of this body. His theme however is not an altogether new one. Its basic thought has periodically been the subject of discussion before this Association for at least the last fifteen years. Some of the most heated sessions in our annals have centered about it, and some of the best minds of our membership have been divided concerning it.

When I speak of its "basic thought", I refer to the abridgement of the elementary course into a period of six years, for after all the whole project comes to that. The example of Europe is held up before us where this very thing is accomplished. Germany in fact we are told does the job in four years, with the result that much educational waste is eliminated, and the finished product of the system is not only younger but better prepared for his lifework.

Please permit me to say that while the plan may appear to have certain advantages, I am not in favor of any change which would seek to compress the elementary education of an American Catholic child into a period of six years; or that sets out to give a permanent place to the junior high school as a distinct educative entity, with its separate housing of pupils, teaching staffs, equipment, differentiation of studies, electives, etc.

Looking over the eight grade plan as at present established it is true that in some branches at least, it seems to be unduly extended. In arithmetic, for example, a number of things might be omitted without any serious loss to the pupil, such as taxes, customs, insurance, stocks and bonds, and partial payments. Likewise in geography, I think we might aim to teach less and to teach it better. But this little saving here and there is out of all proportion with a six year elementary course.

Among the proponents of this departure in our educational practice, some have grouped the twelve year old boy graduates of our parochial schools into five categories.

Class I—Those who are called to the priesthood; those who intend to enter the liberal professions, law, medicine, education, journalism; and those who wish a full liberal education.

Class II—Those who expect to take up the technical professions, mechanical, civil, electrical, sanitary, ceramic engineering, veterinary surgery, agriculture, etc.

Class III—Those who expect to enter business or commercial pursuits.

Class IV—Those who expect to enter the trades.

Class V—Those who will engage in manual labor, and those who are backward and deficient in studies.

Now let me ask you what ordinary child of twelve is able to choose wisely his lifework? What ordinary child of such an age can determine to which of these five classifications he belongs? The division must be essentially an artificial and almost a purely *a priori* one. Still we are told that one of these groups he should enter, and that, mark you, in his twelfth year, and with but six years of schooling behind him. What teacher, let me further ask, would presume to advocate that a child of twelve should be listed in the fourth or fifth rather than the first or second groups? In Europe, with which comparison has been made, a boy's future career or occupation is often marked out for him by his parents, and the youth has

little or nothing to say about it. But generally speaking this we know is not true in America.

In so far as Father Cunningham's paper calls upon us to complete the elementary school course in six years instead of eight, the present writer is at variance with it, and for the following reasons:

1—Because our present system both logically and pedagogically makes a more desirable unit in the educative process.

2—Because the average child is too immature at the age of twelve to have well-formed plans for his future life, and likewise too immature to make a wise and proper choice of electives.

3—Because, whether we call it by that name or not, it seems to be the *junior high school idea*. Now the junior high school is still in the experimental stage, and as far as my observation goes, I am still unconvinced that it has proven any real asset in our educational life.

4—Because of the economic reason. If we are to commit ourselves to the junior high school idea then we should go all the way. This calls for separate buildings, additional teaching staffs, and increased equipment; an added weight upon the shoulders of an ever generous but already heavily burdened people.

Our thought would be this: Let there be no differentiation of studies or courses until the completion of eight years in the elementary grades. Our high schools as a rule offer three courses: classical, scientific, and commercial. These would seem to offer sufficient variety for practical purposes and the child of fourteen could be reasonably expected under proper guidance to make the suitable selection within this sphere. Moreover a number of Catholic high schools are now offering courses in manual training and the mechanical arts, and the number is increasing. Now in order that the grade pupil be adequately fitted, in order that he may have the proper intellectual and social background for entering more profitably and pleasurably upon his high school career, eight years of preparation are not too much; nor should any radical departure be permitted to interrupt the continuity of that important period.

In many elementary schools it has been thought wise and found profitable to introduce into the eighth grade one or two subjects over and above the strict requirements of the grade curriculum, for example algebra and first year Latin.

This practice is to be commended. It is simply an enriching of the elementary course without marking any radical interruption in the continuity of said course.

Again in order to familiarize upper grade pupils with high school procedure a number of our schools have introduced in a greater or less degree the departmental system. According to this plan one teacher is assigned to the subject, say, of English in the seventh and eighth grades, and another takes the same group for example in history and geography. This

arrangement also makes for better results since each teacher is selected with a view to her special fitness for the particular subject entrusted to her.

In our discussion we have touched upon but a single phase of this splendid paper. We feel however that it is the one which most vitally concerns the members of the Parish School Department.

PREPARING PUPILS FOR CONSERVATIVE LEADERSHIP IN CIVIC AFFAIRS

REVEREND DANIEL J. FEENEY, SUPERVISOR OF PAROCHIAL SCHOOLS,
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In a democracy in which there is universal suffrage, training the pupils of our schools for some share in civic matters cannot be considered a fad. The title of this paper is ambitious, the work that the suggested preparation is designed to promote is ambitious. We know that of the millions of children and young people who pass through our schools and colleges annually, few there are who ever arrive at even a semblance of leadership. Perhaps this assertion should be qualified by saying that there is leadership and leadership. Nevertheless there is need of a generous treatment of the subject. The ballot is designed to rule in America, though in the hands of many it is merely a slip of paper that registers an automatic opinion, much the same as a slot machine. If there is to be intelligence in the conduct of affairs, nobody can object if there be included in the curriculum more than a modicum of instruction in the civic duties of citizens.

The main thought of this paper is leadership, and it is an ambitious thought. Groups are easily stampeded by shibboleths, and no groups in this country are more addicted to, more influenced by, and less benefited by such meaningless vaporings than educational groups. The political parties have their campaign slogans and shibboleths; true, but those who originate them don't believe them. In educational circles they are dressed in the respectability of plausibility and gain currency for a time, only to follow later into the limbo of oblivion.

An exaggerated notion of leadership is no exception to this indictment. We all know that a multitude of circumstances determines the strength and the quality of leadership. It is

largely a matter of accident, the development through fortuitous incidents in a person's life of natural qualities that have caught the attention of some one capable of appreciating them; it cannot be grafted on a person's being; it is a gift of God Himself, that awaits, even as do other gifts, the open sesame of recognition. We cannot, therefore, approach this subject of leadership with the teacher's preconceived idea that it is a teachable subject. We can, however, prepare definite subjects for the child's instruction that will supply him with the means that will prove the handmaids of natural ability and render easier the development of that ability in the few children of the many who may be fortunate to possess it.

Here let us draw a distinction, forced on us by the foregoing considerations. What kind of leadership should we expect from grade pupils? Are we going to prepare them to mount the public platform, there to discuss the important issues of the day? Shall we imbue them with the idea that they will be expected to advise their fellow-citizens of their civic duties, to assume the attitude of I-lead-and-you-follow? Or are we going to attempt to develop in them the simple and fundamental principles of sound citizenship that will make each one capable at least of leading himself? The distinction is one between the idea of prominence in leadership that so many associate with the name of leadership, and of a very limited leadership that may be developed without giving to the pupil an unwarranted consciousness of a quality that may not exist at all.

This leadership is qualified in the title of this paper as conservative leadership in civic affairs, and this is best described by the President of our section, as a leadership that will enable the pupil to assume a constructive leadership in human affairs yet in such fashion that he may not participate in movements that do not square accurately with Catholic principles and practice.

It is understood that I do not subscribe to the shibboleth of leadership, that I do not labor under the delusion that our schools or any schools are training grounds for leaders as such. I do advocate the training that will supply our pupils with an adequacy of information and of understanding of the civic

rights, duties and opportunities that are the birthright of every citizen of this country.

The civic philosophy of the Catholic Church and the civic philosophy of the United States are not strangers to each other. To the student of Catholic philosophy and ethics there is nothing startling or new, however it may appear to other groups, in the language of the United States Supreme Court in the Nebraska and Oregon cases. Much of the language of these two decisions could have been taken from a text-book on ethics used in Catholic colleges, so striking is the parallel. The task becomes easy in our Catholic schools to prepare the child for a limited leadership in civic affairs, for he does not have to do violence to his whole training once he reaches the arena of civic affairs. His thoughts are the thoughts of the Founders of this country; his philosophy of the State and its purposes is the same as that of Thomas Jefferson; he is the possessor of a philosophy that antedates the Bill of Rights by centuries. As a Catholic, he simply fits the political philosophy of the United States.

The foundation then, of a training in civics, is a thorough elementary knowledge of the Catholic idea of the state and of government. This is not imposing too much on a childish mind. The child can easily understand the difference between a master and a servant; he can understand the distinction between "before and after"; thus it is easy to bring him to the realization that state and government are his servants, that chronologically, the individual and the family antedate the state, and hence that there are rights that exist independently of the state and government. There must be no Mussolinian theories of the state and government and of the relation of the citizens thereto, introduced in this country.

It is folly, however, to expect that the child will be ready for his place in civic affairs if we devote time to civic training only. The Bishops' Pastoral of 1919 supplies us with the correct solution. In speaking of education the Pastoral says: "Since the child is a member not only of the family but also of the larger social group, his education must prepare him to fulfill his obligations to society. The community has the right to insist that

those who as members share in its benefits, shall possess the necessary qualifications. The school, therefore, whether private or public as regards maintenance and control, is an agency for social welfare, and as such it bears responsibility to the whole civic body. While the social aspect of education is evidently important, it must be remembered that social righteousness depends upon individual morality. There are virtues, such as justice and charity, which are exercised in our relations with others; but there is no such thing as collective virtue which can be practiced by a community whose individual members do not possess it in any manner or degree. For this very reason, the attempt to devolve the qualities of citizenship without regard for personal virtue, or to make civic utility the one standard of moral excellence, is doomed to failure. Integrity of life in each citizen is the only sure guarantee of worthy citizenship."

A well-proportioned program that admits a combination of religious instruction and history and civics must of necessity prove itself the nucleus from which we have a right to expect much fruit in the preparation of the child for his civic duties.

This combination of religious instruction and civic training opens up immediately the whole subject of religious training. It is not the purpose of this paper to discuss religious training, offer any suggestions on the methods of such training, or attempt to present new methods. The new texts that are being printed, the general discussions among Catholic educators on the subject, the insufficiency of results, all testify to the want of satisfaction with our present methods. In this the teaching of religion does not differ so much from the teaching of other subjects. It will be a fatal day when we shall have been satisfied with our methods in any subject. Without wishing to enumerate a list of particular defects in our system of religious instruction, I wish to put before you one aspect only of this training. It is not a haphazard criticism, but it is based on several years of classroom work, together with a few more of classroom observation. There is not enough enthusiasm in our religious instruction. Behold the world about us, with its varied philosophies in religion, morals and economics. Atheism, communism, free love,

companionate marriage, all have protagonists imbued to the limits of exaltation with an enthusiasm for the dissemination of these philosophies which we know are the enemies of man's welfare, material and spiritual. If the "isms" can claim such enthusiasm, why cannot we rouse the same fervor for Catholicism? We have the deposit of truth. We do not meander in the crooked paths of doubt and uncertainty; we do not depend on a few brilliant minds to open up to us new vistas of religious thought; we have pinned our faith through our Fathers of the Faith, on Christ Himself, we have taken Him at His word, and we are convinced that He lives and speaks to-day, through His unerring Church with the same authority, the same unction and the same efficacy with which He spoke to His Apostles when He imposed on them the teaching mission. The deposit of the Faith is ours. God's revealed truth is ours. We cannot compromise to suit any occasion without inflicting injury on that truth. If we make our philosophy of life the rule of seeking first the Kingdom of God and His justice, then why not translate that philosophy into classroom ardor? Many among us appear to be unaware of the richness of our possession, and fear, secretly at least, the glib utterances of itinerant college presidents, the assaults of plausible, but shallow college professors, and the newly propounded theories of youthful and ambitious magazine writers. An association of a few years with some of the gentry of the university world would be enough to convince the timid that in morals and religion, in the real essentials of life, in the fundamentals of solid thinking, the old faith and its philosophy are yet supreme and have nothing to fear. The problem is to communicate that conviction with enthusiasm to the child, to develop even, a superiority complex that will carry with it a buoyancy of rational religious enthusiasm for his greatest possession, his faith.

Since this religious training is to have such an important part in the training of the child for a share in leadership, that is, to develop an individual morality, we must at the same time take notice of the fundamental virtues that are so necessary in civic affairs. We have suffered a surfeit of hypocrisy and sham in

public affairs; we have beheld in the past few years on the part of men in public office, an astounding subordination of public welfare to personal ambition and greed. There is a general want of sincerity and natural honesty in those who have reached the eminence of civic leadership. Is it for this that we shall train our children? The advice of Leo XIII is always pertinent, we must try hard to have those who have been under our care think and act like Christians, not less in public than in private. The natural virtues of honesty and sincerity must be supernaturalized; they must be invested with the dignity of divine approval. We must get into our schools the firm conviction that there are other virtues besides purity, that there are other laws to be obeyed besides the law of Sunday Mass and Friday abstinence. The Seventh Commandment applies not only to the thief in the night, but to all those who, in public trust, abuse that trust, despite the common argument of "legitimate graft." We might enumerate many of the violations of the Commandments that demonstrate in the lives of Catholics a discrepancy between their private and their public morality, but this would bore you with a repetition of twice-told tales. Let this whole thought on religious instruction be summed up in a few words: Enthusiastic Catholicism, in all its implications, must be the foundation on which we may hope to rear the edifice of civic leadership.

Let us now turn our attention to the second attribute of sound leadership in civic affairs, civic education. We know that there is a parallel between the political philosophies of the Church and of the men who established this nation and founded the traditions under which it has prospered and grown strong. Our children ought not to be novices in the field of civic education. The turbulent history of our country from 1783 to 1789, the formative period of our government representing the groping about for the constitutional idea, ought to be the criterion of the value of our rights. One need not be an alarmist, yet the signs are unmistakable that far from following in the paths of the Fathers who began the Constitution with these words, "We, the people of the United States," we are, in our civic

ignorance, allowing, slowly, yet surely and insidiously, that government to be taken from us and reposed in the hands of bureaus, private organizations, both lay and religious, that have developed such an enthusiasm for their excesses that those citizens who still cling to the idea that the government is the servant of the people and dare weakly to raise their voices in this belief, must be branded as un-American, nullifiers, aliens to the spirit of America. It is not too early to begin the civic education of our children in the lower grades, the fourth and fifth for example, when their consciousness of the need of leaders begins to manifest itself in their games and parties. At whatever stage in the child's education we begin, he should, upon the completion of his grade or junior high work, have a simple, yet fundamental knowledge of the political principles that govern this country.

We should expect him to know what the state is, not the territorial division of his own State, but the general idea of the state. This can be taught in untechnical language and by illustration, using his own local community, his interest in Indian history, hence the tribal state, the traditions of the nations even in their migratory stage. In many schools this work is being done by converting the class in civics into a miniature state. Methods will always be abundant where truths so simple are to be taught.

Once the idea of the state has been grasped it will be time to pass on to the government. "The Government" has an awful meaning for many citizens. It usually means the Federal Government when spoken of in general conversation. It appears to be some powerful, overwhelming juggernaut, that moves on regardless of the citizen, and holding over him an influence that strikes him with fear of its power. That such a giant is his servant, having no more power than he has delegated to it, that it is a means to an end, namely, his protection and the promotion of his welfare, and not an end in itself, never occur to him. That this giant, through the devious means of private agencies, is depriving him gradually and certainly of his liberty and right is calmly accepted by him as a necessary procedure in the ultimate success of the state. This false conception of the govern-

ment will never be eliminated as long as we do not use the priceless advantage of early training to neutralize it.

In the confusion that followed the war, when, after having been accustomed to the tremendous power of the Federal Government during war time, all kinds of reform agencies assaulted Congress for Federal legislation on prohibition, maternity legislation, child labor legislation, and every other kind that ought properly to be initiated by the States themselves, we were fortunate to have in the White House a man who could advise the people against the surrender of their rights to the Federal government. President Coolidge has on numerous occasions shown himself a deep student of the origins of our government and of the minds of the Founders. He has earnestly counseled the people to wake up to the dangers that ever surround the policy of centralization. We cannot be indifferent to this advice. We must keep in mind that we have a double sovereignty, State and National. It is our duty in our civic training to point out to the pupil the difference between these two, to show the growth of the Constitution, that the Federal government has as much power as the States have delegated to it, that ever in the minds of the Founders there was a strong suspicion against the idea of a highly centralized and powerful government that would eventually overshadow the State government and finally make itself so strong that all individual liberty would be in danger. Have we not gone far on the path that leads away from this spirit of the Founders? What is most deplorable in this whole policy of centralization is that it proceeds from the failure of the citizen to inform himself on the value of his own local self-government. This policy will continue and renewed efforts will be made to deprive the States and the people of rights and liberties that are theirs, so long as the civic education of our children is neglected.

Granting that we are able to give to the children these essential ideas of civics, what can we hope from them? Much, if they are properly instructed in the use of the means that registers their will as citizens in civic affairs. The ballot is the instrument of the will of the people in government. With our supposedly efficient system of education in this country, it remains

somewhat of a puzzle that there are yet thousands of people who need special instructions on primary and election day in the use of the ballot. Preparation for its intelligent use must be part of the training in civics. It is our duty to develop in the minds of the pupils an appreciation of its value, to demonstrate to them its defensive and offensive powers. The ballot represents the remedy for many of the injustices to which we are subject, yet with this remedy at hand, the citizens of the country prefer a blind partisanship to the feared stigma of party disloyalty. Obedience to law, prompt payment of taxes, fervid demonstrations of patriotism in flag waving and procession, are not the sum total of good citizenship, but, in addition to these, a healthy interest in public affairs that every citizen should show through the use of the suffrage accorded him, will be the mark of one trained for a limited leadership.

In the course of this paper, the similarity of the political philosophy of the Church and the United States has been mentioned several times. As a conclusion, therefore, an outline of some of the questions before the public to-day on which there must be a conflict between the Catholic citizen and the protagonists of these questions, will not be out of place. This is not a conflict between the Church and the State, it is rather the defense of the State by the Church against those who have drifted far from the real political theory under which this nation was founded. The Catholic pupil who is thoroughly trained in his Catholic and American theories will know what stand to take on such questions as the following:

- (1) Communism, religiously atheistic; politically anarchic.
- (2) Supremacy of the State, religiously destructive of home and family; politically contrary to every concept of American liberty.
- (3) Hypernationalism, subordinating God and religion to a secondary place in the life of the citizen; and in political affairs laying the foundation of international distrust and future wars.
- (4) Over-centralization of civil authority, destructive alike of religious and civil liberty.

(5) Morality by state law, religiously un-Christian, opposed to the individual appeal of Our Lord; politically impossible.

(6) That all criminals are diseased, religiously a denial of the whole Christian economy of life, based on man's free will, his fall, his redemption by Christ; politically, the disruption of our whole civic fabric, based on laws which for centuries have presupposed man's freedom in fact.

These might be multiplied. Let them suffice as indicators of some of the debated questions of the day on which we as Catholics and Americans cannot be silent, and at the same time be true to our principles.

The title of this paper is "Preparing Pupils for Conservative Leadership in Civic Affairs." It must be admitted that not much has been said of the type of leadership which this name suggests to the mind. This paper has rather stressed the important fundamentals in the hope that the pupil who may be so fortified will be able at least to lead himself, and by his intelligent example lead others less fortunate. Granting that in our schools we may be able to arrange a course of civic training that will happily combine sound Catholic and American principles, then may we hope that out of the thousands of children entrusted to our care there may be found a favored few who will have in them that spark of natural ability, that gift of God, awaiting the magic "open sesame" of recognition, Leadership.

DISCUSSION

REV. THOMAS V. CASSIDY, S. T. L.: The many splendid ideas mentioned and illustrated by the writer of the paper will keep before the classroom teacher the important role which Catholic education must ever play in developing future citizens of the nation. To emphasize each step in the process of training for leadership can add little force to what has already been said.

In spite of all that is spoken for the contrary, the truths of faith and the principles of American democracy work together admirably in directing the daily actions of the Catholic citizen. With comparative ease, and with a sense of conviction, he can "render to Caesar the things that are Caesar's, and to God the things that are God's."

The similarity of ends—good citizenship here as a preparation for the hereafter—demands a close relationship in the means employed. Civic vir-

tues are supernaturalized in the life of him who is bound in conscience to practice the theological and cardinal virtues. He understands that social life begets obligations which no follower of Christ can disregard. Such an anomaly as a twofold conscience—one for Sunday and one for work-days—can have no place in life even though the economic world may condone its presence in business.

The evils of civic life must be avoided with the same care that one keeps from the occasions of sin. To shun evil and to do good will require a certain amount of training. Books in civics will assist in this work. Practice in marking ballots may be interesting to pupils. Analyzing the qualities of good citizenship does much good. But, more important than all else will be the zealous teacher who can impress upon her pupils the urgent need of living for country and for God. There has been much indifference in teaching the doctrines of faith as applied to the physical and social sciences. Father Feeney says correctly: "There is not enough enthusiasm in our religious instruction." The efforts of false prophets put us to shame.

More enthusiasm in teaching pupils personal responsibility for the material and spiritual prosperity of the land, and this out of strong religious motives, will train in obedience to the laws of the country and furnish the reason to respect national traditions. Having learned to obey from a deep sense of duty, the leader of the future will be able to command. Successful leadership will come as an outgrowth of industrious citizenship.

ARTICULATION OF THE GRADES WITH THE HIGH SCHOOLS

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Articulation of the Grades With the High School is a subject quite broad, probably too broad for adequate treatment in a conference paper. Still, the subject may be properly limited without minimizing the essentials that it means to involve. I propose, then, to confine my remarks to three phases: untimely promotions; weaknesses in English; and necessity of a more comprehensive course in religion. I am choosing English and religion rather than other subjects because, as you know, a thorough knowledge of syntactical and rhetorical English is indispensable; and because religion is the life and soul of our work.

My treatment of these subjects will reveal nothing new or startling. Indeed, I shall be pleased if I succeed in presenting old ideas and old methods in a manner that will sufficiently emphasize their importance and justify your adherence to them rather than have you waste your time in tilling soil that has been found unproductive. And my observations, such as they are, will be strictly subjective, resulting from what I know to be true, and what I have found to be practical. I have not sought the written counsel of so-called pedagogical experts whose observations, even theories, probably were conceived in laboratories and libraries, far removed from the scene of action. Worthy or unworthy, the views I offer are my own, based upon twenty years of experience in the classroom. My criticisms arise from conditions which I know and which all secondary school teachers know to exist. You may decide that I am too extravagant in my criticisms, still, I shall feel satisfied that circumstances and conditions warrant what I have to say. If I am able to awaken in you a

realization of the difficulties confronting secondary school teachers as a result of inefficient and ineffective methods in elementary grades, my effort here will not be in vain.

UNTIMELY PROMOTIONS

In the first place, I want to restate something that every one knows, namely, that many children are promoted without the necessary elementary school background. They come to us entirely unfitted to take up secondary school work. Realizing their weaknesses, they are in the beginning earnest and ambitious, hoping thereby to recover ground lost in the elementary school by sloth, inattention or irregular attendance. Sometimes, even better than their instructors, they know how serious are the handicaps which they must overcome to succeed in their new environment. They try hard enough, aiming, of course, to conceal from the teachers their woeful ignorance, but after the first month, the novelty of being in high school wears off and the burden of excessive study becomes heavier—too heavy for them to carry. These boys then, rather than endure the daily humiliation of being reminded of their unfitness to do the work of the grade, grow discouraged and ultimately withdraw to find employment as errand boys in an office or grocery store. Had they been kept in the elementary schools until fitted to undertake the more difficult work of high school, it is likely that their futures would have been cast in different moulds. The difficulty is that some teachers, but mostly some parents, take the wrong point of view in the matter of retarding pupils. Often the teachers feel that it is easier to advance the students regardless of their qualifications, than it is to explain to irate parents that retardation is not a matter of discipline but more frequently one of justice. Parents, as we all know, feel that if their children are retarded the reason lies in some grudge entertained by the instructors, rather than in the students' inability to cope with more difficult situations. They should be made to realize that some children are not fitted either by nature or by grace to advance as rapidly as others. Fortunately or unfortunately, backward children require ten months to master subjects that others with sharper

intellects master in five. Briefly, I am sure that the mortality of Freshman classes would be considerably reduced if greater wisdom and greater vigilance were exercised in determining the promotion lists in the elementary schools.

ENGLISH

Now we approach the subject of English. It is an important subject both in the elementary and in the high school. In my opinion it is the background and the foundation of all the student's scholastic training. Despite this fact, it seems to receive less consideration than other subjects of far less importance. Often children enter high schools, ignorant of ordinary grammatical constructions, ignorant, too, of the rules determining sentence and paragraph unity, coherence, and sentence variety. Frequently their mistakes are inexcusable and unpardonable. The same student will know history and geography fairly well, but in written examinations he does poorly in these subjects because he is unable to present his knowledge in legible and coherent English. Would it not be more advantageous if he knew less geography, even less history and mathematics and more English? It seems to me that I would be almost willing to accept or reject a boy's application to enter high school on the quality of his English composition alone, for in such a specimen, more than in any other, he displays, in keeping with his years, his range of vision and his depth of thought, his ability to think coherently and reason logically, and his powers of observation—all fundamental qualities which a student fitted for high school work should possess. And unless he possesses them to a fair degree, he should be held in the grammar school until he matures.

Now I want to say a few words concerning syntactical English. The boy who knows grammar, who knows why a certain construction is correct and a different one incorrect is better equipped than the average student in Freshman English. Ask him why he said, "I seen him do it," or "Between you and I, William is wrong," and he will be unable to submit a logical answer to your question. Either such sentences sound all right or every one says them that way, is the limit of his knowledge. He simply does

not know the correct from the incorrect—that's all. And what is the reason for his ignorance? Only one logical reason can be advanced. He has not been drilled sufficiently in syntactical English. It seems to me that we could easily remove this ignorance by spending more time on syntax. As a means of explaining and teaching proper constructions, doing the work expeditiously, I favor the use of the diagram in preference to written sentence analysis. The same results will be achieved with less labor for the teacher in checking papers and with less mechanical work for the student in writing the exercises. By applying the diagram, the student shows in a comparatively short time, that he either knows or does not know the relative parts of a sentence. Since only a few seconds or at most a few minutes are required to fathom his knowledge in this respect, why not give him an exercise daily in diagraming as a prelude to the English memory lesson? He will profit by this exercise, comparatively no time will be lost from the assigned lesson, and high school teachers who are called upon to teach Latin and English will not be required to do work that properly should have been done in the elementary school.

WRITTEN ENGLISH

Now if only to have our system of correcting English compositions or themes criticized, I want to make a few observations on how this work is done at St. Michael's Diocesan High School, Brooklyn. I am not so vain or presumptuous as to think that better and hence more efficient systems are not in vogue elsewhere. Undoubtedly they are, and if we could get the advocates of such systems to advertise their merits, in all probability, many of our criticisms and all of our suggestions would be unnecessary. In the absence, then, of a knowledge of these better systems, I am going to submit for your consideration the one followed by our English teachers. It has the following stages:

1. One theme, not exceeding one hundred fifty words, is assigned each week, and always a week before it is due.
2. The theme is written on regulation paper, size 10½ by 8, with marginal space on the left side for the teacher's commentaries.

3. After the theme has been reviewed by the teacher, it is returned to the student, who corrects it.

4. It is then kept by the student, along with the corrections, in a loose leaf binder.

To expedite the work of marking and correcting themes, each student is required to keep in his loose leaf binder the following mimeographed papers:

1. A compiled list of common errors in Freshman themes. This list explains the error and gives a rule for correcting it. Such a list is indispensable, because frequently the student is unable to find in his text-book the rules governing the correction of certain errors.

2. A model sheet showing the form and date required with each correction. This sheet is prepared by drawing a vertical line down through the center of the sheet. At the top of the left column, the student writes the word "Incorrect"; at the top of the other, the word "Correct". In the respective columns he places first, the sentence containing the error; and second, the sentence as it should have been written followed by the rule governing the correction.

3. A sheet of paper containing General Instructions for Written Work. These general instructions concern obvious requirements to which students must conform, otherwise their themes will be rejected, regardless of merit, without receiving even passing consideration from the teacher. Since the General Instructions are numbered, the teacher is saved the inconvenience and time of writing under the student's name the reason for rejecting a paper. All the former need do is write No. 3, which means that the theme was rejected for violation of General Instruction No. 3, which instruction concerns thoughtless work or untidy manuscript. Whenever a number is given under the indorsement and no grade accompanies that number, the student refers to his General Instruction sheet to learn why the paper was not graded. There is never any confusion in this matter. I find that the system saves valuable time for the instructor.

FREQUENCY OF THEMES

The student in high school should not be required to write more than one theme each week. Of course, he may be assigned five, one for every school day, but I contend that one theme, if carefully and thoughtfully organized, will require the student's attention for several days, and when finally drafted will represent

more intensive study than would five overnight specimens. Again I question the possibility of a teacher with two or three English classes satisfactorily checking three or four sets of English papers each week. Of course, he may do it, but can he do it without making an abject slave of himself or undermining his health? Even if the task were not too difficult, what advantage would be gained for the student? None, in my opinion.

REGULATION THEME PAPER

Only a brief comment is necessary concerning the requirement to use regulation theme paper. It is the kind most desirable and most convenient for the teacher to handle and on which to make corrections; besides, if the student is allowed to submit his work on paper of any size and quality, he will not likely file it in his binder, neither will he be as painstaking in his labor to produce a worthwhile specimen. Nothing should be left undone to get from him a piece of work that will represent his best efforts.

CORRECTING ERRORS

After the theme has been returned to the student with the teacher's comments, the former corrects it following the manner prescribed and explained on the Model Sheet for Correcting Errors in Themes. Unless this work is done satisfactorily, and receives the approval of the instructor, the student's average for English work is reduced one-third, or enough to place his work below a passing grade.

What has been said concerning high school English may properly be followed with prudent modifications in the elementary schools.

RELIGION

I approach the subject of Religion with some deference. It is, of course, the most important subject in the curriculum. It is the one subject that brought the Catholic Schools into existence and that necessitates the annual expenditure, sometimes at the price of tremendous sacrifices, of millions of dollars. How should Religion be taught to accomplish the most good and what

should be taught in the different stages of child development? These questions are difficult to answer. I am opposed, however, to any teaching method that fails to make the inculcation of Religion different from the inculcation of history, geography, English, etc. The teacher's first duty should be to place the Religion class in an atmosphere of reverence for the lesson. How this is to be done every teacher must decide for himself. For one thing, he should not yield to any inclination of animated activity or untimely levity. His voice should be soft rather than loud; he should not subject the student to a torrent of invective or abuse. In a word, he should do whatever discretion and prudence suggest as a means of making the lesson what the word Religion implies and connotes.

Simply to propound questions and hear answers mechanically for the entire period is far from being enough. At least one-third of the period should be devoted to explanation and instruction. The teacher who fails to give a daily instruction and explanation, keeps the lesson on the same plane with spelling, arithmetic and history. Then besides the daily instruction, he should have some timely anecdote to drive a particular point home as well as to make the lesson interesting. The anecdote will be remembered long after the teacher has been forgotten. Even now I venture to say there are many within range of my voice who can narrate some timely story heard many, many years ago, a story showing the efficacy of devotion to the Blessed Virgin or showing how God safeguards the interests and welfare of those who are and have been faithful to Him. More than to anything else, I attribute the Freshman's superficial knowledge and his irregular habits to the fact that the lesson is reduced to a mechanical system of rote. The lesson can be made vital, fresh, and interesting by adding anecdote to the subject-matter in hand.

TEXT-BOOKS

Now a word about text-books and a course of studies. The matter of selecting good text-books for the secondary school course in Religion is serious. Certainly Principals give deeper consideration to this work than to any other.

In St. Michael's Diocesan High School, Brooklyn, the students use *Christian Doctrine No. 4*, a book edited by the Christian Brothers and which seems admirably suited for the students' needs. The questions and answers are within the students' grasp and the divisions of the book practical. Then for the teachers' assistance there are volumes in dogma, moral, and worship, covering in detail the substance of the students' text.

For Bible study, the teacher reads once a week a chapter from the Bible, closing with an explanation and an instruction. This method hardly meets with my approval, still, under the conditions, it is probably the most satisfactory that can be devised. I await with more or less impatience the publication of a text-book written by Rev. Henry M. Hold, Associate Superintendent of Schools in the Diocese of Brooklyn, a text-book dealing specifically with the literary qualities and the subject-matter of the Bible. Only last week, I saw the chapter titles of this book and am hopeful and have reason to believe that the text-book will admirably suit the needs of our students.

So much for text-books. My concern, however, does not lie so much in this plane as it does in finding a course of study in Religion for academic students—a course that correlates Christian Doctrine, Bible Study, and Church history. Would it not be a step in the right direction if some group of men who know the aptitudes of children and matured students undertook the work of preparing such a course in Religion, beginning even with the elementary grades and passing through to the last year in high school? Is it not a fact that Bible Study is almost forgotten in high school or at least approached with trepidation; and that Church history is studied as a branch separated from Catholic Doctrine? The responsibility of correlating and interlocking the divisions might be shared more successfully and discharged more efficiently by a committee which appreciates the aptitudes of children in the respective grades of elementary and secondary schools than by a Principal who finds his daily duties too onerous and probably his limitations too narrow to plan a work that might more successfully be left to the capable judgment of men

who have consecrated their time and talent to the development and study of such a work alone.

In Brooklyn we have a course in Religion for our Diocesan High Schools, prepared by our highly respected and efficient Superintendent of Schools, Very Rev. Msgr. Joseph V. S. McClancy. Just as I respect Msgr. McClancy, so do I praise his handiwork. The efficiency of the Catholic School system in the Diocese of Brooklyn is a monument to his zeal and the zeal of his energetic assistant, Rev. Henry Hold. Despite the fact that his course is the best that I have seen, still it does not embody all that my plan includes. The Brooklyn course indicates what must be studied in Catholic Doctrine in the Bible and in Church history without specifying when or correlating the work. For example, my plan would require the student to read in the Bible the Chapter on the Marriage of Cana when he is studying in the Catechism the Chapter on the Sacrament of Matrimony or the Baptism of Jesus when he is studying the Chapter on the Sacrament of Baptism. From these examples, I am satisfied that you will understand along what lines I should like to see the course correlated. But this system of interlocking and correlating will not suffice. If the work is undertaken, I hope that those who undertake it will make monthly, if not weekly divisions of the matter, showing at least what and how much of the text should be studied and mastered within a definite period of time. Such a course will be helpful to old and young teachers. It will make the study of religion practical and produce results commensurate with the zeal and anticipation of Religious educators.

In conclusion, permit me to summarize. I have dealt with three topics:

1. Untimely promotions.
2. Defects in English work.
3. Vitalizing the Religion lesson.

I've been somewhat critical—probably too critical. Whatever has been said, has been said with a desire to improve and promote the well-being of the Catholic Educational system, a work to which I have consecrated my life. My ambition is to see that

system superior to all others in the land. If I am privileged to do something to achieve this result, I shall indeed consider myself fortunate. That is my mission in life and it is yours, a mission that transcends everything else in the world, a mission patterned after that performed by the greatest of all teachers, the all holy, and the all perfect God. By imitating the charity and unselfish zeal of Christ, the Divine Teacher, may we live to see the fruition of our hopes and the realization of our dreams.

DISCUSSION

REV. HAROLD E. KELLER, M. A.: Dr. Lowell of Harvard, when addressing last February the first day's session of the Superintendents' Convention of the National Educational Association, in the words of a Boston daily, "threw a bombshell into their camp," by charging that the secondary schools were not educating; that the Freshman and Sophomore years in college were devoted mainly to supplying the student with what he failed to attain in high school. But the superintendents replied with a counter attack, and the intellectual war was on. While Brother Samuel would doubtless deny that his paper was intended as a bombshell, its effect may be somewhat the same as that produced by Doctor Lowell.

His excellent treatment of the subject gives us the viewpoint of the high school teacher, a viewpoint that is entitled to the most careful consideration, because it is backed by twenty years of experience. The superintendent of schools, or one charged with school administration, is faced with difficulties of a different nature and therefore looks upon the problem from a different viewpoint. Perhaps too much is expected from universal education. "No country can survive the evil consequences of universal suffrage without universal intelligence," said Dr. Wooten at Detroit last year, "and it is a difficult problem under the best conditions. It clearly became a civic duty to furnish education to everybody, as a presumptive qualification for the intelligent discharge of the functions of citizenship. Public, compulsory, free education, under state control and support, came into general favor and was finally adopted as a necessary expedient to meet developing conditions and changing conception of social and political order." The advent of the junior high school and the growing acceptance of the opinion that elementary education should end at the latest with the sixth grade and secondary education begin with the seventh together with the upward trend of compulsory school ages, is definitely committing the country to the policy of universal secondary education. That brings to the high school many of the evils found in the elementary school, not the least of which is the problem of retardation and the low I. Q. In many quarters it has become the practice to advance

students year after year by a system of adjusted standards of I.Q.'s. This keeps the grades from becoming clogged, saves the taxpayers money and provides a system of promotion quite satisfactory to pupils and parents. The evil of such a method is not quite so apparent in the grades, but it is bound to cause high school teachers no end of trouble. A test made in the schools of Wilmington, Delaware, and among the whites only, showed retardation to be 30.9 per cent at the age of 12, 47.6 per cent at the age of 14, 38.1 per cent at the age of 15, and 43.4 per cent at the age of 16. These are the transition ages. This retardation, according to Professor Smith of the University of California, "is due to the fact that our schools have failed to adapt their practices to the needs, interests and abilities of children. It can be corrected only through a reshaping of our educational practices."

Thorndyke offers a practical remedy for the years after 16 that might be applied in a measure to those immediately before 16. In an article published in *The Survey* for April 15, 1928, he says: "There is a real danger, that in our zeal to give young people the blessing of more abundant schooling, we may be depriving many of them of the satisfaction and instruction which comes from doing something well, of accomplishing something in such a way as to earn their own self-respect. The fate of a quarter or a third of the boys and girls kept in school after 16 is one of these: to be held back in classes and slowly gain mastery of rudiments of little use to them. They then grow to hate learning. Or they will be forced to try to learn things which they simply cannot learn, such as algebra, or Latin, or economics. They then learn to fail and expect to fail. Or they will be more humanely switched off into trade schools where they will get along better, but perhaps not so well as if they were engaged outright in productive labor. If they were out of school for one or two of these years, they might be glad to come back to school again five or ten years later to learn something which they really needed for labor or leisure, and might be substantially bettered."

Perhaps, as Thorndyke suggests, there is too much child education and not enough adult education. More attention to education later in life would provide a better selection of persons to be taught with a better selection of instruction to offer them since the "Great School" of experience in life would focus their likes, dislikes and provide the necessary background. Dewey's doctrine of "first the need and then the knowledge of technique to supply the need" can be applied thoroughly. The young man who is working in advertising can study salesmanship and psychology. The young woman about to be married can study domestic science. The worker who becomes interested in writing can study English composition.

By this method a loss of abilities by forgetting or of time by relearning can be prevented. Children now learn about voting in civics in grade seven or eight, seven years before they can vote. They learn the arith-

metic of notes years before they will have any occasion to borrow or lend money on a note. Certain facts of history and geography they learn only to have entirely forgotten them when the occasion to use them arrives. "The best time to learn anything, as a rule," concluded Thorndyke, "is just before you have to use it."

Then, too, the rapid progress of science and technology quickly renders out of date at thirty knowledge we have gained at fifteen and twenty. When civilization was more stable and the arts and sciences progressed more slowly, it was, in general, satisfactory for one generation to use during life what it learned in its teens.

Thorndyke's closing words are well worthy of quotation since they indicate that modern educators are not all agreed on the wisdom of compulsory education, especially in the secondary schools. He says: "As a psychologist, considering the checks and balances of modern industry, the writer wonders that the whole apparatus does not crack with the strains to which it is subjected. He feels most devout thanks for his daily bread. He looks with favor on a mixture of schooling and productive labor, and is unwilling to assume that the latter is a curse to be postponed as long as possible."

"Adult abilities to learn should caution us against attaching too much weight to youth in the laws and customs which decide who shall be forced or encouraged to go to school." Perhaps that, as much as anything else, would help to solve Brother Michael's problem of untimely, or forced, promotions.

Our knowledge regarding the relationships between physiological maturation and mental development is very limited, much more so than that regarding the relationship between physiological maturation and physical growth. This is due in part to the fact that it is much more difficult to measure mental traits than physical traits. Dr. Baldwin, who has given the problem much attention in recent years, holds that "physiological maturation and mental growth are intimately related. In his article, "Physical Growth and School Progress," which appears as part of *Educational Bulletin* No. 10, the United States Bureau of Education, he states that, "the taller, heavier, or physiologically accelerated boys and girls complete the elementary school at an earlier age and with a higher average mark than the short, light, or physiological retarded boys and girls." He warns us that brightness should not be confused with stages of mental maturity. "A mind may be more nearly mature than another and still be of inferior quality. The former has certain instincts and mental traits associated with growth which the latter has not experienced. The former is accelerated in growth physiologically."

Then there is the emotional disturbance that takes place in the adolescent period. The majority of boys and girls appear to be, to say the least, vaguely conscious of varying degrees of lack of adjustment. They sense the

fact that they are no longer children and realize at the same time that they do not fit into the adult scheme of things.

Psychopathologists in general maintain that emotional disturbance at this period of life may be traced in a great measure to lack of adjustment. Home and school have made inadequate provision for proper channels of sublimation and for social orientation. Parents and teachers have failed to understand the adolescent and to give him the sympathy and the enlightenment and guidance which he needs and craves. In consequence, the individual finds himself and his place in the new social order very slowly and with much travail.

Summarizing the outstanding characteristics of this period, Smith says: "A careful study of the children shows that (1) they are primarily children twelve to sixteen years of age; (2) most of them are physiologically either maturing or mature; (3) they differ more widely among themselves from the standpoint of interests, attitude and achievements than at any previous age level; (4) they have not yet completed the education which they all need in common, and (5) they unceasingly face the necessity, as they advance through this age interval, of making important educational and occupational choices.

Our system of public education has found the answer to this problem in the junior high school. "The seventh grade is a natural turning-point in the child's school life, since at the age of adolescence he is eager to explore and discover those personal interests and limitations which point toward specific types of training and lifework. The discipline, mode of instruction, and even the theory of class administration—as well as the traditional activities and studies of the old type school—failed to meet the mental, emotional and vocational demands of the adolescent. The junior high school is the new school designed to meet these demands."

The consensus of opinion of public instructors as found in fifth year book of the Department of Superintendents of the National Educational Association mentions the following as the functions of the junior high school:

1. Meeting individual differences of pupils—enabling pupils to follow the lines of their interest and ability.
2. Prevocational training and exploration resulting in wide choice of later school courses and lifework.
3. Counseling or guidance—bringing pupils into contact with influence that should give direction and purpose to their lives.
4. Meeting the needs of the early adolescent group.
5. Bridging the gap between elementary and secondary schools—proper coordination between lower and higher schools.
6. Development of qualities of good citizenship—preparation of pupils to play a large part in the life of the community.

7. Providing opportunity for profitable self-activity—early development of leadership, individuality and initiative.

The comment found in the *Research Bulletin* of the National Educational Association, "Creating a Curriculum for Adolescent Youth," is worthy of note. "The junior high school is not a glorified elementary school, neither is it a young high school, or a vocational or a trade school. Changing the habitat, erecting a new building and calling it a junior high school does not make it one. Neither is a junior high school merely a regrouping of some of the old elementary and high school grades." "*A school is a junior high school to the extent to which its course of study and administration conform to the needs of adolescent youth.*" Taking this last statement at its face value, it is quite possible, then, for our school system to meet junior high school needs without following in the footsteps of state schools.

I have dwelt somewhat at length on the junior high school question not because I believe it is identical with that of articulation of the high school with the grades but because the two are closely allied and anything that affects the one will tend to affect the other.

I am sure we all are grateful to Brother Samuel for his description of the successful methods pursued by the St. Michael's High School, Brooklyn, in the handling of written English. It is only too true that many arrive at the doors of high school insufficiently equipped in the knowledge of their native or adopted tongue to continue its study in a higher school, but I respectfully disagree with Brother Samuel when he places its learning on a par with that of history, geography or mathematics. English is what I call a handicap subject. It is afflicted with the drag-anchors of custom and environment. Even the most accomplished of English scholars will have difficulty in keeping his language pure if he must live day in and day out in a society that uses, to borrow an expression from Mark Twain, "English as she is spoke."

A perusal of the Bulletin of last year's meeting will reveal the fact that a special meeting was held "to consider and formulate plans toward developing a definite curriculum in the teaching of religion." The meeting resulted in a committee of ten being appointed, with the Rt. Rev. Msgr. Joseph Smith of New York as chairman. I hope that committee will have something valuable to report at this meeting. Every one recognizes the fact that there is much to be desired in the teaching of religion. It is seemingly unexplainable how sound pedagogical principles suddenly lose their validity when the subject of religion is reached. But whatever is done, this ought to remain before our minds, religion, unlike any other subject of human knowledge, has a divinely constituted teaching authority, and that authority and teaching power do not come with a teacher's certificate or a college degree.

My memory of previous conventions seems to be filled with extremely hot days and long-winded speakers. At the risk of leaving the rostrum without having contributed anything worthwhile to the discussion of the subject, but the comfort of my auditors, I think I will leave the field to hardier and bolder knights who may wish to cross swords or try the mettle of their lances against the opinions they have heard. I am sure that teachers, principals and superintendents of elementary schools will always welcome an expression of opinion from an authority in secondary education. Anything that will serve to bring about closer and more sympathetic relations between these two institutions, the high school and the elementary school, should be taken advantage of to the fullest extent.

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THE TEACHING OF ART IN THE ELEMENTARY GRADES

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In being called upon to speak on so vital a subject as "The Teaching of Art in the Elementary Grades," at a time when the school, the home, the community, and even the manufacturer, are daily confronted by the solving of art problems; when the beauty of the home and its surroundings, the planning of our parks, the beautifying of our cities are questions of high importance, we find ourselves searching out the real significance of the term "art." And then we ask: Does its value justify our giving it a prominent place in the curriculum of our Elementary Schools?

One needs but a short experience with pupils of any age, to be convinced, that within the heart of every child there exists a longing, call it an emotion if you will, which when aroused, craves the production of something beautiful, with an ardent desire for an opportunity to meet this urge.

We read in Huntington, that art in the highest exercise, seems to be an effort to realize and develop a vision of beauty that haunts the soul; according to Bell, a good work of visual art carries a person who is capable of appreciating it out of life into ecstasy. Yet, have we ever seriously thought how much of the beauty and harmony of the material world have been lost to man because of his unfitness to perceive life in its fullest content, because of his lack of artistic sensibility and power to appreciate?

Only through the teaching of art principles in the school will the child be trained in the power of individual judgment in matters of good taste. By the aid of art education, he becomes a personal inventor, he learns the beauty of nature and how to paint its masses; through the study of design, he learns to love

order and harmony; through color, he is brought to appreciate the power of beauty.

A proper training in art education should develop appreciation for the beautiful, with the power to produce beautiful things. Through cultivating the taste for aesthetic values, the mind of the child is elevated above mere trivial cares; he will transform all that he sees and touches, so that everyday beauty becomes a part of his personality and very life.

In these early years of training, where the foundation for all future development is laid, it is a well-accepted fact, that without the proper training in the conception of the basic principles of art, the pupil is bound to meet with serious handicaps in future art work. Art, as well as any study in the course, is built up step by step, and just in so far as regular lessons are given, may we hope for general success in the art field. Incidentally, an opportunity is given for talented pupils who are properly guided and directed; these are kept wide awake as to their relationship between art and the commercial side of life; they value the study of art for its significant bearing upon their future; they are prepared to choose or not to choose art as their special lifework.

The content to be taught in each grade will depend much upon the course the teacher is to follow. In this talk, I am taking as a basis the course written for our Toledo diocese. We have used this course for two years with very gratifying results.

In Grade I, all problems are worked out by using but three mediums: pencil, crayola, and clay modeling. Simple straight and curved lines are used as a foundation for the drawing of leaves, grasses, fruits, animals, and scenes. The children are taught correct forms by tracing around patterns, cutting out silhouettes, and modeling in clay. Only after much time has been given in the study of forms do we encourage free constructive work.

Color is to be taught and applied throughout the year at every possible opportunity. A prism should be used, by which the color spectrum may be thrown on a white ground, thereby getting the most accurate results. In connection with this, a true color chart should be in each classroom, to serve as a model for color

matching. Straight line and cut letters are also a project of first grade. Cut letters are used effectively in the building up of a group poster.

In this grade, two thirty-minute periods have produced better results than one sixty-minute period, but much is accomplished through seat work apart from the regular art period.

The content in Grade II is quite similar to that in Grade I; however, it should be interpreted in a slightly advanced manner. No new mediums are introduced and the time allotment is the same as in Grade I.

In Grade III, clay modeling and tree drawing are emphasized. Five lessons are given to the study of trees; these problems are worked out in different mediums using various techniques.

In modeling with moist clay, the coil method is used; the objects are then painted with poster paints, after which they are shel-lacked. The children then use them as Christmas gifts.

Many of the lessons taught in Grades I and II are also taught in Grade III; always, however, with a different aim in view. Water colors are handled for the first time; the main purpose should be to teach general principles of application; no finished work is to be expected.

A sixty-minute period has produced better results than two thirty-minute periods.

In Grade IV the two subjects particularly stressed are birds and flowers. From the oval and circle we build the bird, using the various mediums assigned for the grade, namely, pencil, crayola, water color, paper cutting, and clay modeling. By interpreting the same problem with slight variations, using for each picture a new medium, the children do not feel the repetition, but become more interested the more deeply they penetrate into the subject. Flowers are studied in much the same manner and the final lesson is a constructive piece of flower work which serves as a folio for the year's plates.

One sixty-minute period is the time allotment for Grade IV.

Grade V is very important; it is the grade where, if fundamental principles are properly developed, the child is prepared to do much more efficient art work in future years.

By most art critics, perspective and design are considered the most necessary schools of art. Perspective, perhaps because of its difficulty, is frequently poorly taught, oftentimes entirely untaught. We have found that the easiest way to teach this subject is to develop, through the use of a skeleton cube, the principles governing its solution. The children must see the rules developed through the use of objects; nothing can be left to the imagination. Teach a little at a time and teach it thoroughly; it is the only way to interpret this subject.

. Good design, so much sought for at the present time, and of such great value to the child who hopes to specialize in art work, is taught gradually, beginning with the use of the line to form various objects; then, by the building up of suitable designs, based on principles of good balance, rhythm, and harmony. The simplest patterns are often the ones preferred and these can be made from objects close at hand.

More study is given to the alphabet, using as a medium Higgin's ink and speed ball pen. Soon the child begins to do something that looks like printing and he becomes interested. Now is the time to encourage printing for home work since much practice is necessary to accomplish any worthwhile results in this difficult phase of art.

One full period of sixty-minutes is the weekly time allotment.

In Grade VI, stenciling in oil is the craft work introduced. Several lessons in stenciling have been previously worked out, but always with a simpler medium; thus the only new aspect in this problem is the oil paints. In this grade, charcoal application is also taught and used in several plates. An effort has been made, to place throughout the grade, lessons that will serve as a general review of the work taught during the five previous grades.

In connection with this review, we also have several constructive problems. The time allotment is a sixty-minute period with an occasional homework assignment.

In Grade VII, fruit and flowers are studied from both the naturalistic and conventional point of view, always applying principles of good design. Perspective is more thoroughly developed. The children are permitted to copy textile patterns and from

these they develop original rug patterns. Historic ornament and symbols are also problems of this grade. No new medium is introduced but attention is given to a more accurate interpretation of all lessons.

Apart from the sixty-minute art period, an occasional project is assigned for home work.

Grade VIII deals with problems similar to those in Grade VII, aiming throughout at greater originality and more perfect technique.

Design is fundamental in all work of this grade. Lettering is studied with a view to good composition, for the purpose of application to posters or commercial problems. More difficult constructive work is handled, and the teaching of landscape is particularly emphasized.

No new mediums are introduced and the time allotment is the same as Grade VII, but more home work may be assigned in this grade.

The study of color and the development of a poster, are handled in all grades. The poster, above all other problems, stands as the best test for the art student. A well-made poster involves a practical application of all the main principles taught throughout the grades, from the simple linear sketch to the finished brush technique. The children begin posters by using magazine cut-outs, from which they develop poster paper cut-outs. In the higher grades, they work with poster paints and watercolors. As for lettering, the children advance each year from the single letter used in the first grade to the finely made Roman alphabet studied in the eighth grade.

No matter what the lesson may involve, be it flower or textile, color plays an important part in its interpretation; therefore, a color chart is worked out in each grade. After color is thoroughly studied, a plate involving some application of the grade chart is made. If proper time and drill are given to this all-important study, the student at the end of an art course should be able to use fairly good judgment in determining color harmony, whether in dress, the home, or in his surroundings.

A specific amount of time should be allowed in all grades for

picture study, through which the child's eyes are opened to beauty, and he is brought into communion with master minds, thereby stimulating him to creative effort. A number of the pictures to be taught in each grade may wisely be chosen to enhance the beauty of the school room; where the atmosphere is one of beauty, the pupil unconsciously imbibes this spirit, and is creating within himself the desire to do beautiful things.

I know of no better means to teach pictures advantageously than in relation to English work. Small colored miniatures may be secured at a reasonable price; if this is not possible, magazine or catalogue clippings may be used; these may be placed at the top of the page, and framed in a simple border design. This, with a large picture in the classroom, supplies ample material upon which to build a composition. In Grade I, a few sentences are sufficient, while in Grade VIII a more lengthy composition should be required. If this study of appreciation is faithfully taught, the eighth grade pupil should be familiar with the lives and works of eighty masters.

Apart from our annual diocesan art exhibit, we find it quite an incentive to have the pupils make booklets containing the work they have accomplished during the school year. In the primary grades, these booklets are completed twice a year, while in the higher grades only one folio is made.

Our second annual diocesan art exhibit, held May 20 this year, was in every way a great improvement over our first exhibit. The number of schools to enter was increased from twelve to sixteen, with one entrant from outside the city. The school that took first prize last year, had far better work this year, and yet it slipped down from first to fifth place, thereby making it quite evident that the general plane of achievement was much higher than last year.

In the teaching of art, we must have some text or art courses as our guide, but try as we may, the art course will not produce proper results unless art be correlated with all subjects. Art is the perfect achievement in every attempted task.

The pupil, through some chosen medium, visualizes the reading lesson, while the history student, through the drawing of a map, fixes in his mind some battle he is to memorize. Never does a

student grow tired of map drawing although memorizing may become quite burdensome. No English paper seems quite complete without illustrating the contents of the poem, by flower, bird, scene, or figure. And in nature study, there will be constant demand for the graphic representation of the subjects being studied.

Art and religion go hand in hand, since all art is the seeking to express, through the medium of the artist, the beautiful things of life. In early school training, through the study of religion, standards of excellence are to be established and maintained; through art, a love of perfection and a longing for beauty are to be sought for constantly. The one seeks perfection, while the other aims at doing all things perfectly. The correlation between art and religion should be built on attitude and aim rather than on a far-fetched and forced identification of material.

Art is the power to see with the eyes of the soul, and is a product of the spiritual life. Whether it is a tree, bird, or a religious symbol to be painted, all depends upon the spiritual vision of the artist; if he possesses this quality, he can transform anything into a piece of spiritual beauty.

If the art course is to be taught by the classroom teacher, then a means must be provided whereby our teachers will be given an opportunity of securing proper art courses to fit them for their work.

A normal school, supplying a sufficient number of art courses, must be within the reach of the art teacher; she, in turn, must realize that art is not to be mastered in a day; that it is a life study and cannot be completed in one or two six-weeks courses.

In connection with a well-equipped normal school, a supervisor, preferably the teacher of the normal class, or one acquainted with the ability and shortcomings of the teacher, should be appointed.

The supervisor should visit the classroom, thereby keeping in direct contact with pupils and teacher. In some schools, under some teachers, she may better teach the art lesson herself, while under other circumstances, observation, followed by general advice, may be more satisfactory.

Where many schools are to be visited, a weekly call from the supervisor is impossible; in this case, the teacher may be asked to bring, weekly, a specified number of papers, representing the lessons taught, to the supervisor's office, the remaining papers to be kept in the classroom until called for. This method gives the supervisor an opportunity of judging the manner of presentation on the part of the teacher, as well as the manner of response on the part of the pupils. From these papers, a graph or check system may be kept, enabling the supervisor to know which lessons are taught and which neglected.

We probably agree that art at the present time, is the subject most feared by the vast number of teachers, and only by constant effort on the part of the teacher, together with help and encouragement from the supervisor, may we hope for satisfactory results.

In the elementary grades where a proper art course has been taught, the child's taste should be so far developed that he finds beauty in the simple objects of daily life; he has learned to feel, see and handle rightly, thereby becoming to some degree capable of producing a work of art; he has learned not only to copy, but to create.

From the teaching of art, the child should have established ideals upon which to build habits of clear thinking and excellent workmanship. Proper aesthetic tastes should have been created from which come all aesthetic judgments. His high standards of excellence should produce nothing but genuine joy and pride of achievement; he should realize his responsibility in helping to make his country a place of beauty and happiness, for unless art achieves lasting happiness, it has little practical advantage in the pursuit of the beautiful.

Art, then, in the elementary grades should fit the child to appreciate excellence and perfection, to find beauty and order everywhere, and to establish standards of harmonious living.

DISCUSSION

SISTER MARY LEONISSA: It is true that the subject, "The Teaching of Art in the Elementary Grades," as Sister Mary Veronica says, confronts not only the teacher but also the school, home, community and manufacturer. The present-day aim in the material world is to make things practical, and its effort is to make them more attractive, or, in other words, "better looking." The medium which suggests itself best to solve these, is art. Therefore, the value of art is justified in having a prominent place in the school curriculum.

In this era of specialization, boxed as he is in his own compartments, man loses much of the joy of life, and especially of work, from not being able to perceive and appreciate the beautiful because of his lack of sensibility to the beauty of art.

A beautiful object makes us glad, without, at the same time, making us hungry; it is as Keats says, "a joy forever." A beautiful object embodies the emotion that produced it. An object is beautiful "when without exciting selfish desire," it pleases us through its form. The aim of art is not primarily that of making artists. It should, however, give the children some intelligent background for meeting the problems of home and community which they are surely to encounter, since these same children will be the consumers of the future.

Why has it taken the public so long to realize the vital need of art education? Perhaps many of the former educators ignored the aesthetical and emotional side of life; perhaps the small amount of money made by artists discouraged the parents and kept them back from allowing their children to take up the art courses; lastly, perhaps because the idea of art for the talented only prevailed. It was believed that a child who was not a technician would not succeed in art and it was felt a waste of time to instruct him in that line. But now comes the time when the public is realizing and must realize that the entire object of true education is to make people not merely do the right things, but to enjoy them as well. The right things are those which make for better citizenship and develop such spiritual qualities which lead to desire to do the right and to appreciate beauty in nature and the arts. Sister Mary Veronica calls our attention to the point that beauty should become a part of every individual's personality and his very life. To recognize and discuss it is one of the chief interests of civilized life. Art then is one of the principal factors of true education.

Convinced of the necessity of the teaching of art in our schools many teachers are ready to bring forward this question, "Can art be taught?" Those who say that it cannot be taught have a narrow concept of art or realize the harmful result of too much teaching. Those who insist that art can be taught as well as music or literature have a true understanding of the value of art and art teaching. A general good taste and art appreciation can be acquired by systematic instruction in the classroom and by

occasional visits to the art galleries. Some ask if the crude work of the children can increase their understanding of line, light and dark, color, composition, and technique. To this we answer: "We only learn by doing." Efficiency is reached by long practice only. The difficulty with our teachers, I would say, is that they want to teach too much and look forward for finished results far beyond the standards of their respective grades. The teacher who wishes to succeed in her work must be acquainted with these standards, or, in other words, she must have a certain plan or course to follow. However, in such a course the main point to stress is not the amount of work to be covered, for this will depend upon the ability of the pupils; or the reproduction of given models; but on the basic principles underlying the technique of the problem presented which should be thoroughly interpreted. These principles are not to be taught theoretically, but are to be given illustratively, making them the dictated part of the lesson and the application being left to the creative mind of the child. For example, in teaching perspective, where the essentials are the laid-down rules, a careful illustration of each principle, together with the word form, is apt to remain in the mind of the child as a once learned lesson.

In studying the child we may observe that at play very often he creates his own little world. Why not give him the opportunity for creative work in art also; more properly, I would say, it ought to be an obligation on the part of the teacher to model her lesson in such a manner as to arouse the imaginative and the creative spirit of the child, keeping him, however, within certain limits. The child must be given definite instructions as to what should be done, the medium to be used and what the finished problem was expected to be.

In the primary grades we should consider the development of the child and avoid giving him too difficult problems. In actual drawing original illustration should be emphasized—the directed lesson should aim to establish the fundamentals of art in the mind of the child, while making allowance for his individual contribution. The art instruction in the primary grades should be chiefly based on drawing in mass. Cut letters and silhouettes, construction work and clay modeling, constitute the chief problems here; much blackboard work should be required, as this develops great freedom. In the intermediate grades there is a transition from mass to line; more accurate work is required and the linear measurements are to be mastered. The fundamental principles of drawing and of color are introduced in these grades. The student of the upper grades should be made increasingly independent in judgment, hence, stress is placed on direction, form, proportion, composition and quick sketching. The problems in these grades include lettering, design, posters, home decoration and study of costume. In all the grades the art work should be correlated with other subjects, especially that of religion. A better understanding of any subject is attained if it is comprehended through the senses. Vision, the most

prominent of senses, gives us 80 per cent of what we know. Is not art visualized knowledge? Since art instruction is the surest method of training this vision for 100 per cent efficiency should it not be given a well-deserved place in our educational program?

If art should be taught for art's sake only, its mission would not be fulfilled. It is to be the means and method of interpreting other subjects. Our Catholic religion offers the greatest opportunity for correlation. Religion and art are inseparable. Are not our religious beliefs well represented in the paintings and decorations of our churches? Do they not carry a message of inspiration even to those who cannot read? Our little ones take a great delight in pictures; to their childish minds the pictorial lesson in religion conveys far more and is undoubtedly more appealing than the regular verbal instructions. Exemplary of this is the Renaissance, when Catholic art flourished and attained its greatest height. This period produced the greatest "masters" and masterpieces of all ages. Why were these masters able to produce such great things in art; why are their works so highly valued to-day? They were able to express the qualities of their religion and their attitude toward it; to transform religion into line and color—they worked in a truly religious spirit and feeling. In their hands art acquired the spiritual value that helps to see beauty and to understand God. Beauty is only a part of God, but it is a part that we can understand and love. Do we not need such men in our times? Why should we hand over the art work, decorating our churches to associations of other beliefs? We, as Religious and educators, should make it our duty to influence the "talented" to specialize in art and render their service to the propagation of our Catholic faith by working in the line of religious art.

The time allotment for an art lesson should naturally be limited, according to the subject-matter to be taught. Sometimes a sixty minute period may bring far better results than two thirty minute periods. If the continuity of the work should not be interrupted, most teachers can adapt schedules to obtain the best results. The Pittsburgh parish school course is in favor of the latter. In our primary grades we devote to the art lesson twenty minutes daily; in many cases this includes the religious lesson; in the intermediate grades, three thirty minute periods, weekly; and in the upper grades, two forty minute periods. An art lesson should not be so long as to tire the child; for in a prolonged lesson lies the danger of over-emphasizing art and creating a dislike to its study. Mr. Bement finds that in the rapid drawings made by the children there is an art quality that sometimes sophisticated artists do not get. He also claims, and many will agree with him, that if children draw for an hour the drawings get worse and worse. Since the study of art is gaining ground in our school curriculum we hope that the near future will place in the hands of the elementary school teachers practical courses and definite methods for teaching art.

Many a teacher dreads the teaching of art in her classroom for the

simple reason that she lacks the necessary equipment for the work. She feels that only an artist is fit to conduct an art lesson. The teaching of art does not depend upon the teacher's ability to draw only; her tact and efficiency to impart knowledge and her skill to apply the principles of drawing to some definite problem at hand are no mean factors in her success.

To overcome the above difficulties and foster art effectively, supervision is necessary. The art supervisor should devote a considerable portion of her time to working with the teacher in the classroom. She should give special information to the classroom teacher who may be unprepared for the special subjects. She should give hints and helps in actual work; suggest problems and methods of working them out. She should be an inspiration to better accomplishment and always be ready to appreciate the work accomplished. Her cooperation with the teacher should win her the name of "special teacher" rather than "supervisor," for the word "supervisor" lends to itself instinctively a feeling of critical inspection and fear, but that of "special teacher" a friendly, trustworthy feeling of a real coworker and amiable adviser.

This special teacher as well as the drawing period are often hailed with "Hurrah!" "Drawing lesson!" "Oh boy!" Let us hope that such enthusiasm of the children over the coming art period will serve as an incentive to our teachers in creating a love for the teaching of art. The joy and happiness of many an individual, who has learned to see and enjoy the beauty of nature and of the world of which he is a part, will undoubtedly be attributed to these art-loving and art-inspiring teachers.

If then we are agreed that the study of art is necessary to the training of our future citizens for general efficiency, that his happiness will be augmented by having an understanding appreciation of the beauty in everything with which he comes in contact, can we not find it also a method for imparting more effectively the messages of religion which we as Religious are pledged to give? Will we not be wise to follow the example of our Holy Mother Church in using form and color to train that inward vision of the Creator side by side with that outward vision of His creations?

VITALIZING THE CONTENT OF GEOGRAPHY

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Before progressing into the maze of this discussion it might not be amiss to define the terms used in the title—"Vitalizing the Content of Geography." Did you ever analyze a title backwards? In an analytical way it is usually thought-provoking.

Geography is, throughout this paper, interpreted to mean, not just a study of the physical aspects of the earth, but rather a study whose objectives are organized around an understanding of the social significance of man's response to physical environment.

Content is understood to cover the scope of factual knowledge and the breadth of cultural attainment through geography.

This brings us to the first and last major word of title analysis—vitalizing, which is construed to mean, charging the field of geography with vibrant energy. This is a challenge!

Well might you ask, "How can we charge the prosaic facts of physical environment with energy?" "How can we endow with animation the fundamental and significant facts of industrial activities?" In other words you might, with justice, reverse my title to read, "Can Geography Be Vitalized?"

I believe it is not only possible but quite practical to so vitalize the facts of geography that the subject will pulsate with life.

To accomplish this, four fundamental problems must be solved:

(1) Where to shift the emphasis in the course of study so that the subject-matter conforms with the recognized stages of the psychological development of the child.

(2) How to shift the emphasis as the course progresses.

(3) How to reorganize the text-books to fit the learner's needs.

(4) How to develop a technique of method which meets the demands of present-day childhood.

COURSES OF STUDY

A speedy trio, the auto, the movie, and the radio, have so widened the horizon of experience that boys and girls of this generation are miles ahead of the boys and girls of the generation just passing. Do you doubt the validity of my statement? Just study the vocabulary of the children of to-day, note their readiness to express positive opinions on any subject. Do not miss the widening vista of experience which is theirs. It is a recognized fact that children of to-day have a livelier interest, a truer sense of contrast and comparison and therefore a keener, more questioning attitude, than the children of a few decades ago.

Perhaps no subject in the elementary school curriculum has felt the surging change of the times with greater intensity than has geography. Let us, as educators, face the issue squarely.

Granted that courses of study, here and there throughout the country, have been reorganized since the World War. Have the courses in geography been reorganized on any scientific basis or has the subject-matter just been shifted? Be not deceived. The shifting of subject-matter does not solve the problem. The solution lies in a shift of emphasis and in method of presentation. Always one to suit the stage of development.

Few subjects in the school curriculum have such a wealth of knowledge or can give such a depth of culture as can be attained from the field of geography, if we, as educators, choose wisely the content best suited to the natural development of the child's mental stages.

It is generally conceded that, roughly speaking, a child progresses through three broad stages, namely:

(1) The *imaginative* period, when the wonders of the wide, wide world are opened out before the little mind. This then should be the period for training in observational power.

(2) The *idealisation* period, when mental images are being more concretely fixed in memory. Well might this period be utilized in the building of definite geographical images.

(3) The *unification* period, when ideas are becoming more centralized around the large factors in the development of civilization and the child begins to realize how this wonderful world pulsates

with the hum of man's activity. The romance of industry unfolds itself as a living panorama and work takes on a serious dignity. Surely this is the ripe time to build true appreciation of social values and social relationships.

To-day, throughout the country, there is a wide disparity of opinion as to where certain subject-matter of geography should be taught. A careful analysis of the situation proves the folly of this wide difference of opinion for after all the nature of the learner should be the determining factor as to where best to teach given phases of geography. Do our little learners vary so much between Canada and the Gulf, or between the Atlantic and the Pacific? I venture the opinion that the subject-matter of geography can be so scientifically arranged that it will not be just graded but that it can be so organized that it recognizes an achievement plan in the mastery of a liberal education.

We might well pause here and ask—"What has geography to contribute to the mastery of a liberal education?" I perceive a liberal education to mean a sane accumulation of knowledges, attitudes, skills, habits and ideals. The highest development of a liberal education has a threefold function—it looks calmly into the past; it faces squarely the present-day issues and it peers into the future with confident vision. This threefold mission is accomplished in the field of geography if the objectives of the subject-matter are clearly defined to include—

1. Training in the power of observation.
2. Experience in clear thinking.
3. Opportunity for creative work.
4. Effective interest in problems of man's response to and his conquest of nature.
5. Recognition of man's dependence upon man; of nation upon nation; uniting the world of workers into a brotherhood of labor.
6. Appreciation of man's progress as measured by his social and spiritual advancement.
7. Attitudes of sympathetic understanding of men and nations; recognizing their difficulties and appreciating their achievements.
8. Opportunity for cultural use of leisure time.

These objectives are not idealistic, they are practical if we

would have our boys and girls understand the drama of life as it unfolds through the reels of geography.

It is practical and altogether feasible to so shift the emphasis of the content of geography that these objectives may be obtained through a wise adjustment of subject-matter suited to the three psychological stages of childhood.

The content for the imaginative period can be so organized that it opens wide the child's eyes to the wonders of the world near to him and also through a series of contrast and comparative studies give him a vision of how people live in places far distant.

Courses of study have previously been organized on a similar plan, but I would plead for a change of emphasis. Former courses of study have dealt with man's problems of acquiring food, obtaining suitable clothing and preparing fitting habitations. I raise a question for you to ponder. Can we not so shift the emphasis that the child is led to appreciate how man has solved the problem of using his hands and his brain and how he has solved the problem of working with others? Food, clothing and shelter are vital to the life of men and nations but let us stress rather the importance of living and working together in peace and harmony. Thus children of the imaginative period can be led to appreciate the essential facts evolved in a study of food, clothing and shelter but greater far will be the breadth of vision if the shift of emphasis gives the children the social value of how man adapts his living conditions to the natural environment, and how he solves the problems of work.

The second psychological stage, that of idealization, brings this discussion to the stage where the planning might well recognize the golden opportunity of so organizing the content of geography that strong mental concepts are built.

Until quite recently there was little unanimity of opinion as to how this should be done, although educators were agreed that this second psychological stage was the period of great mental development.

To-day there seems to be a marked tendency in the field of curriculum organization to be more positive, more scientific in the organization of content for this important stage of child development.

The most striking change is the swing of the pendulum towards an organization of subject-matter around the hemispheres. No doubt this is a happy solution out of the maze of confusion which has hitherto existed.

An analysis of recent courses of study where this plan has been adopted reveals sound reasoning when we interpret the hemispheres in their threefold aspects of

1. Physical make-up.
2. Historical development.
3. Commercial progress.

Mental concepts can be strongly built when the child studies, let us say, the eastern hemisphere and is led to realize the vital importance of such physical factors as the swing of the great northern plain, the extent of broken interior and the shutting in of the Mediterranean rim.

The historical influence of the great migration, the movements of conquering armies, the extent of empires and the dawn of the golden age of discovery, all reveal themselves in a brighter light when learned through hemisphere development.

Such phases as the importance of early trade routes, the commercial importance of the Crusades, the influence of early trade fairs, the concentration of industrial areas, these and ever so many related commercial problems are more closely bound together through the study of the eastern hemisphere than possibly could be attained with a scattered or a less systematic study of geography.

Striking indeed are the reasons for teaching North and South America in their world setting in the western hemisphere.

Physically these two continents are tied together by the slender ribbon of the Isthmus of Panama and they are held more tightly together by the strength of the great highland ridge.

Historically it would seem quite imperative to study these continents successively for the discovery, settlement and political development of both North and South America has been a succession of historical steps in the drama of the western world.

Commercially, the continents are closely bound by trade conditions. The Panama Canal has brought South America closer

to North America, in trade relationship. The protecting influence of the Monroe Doctrine has cemented the trade ties. Need I call attention to the effects of the Pan-American Union whose influence bids fair to vision greater and stronger trade relationship between these sister republics of the New World?

Logic would seem to throw the balance in favor of the hemisphere treatment. Whatever arrangement of continent study is used, let us build wisely through this second psychological period when memory is so active. The emphasis should be placed not upon a description of the continents and the countries thereon, as did the geography of yester-year, but rather let the stress be upon the newer outlook, so that the phenomena of the factual background of the continents is studied in its relationship to human activity. When this social interpretation has been attained geography will take its rightful place in preparing the citizens of to-morrow.

This leads to the third stage in the psychological development of the child, namely, the period of organization. Well might the courses of study here provide opportunity for the unification of subject-matter. By this time the child has stored up many geographical facts, he is conversant, perhaps too, with many geographical principles and concepts. His greatest need now is an opportunity to widen the circle of experience, to build stronger cultural appreciations.

True, throughout the grades the teacher will lose no opportunity to build cultural appreciation and interpretation but let us remember that many of the boys and girls leave elementary school with little future prospect of studying more geography.

Hence, the dire necessity of so unifying geographical knowledge that pupils leave the upper elementary or junior high school classes with an understanding of major geographical problems, an interpretation of relationship, and an abiding appreciation of, and an effective interest in people. The essence of culture is not just knowledge, but it is knowledge which never obtrudes but always looks forward with vision. Would that the geography could be so rounded out that this cultural attainment might be the resultant of our labors.

Summing up the question of courses of study let me stress the importance of having at least some definite plan of procedure, which is not merely a rearrangement of subject-matter but a plan which justifies itself because it organizes the subject-matter to conform to the three stages of mental development. A well-known candy maker in this city advertises thusly, "I cannot make all the candy needed so I just make the best." Cannot we aptly apply this to the selection of our geographic content? Surely we cannot teach all the geography but we can teach the best.

TEXT-BOOKS

The second problem I set up for solution is the question of text-books. Time does not permit an analytical discussion of texts, and yet I must take this opportunity to call to your attention a few of the happy changes noted.

1. Modern text shows an earnest desire on the part of authors to understand, and to meet the learner's needs. The child's viewpoint is recognized on every turn, the vocabulary is carefully checked with scientific word lists; study helps are given and thought suggestions for outside activities are planned. All these enhance the modern geography text.

2. A wealth of visual aid is given.

3. There is a growing tendency to embody method so that the text becomes a teaching tool rather than just a learner's guide.

4. The vista of the future is unreeled through thought-provoking suggestions.

METHOD

My third problem hinges around a changing technique of method. This is the phase of education that is perhaps most often discussed and least often changed as a result of discussion. As a profession we do cling most pugnaciously to old, old ways of teaching. We admit, mayhap, that the passive methods which suited well the more prosaic pupils of a decade ago do not appeal to the alert boys and girls of to-day.

A newer and a livelier technique of teaching is demanded if we would educate these bubbling, lively lads and lassies who are so easily bored.

Are the boys and girls to blame? I think not. We, the teachers, no doubt, are to blame because we have failed to readjust our methods by culling the best from the technique of the past and modifying it to meet the demands of the animated children of to-day.

Let me ask—have we planned our methods to take into account the greater independence both social and political in the world to-day? Have we followed in the advance of the rapidly changing means of transportation and communication or are we still lagging with the “one horse shay” and the post rider of yore? Have we recognized the great influence of mechanical entertainment and large group amusements? We, as teachers and educators, cannot sit idly by and watch the world spin while we complain because our old methods, which suited well the boys and girls who were content to play *Ring Around the Rosy* do not obtain results with boys and girls who depend upon commercial recreation.

When we doggedly attempt to force our older methods upon these “high voltage children” of to-day, the result is static in the air charged with the electricity of youth.

Vitalized geography is beyond doubt the master key to a successful solution of the three problems. Wise indeed, is the teacher who plans to unfold the magic of geography through real life situations for this is the highest type of vitalization.

This is not as difficult as it may seem. Geography can be vitalized through careful planning of five types of procedure. Namely:

1. The problem attack.
2. The project development.
3. Appreciation lessons.
4. Creative written work.
5. Motivated drills.

Each phase gives almost unlimited opportunity for social reactions in the geography class.

THE PROBLEM ATTACK

A geography problem attack, requiring solution, is a challenge to the ability of the pupils. The industry and the perseverance

required to seek and organize information; the reasoning power used in analyzing the data; the judgment exercised in drawing and perhaps verifying the conclusions; these are thought processes which can be highly vitalized if the problem is organized and solved through a definite type plan. Each teacher can organize her own type problems best suited to the class and best fitted to the available material. Variety of procedure will be necessary lest monotony rule through the problem and defeat the purpose. Novelty of attack and unique method captivate the child.

Play is natural in normal childhood. Why do we educators fail to capitalize the play instinct? Dramatic problems do unfold the magic of geography. Eskimoland will become a really, truly place, inhabited by living people if the children are given an opportunity to solve the problems involved in the dramatic problem—*Living in Eskimoland for a Week*. Problems aplenty! Oh! the fun of making a make-believe kayki! The jolly game of shooting the antlers! And oh! the lingering charm of a ride over frozen tundra on a bone sled pulled by huskies! Imagination brought into full play! Yes, indeed, and the joy of learning because the class is in a most receptive mental attitude for constructing lasting memory pictures.

The dramatic problem can be varied through the dialogue, the pageant and the pantomime.

The adventure problem will often bring out the charm of geographical environment in a far more intensive manner than any other method of approach.

Climbing the Alps with a tourist party is a real adventure problem, involving the solution of many supplementary problems. How do tourists prepare for an Alpine climb? What probable dangers are there? What can we expect to see as we climb? Mental curiosity will stimulate the thinking until a series of delightful problems are arranged around the theme or problem to be solved. Needless to say that the resultant of this adventure problem will be a concrete appreciation of geographical environment and a better understanding of such vocabulary

words as valley, avalanche, timber-line, snow-line, glacier, crevasse, hospice, etc.

A constructive problem attack often gives a most realistic setting to an otherwise prosaic geographical situation. Models, sand-table "set up" or poster may be the form of expression used. Whatever the plan of procedure, be assured that the life situation will leave a far more indelible impress because of the experience of working out the constructive problem.

Before passing to the next phase of vitalized geography, let us pause to point out one of the common errors of the problem approach. There is danger of limiting the possibilities of the problem where terms are confused. Frequently a question is termed a problem. There is this difference to bear in mind—a question may require only factual content and demand only the exercise of memory, while the problem, both in its approach and in its development, will require memory, yes, but judgment, too, and often creative thinking. Therefore the problem implies more often a greater challenge than does the question.

THE PROJECT DEVELOPMENT

No longer does the project method need defense—the results are its justification. Dramatic projects when originated, planned and executed by the children have a high place on the skyline of present-day education. Whether the dramatic project takes the form of drama, dialogue, pageant or pantomime, it has the possibility of contributing much to what Chubb in the introduction of his *Festivals and Plays* calls the "educative power of joy." Children learn best under happy situations.

Demonstration projects are organized to permit pupils to actually portray or demonstrate such a group of activities as how the Indian ground grain; how he fertilized the soil; how cooking was done with hot stones; how fire was struck, etc.

These phases of Indian life carried out in a series of group demonstrations are bound to leave a lasting impression far keener than any "book larnin".

Constructive problems which centralize around the making of

charts, graphs, maps and diagrams are highly instructive and give a wonderful leeway for the development of creative effort. It is necessary in this type project to so organize the data and plan for original interpretation that there is no danger of the charts becoming mere copy work. Copying graphs, diagrams or maps is very questionable from an educational standpoint.

Projects are limited only by the ingenuity of the teacher and the enthusiasm of the pupils. A project needs no definition for its existence is evident in the very atmosphere of the classroom. The animated faces, the hum of activity and the social atmosphere of the class attest the sustained interest which vivifies the project.

There are times when a combination of the problem and the project may be deemed advisable. As an example the problem may arise—*How has man learned to water land?* This is a good problem but technical and detailed for pupils of the elementary grades. If it is developed as a project it has high educative possibilities. The pupil may demonstrate the primitive methods of irrigation practiced by the Chinese; the water wheel used by the Egyptians; the terraced slope plan used in southern Europe; the methods of watering dry lands employed by the Indians; and the modern methods in our arid West.

Progress is no longer measured by the amount of subject-matter "covered" but by the development of power. Surely the geography lesson planned to catch the child's viewpoint, developed to give him opportunity to share in its execution and completed towards the goal of a joyful attainment of knowledge, is a technique of teaching to be encouraged.

THE APPRECIATION LESSON

Great indeed is the possibility of injecting life into the geography lesson where the study of pictures and maps is so vitalized that pupils learn not just to look, but to look into the picture or map and read therein the life activity expressed.

A little thoughtful planning will help to animate the map or picture so that it pulsates with life. The social value of an occasional appreciation lesson is really an experience in democracy.

It is often a source of enlightenment to see how much children can "read into" these visual agents of the learning process.

Children of even the second and third grades can enjoy an occasional appreciation lesson. Present, for instance, a picture of a glorious forest scene. Through a series of thought-provoking questions, conducted in a conversational plan, lead the children to appreciate such things as:

- 1 The natural beauty of the forest scene.
- 2 The marvelous story of the growth of a tree from a seed or a cutting.
- 3 Man's debt of gratitude to a wise Creator for all the benefits derived from forests.
- 4 Animals which enjoy the security of forest homes.
- 5 The glory of the forest at each season of the year.
- 6 The silence and solitude that a forest impels.

These thoughts and many others may lead the pupils to better appreciate the breadth of meaning that can be read into a picture by a little real thinking.

A map appreciation lesson once in awhile is a source of great delight because it brings into play the previously acquired knowledge.

A sixth or seventh grade class approaching the study of Europe can read into the map many intelligent facts. A physical or a graphic relief map may be used as the basis of the appreciation lessons. Let the pupils read into the map some facts similar to the following:—

- 1 Regions where travel will be difficult.
- 2 Places where water transportation will be easy and desirable.
- 3 Plains where agriculture will be the dominant industry.
- 4 Noting river mouths suited to the building of great sea-ports.
- 5 Deciding where the westerly winds will influence such living conditions as those regulated by—(a) the distribution of timberlands. (b) the location of dairy regions, beef cattle belt, and the region where cattle will be raised for hides. (c) the region growing fine flax fiber and those where the fiber is strong and tough but the seed desirable. (d) regions where

- heavily thatched, steep roofs will be necessary and places where flat roofs will suit the needs of the region.
- 6 Quickly deciding from the map where the grain belt will be and where the fruit region will be.
 - 7 Deciding whether most of the Europeans will live in the western or eastern part of the continent.

These and many delightfully interesting facts can be informally 'read into' the map in a conversational recitation. It is a type of training which aids the pupil to apply knowledge that is already his to a new field.

CREATIVE WRITTEN WORK

Geography can be vitalized and geographic impressions intensified if due care is given to the planning of the written work. I shall not take time here to speak of the traditional phases as compositions, summaries, and themes. I do wish to stress the golden opportunity for creative effort through well planned written tasks. These assignments can be so organized that they will convey the romance of the world through the power of word portrayal.

Let me illustrate the point I would make of creative work by presenting a few samples of pupils' work which are the resultant of self-expression.

This original blank verse was written after a 4 B lesson on clouds:

"Once I saw a circus
In the sky
Elephants, tigers and
Lion so sly
They started on parade
And I watched them fade
But never again
Did I enjoy a circus
In the sky."

Can we measure the power derived through the completion of that task?

Bear with me while I present an editorial written to fulfill an

assignment when Lindbergh winged his flight to Mexico and South America:

AN EDITORIAL

"High he soars over land and sea, isthmus, mountain and plain. No desire for gain fills his heart to-day. Who can measure the power of that non-stop Atlantic flyer! I'm sure he smiles as he spins through the air and maybe he whistles a merry tune as he realizes the powerful influence of a smile of good will. Three cheers for Lindy! Hats off to 'We'!"

I am ever so sure that the 8 B lad who wrote that editorial flew in fancy with Lindy and I'm sure too he caught the meaning of good will among nations.

Manifold are the opportunities for planning blank verse, stanzas, editorials, radiologues, travel notes, etc. Boys and girls are eager to express themselves if we, their teachers, will only make possible the opportunity of working out their creative urges.

MOTIVATED DRILL

Now we come to the fourth phase selected for vitalization—the motivated drill. Teachers concede the need for drill; the question has ever been—How to drill? Is it possible to so organize the drill that it is really effective and not just a "going over of facts"? In other words a drill need not be a tool of torture, it can be a powerful teaching device.

The motivated drill, by its skillful planning, brings into play the salient facts in varied settings. This type of drill provides for every class of mental development, "the mentally poor and the mentally rich, for of such is the kingdom of man" as Hall Quest notes. I wish to paraphrase that last phrase to read—of such is the Kingdom of God.

Mentalities differ and it is essential that provision be made for diverse ways of "going over" the subject-matter. Such phases of geographic knowledge as specific definitions, broad generalizations, human relationships, locational facts and complicated problems need drill.

Pupils organize games, competitive drills, air plane journeys,

radiologues and dramatic presentation, all worthwhile ways of reconstructing the essential facts.

The recurrence of the same facts in different motivated situations is really drill, although it is seldom recognized as such. Mere repetition of facts is to be avoided in drill exercises. Drill which captivates the child's interest and impels his attention is to be encouraged.

The diagnostic value of drills is but little appreciated. An alert teacher noting the pupil's failures, analyzing the causes thereof, and studying their difficulties is led to see remedial measures which may clarify the failure clouds.

CONCLUSIONS

Educational progress is measured to-day by the maximum development of individuals into socially efficient citizens. Surely the background attained through the analysis of problems; the intelligent working out of projects; the opportunity to do creative work; the experience of drill through motivated situations and the definite results attained through objective tests all give to geography vitality of renewed vigor.

Ours is the joy and the privilege to so vitalize the content of geography that it becomes not a collection of dry facts to forget but a collection of live facts to remember. Thus endowing the subject with vibrant life.

Let us open wide our classroom doors and welcome in "the educative power of joy" to the end that geography may give to the pupils social experiences in—

- 1 The process of investigation.
- 2 The conscious progress of seeing the relation of cause and effect.
- 3 The recognition of underlying geographic principles.
- 4 The sympathetic understandings which soften racial and national prejudices.
- 5 The attainment of mastery through sanely devised drill.

These achievements will enhance and enrich the children's lives to the end that joy of travel and the pleasure of reading may give

refined pleasure; the understanding of economic, industrial and social situations will give current problems a newer meaning.

May the men and women of to-morrow enjoy a happier citizenship because of their insight into, and their appreciation of the drama which is enacted when the human and social aspects of geography are understood.

DISCUSSION

A SISTER OF DIVINE PROVIDENCE: Miss Ganey's scholarly paper provides us with abundant food for thought. I dare say that a Round Table Discussion in which all could participate by question and answer, would be one way of further vitalizing this very vital theme.

Miss Ganey has told us most tersely that "vitalizing" means charging the field of geography with vibrant energy. This statement is so important that I think it deserves more emphasis. We all know how often mere verbal formulas pass for understanding; how often memory takes the place of thinking; how often an idea that has been communicated lies dormant in the mind even when most needed. To vitalize the content of geography means to secure precisely the opposite of this ineffective mental loading. It means to communicate geographic ideas, yes; but it means more: It means to start action of some kind. If the content of geography is to be vital, living, in the minds of the pupils, it must conform to the old scholastic definition of living, possess activity by which it moves itself. The idea or geographic fact we implant must energize the senses, stimulate thought, and direct thought into channels leading to desirable attitudes of mind, to appreciations, to ideals, and to habits. This last resultant, the highest contribution of geography to the development of the child's mind and character, implies respect for the customs and costumes, the points of view, hardships, hopes, talents, achievements, and sentiments of all nations. It will eliminate from our recreation centers and playgrounds those terms so often heard and so generally tinged with opprobrium, such as Dago, Wop, Dutchy. The Dago, the Wop, and the Dutchy also have achievements to be proud of, and no more to be ashamed of than the Yankee and the Briton. If our geography teaching brings about this mutual respect, appreciation, and sympathetic understanding, then indeed it has been vital, and has attained its highest social value, in inculcating Christian charity.

In stating such values as an objective of geography, Miss Ganey has concisely reviewed for us the part played by the course of study, the text-book, and the method employed by the teacher. To these I should like to add as a very important factor in vitalizing the teaching of geography, the teacher herself. Behind the course of study, behind the text, but especially behind the method stands the teacher. It has been well said that a teacher may spoil any method and make a failure of the best

method. Similarly, the true teacher can make most methods succeed. The teacher's personality, her own vitality, her knowledge of geography, her insight into geographic principles and their applications in everyday life, her appreciations, her attitude towards customs and views which are different from hers, her ideals, her charity,—these are the vitalizing factors which will work through the method and through the content of geography more powerfully than any others. These determine her own vital hold on geography, and to a great extent the "vibrant energy" with which she charges the geography lesson is in direct proportion to the vibrant energy which she herself possesses.

Energy connotes effort and work, and I know of no better recipe for generating the "educative power of joy" to which Miss Ganey has ingeniously referred than this trio: energy, effort, work. The joy of doing, the joy of achievement, the joy of success, the joy of work well done, the joy of using our God-given faculties, the joy of a keen realization of a truth, the joy of *understanding* other people with their difficulties, their environment, their bent,—all this is the outcome, I might almost say, the necessary concomitant, of well-directed energy.

The teacher, therefore, who can charge the geographic facts, ideas, and principles with sufficient energy to impel her pupils to put forth energy themselves, to work with geographic material, to use geographic information when its use is imperative or expedient; the teacher who can do as any publicist would do—attract attention to her wares, arouse interest in her subject-matter, create a desire for it, impel them to buy these ideas and principles with the coin of effort, she, and she alone, is the live battery which can charge the wires of geography and make them living. Back of every type of lesson, back of every method, be it problem, project, appreciation, or any other, lies this pivotal question in the mind of the teacher: How shall I attract attention, stimulate interest or curiosity, and create such a desire or longing for this geographic truth that it will arouse mental activity? We might answer by saying: Whatever procedure you adopt, throw the whole weight of your own strong, understanding character into it; love it; see its worthwhileness; and persist in it until you have carried the lesson home.

This emphasis on the teacher as such, is not at all intended to minimize the value of sound pedagogy or methodology. But it is intended to offset the tendency—due to a misunderstanding of sound pedagogy—to make the classroom a playground. All work and no play makes Jack a dull boy; all play and no work, however, makes him, in popular terminology, a "jelly fish." I thank those teachers who made me work and gave me joy in doing so. I resent having been merely amused when I was present to be taught.

It is quite conceivable that a teacher may work up an elaborate project in geography and arouse interest and yet teach precious little geography. The fault lies not in the method but in the teacher's use of the method. It is highly possible that a teacher might become so interested in her own

activity in the project or problem that she loses sight of the developing minds of the children. Again it is the teacher, not the method, that is at fault. Explanation, we are told, is the soul of memory; comparison, the soul of understanding; the story, the soul of interest. We need all three souls, but let us begin with the soul of interest. Get the story to prove your point. Find a reasonably easy example which illustrates your principle; tell it in as concrete, as specific, as colorful a manner as is possible; use pictures which tell the same story, and then when the child can sense the generalization himself, lead him to the general principle.

Miss Ganey has stated that one must use real-life situations in order to vitalize geography. How true and yet, how rare! Some six years ago a pamphlet was distributed in this part of the country in which Egyptian life was described. Some 14,000,000 Egyptians, it was stated, were using the crudest agricultural implements. Here was an opportunity for foreign trade for somebody. A local manufacturer sent a cargo of fine American spades to Cairo. Contrary to all expectations, the spades did not sell well. The barefooted Egyptians couldn't use our American spade with its metal top. Had the manufacturer only known how people live in other parts of the world. . . .

Again, American cereals, we are told, were sent to Singapore in the usual cardboard boxes. That is the correct way to pack cereals; yes, but this cereal had to pass through tropical regions and to be exposed to heavy tropical rains. Most of the cereal was wasted.

These are but two examples to show that even our grade pupils should learn enough about the various living conditions of peoples of various latitudes, at least to investigate the living conditions of the markets with which they intend to deal. They should also learn enough about other people to make propaganda of any kind impossible.

In many cases it has been found that the difficulties that arise in the study and the teaching of geography and which prevent it from being vital are often due to four causes. Not that these four are exhaustive, but that they do show where care is needed in teaching if we hope to lay a solid foundation for vital progress in the study of geography. First, the child has difficulty in visualizing what he reads; second, he has difficulty in realizing distances and areas as represented by maps and large figures; third, he has difficulty in appreciating the influence of latitude on climate and industries; and fourth, he has difficulty in sensing directions in actual space, independent of the map. Unless these four elements are well taken care of from the earliest contact with geographic material, the child is apt to imbibe many facts which will never become vital to him but will always remain a dead load of memorized items.

It is not uncommon to meet even high school graduates or normal school pupils who cannot, in a strange city, find the points of the compass. Could we, who are strangers in this city, determine easily and certainly whether we were headed north or south, east or west, as we traversed Chicago?

If not, our early geography work was incomplete. This ability to sense directions should be taught in connection with the study of the sun and shadows, even in the primary grades—not once but day after day throughout the year until the pupils can tell the teacher at any time of the day where the sun appears or is hidden. Let them hear the teacher say at morn, noon and night and at both intermissions, "Where is the sun now?" In this way, directions are taught as facts of nature and not as relationships to bodily positions.

The difficulty of realizing distances and areas may be overcome by frequent comparisons of unfamiliar with familiar distances and areas. How many blocks in this locality make a mile? How long does it take you to walk a mile? How many miles is it from here to South Bend for instance? How long does it take to make this journey by train? By automobile? Judging from this length of time, how long would it take you to cross your state? Compare the size of other states with that of your state, of other continents with that of your continent, and so on.

In map study, the same gradual approach is essential if we want our later work to be vital. Care is requisite in developing the idea of scale, in emphasizing the fact that the earth does not look like the map nor like the globe. The map or the globe is not a picture but a representation, a symbol. Hills and mountains and valley do not automatically impress themselves on the minds of the children, and unless we take precautions, the earth will be considered as smooth as the globe itself. Another subject to emphasize is direction on the map. North is not up. It is well to make the first map on the floor and to mark the directions on the floor. Then hang the map on the north wall. In this way the directions on the map will coincide with the actual points of the compass.

The teaching of the influence of latitude on climate, products, and industries should be begun during the child's imaginative period which has been so ably treated in Miss Ganey's paper. We can hardly fail to teach this vital principle of geography if we consistently follow Miss Ganey's plan of offering the child a series of contrast and comparative studies, thereby giving the child a vision of how people live in places far distant and of why they live as they do.

Only in proportion as the elements of geography have become vital for the child can we hope for a vital superstructure which will assist the child in *thinking, feeling and acting* with the social group and in *understanding* other people. Only in so far as the subject has been made vital will it help to break down narrow provincialism and egotism; only in so far will it carry the child beyond the borders of his own city, or his own state, and enable him to take into his mind and into his heart all mankind recognizing the Fatherhood of God and the brotherhood of man.

THE ELEMENTARY SCHOOL CURRICULUM, WHAT IT SHOULD CONTAIN AND WHAT IT SHOULD NOT

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Coming from the "Land of Sanctuary", and the primate American See, I have the privilege to speak to-day to those *ex partibus infidelium*, I wish to draw a clear line between my teaching and preaching, though both functions are mine, and I will differentiate these from my practice, which is a variety of sublimated hedonism for there is real gaiety in Catholic life. I know you subscribe to it and these sessions make for it as well as for an exchange of thought.

The Reverend President of the Parish School Section of the National Catholic Educational Association expended a great deal of energy, some little postage and a vast amount of patience in getting me to write this paper. After the work devoted to gathering together the information that I have incorporated in these pages, I do not know nor can I definitely decide whether Dr. Lawlor is a friend or an enemy.

The subject typed on a sheet of paper looks very simple and easy of treatment. A little study and the consulting of a few references makes the subject assume a certain amount of difficulty. Further labor and delving into the subject-matter causes one to hesitate at attempting to write anything definite on the matter. Knowing the Christian charity and boundless patience of our Catholic teachers from first-hand experience, and probably feeling a little rash and unduly bold, I am going to devote some moments of your precious time to sentencing you to listen to what I have to say about the subject assigned.

"The Elementary School Curriculum, What It Should Contain

And What It Should Not." If there is any subject in the educational field more written about, any subject more discussed—and about which there is more difference—I would like to be informed about the same. A rational consideration of the subject forces one to lay down certain restrictions and limited bounds to the present discussion. Really for your benefit and my own peace of mind, I think that I shall partially decapitate the subject and make the limits of this paper deal solely with the content of the curriculum. This will leave virgin soil for the paper of the Reverend Superintendent whose solemn duty it is to follow me with his discussion.

Philosophy teaches that there is an underlying purpose to all things that exist. It will not be a waste of time to digress for a little while and look at the purpose of the curriculum of the elementary school.

Historically, the evolution of our present-day curriculum presents more than a passing interest. A brief and hurried retrospect will not prove uninteresting. Reference here is confined to the elementary school in our own country, though we must always bear in mind that there were well-established European backgrounds for a number of our school activities.

From the curriculum of the so-called religious and properly termed private school of our Colonial period to that of the present-day curriculum, there has been a healthy and well-developed growth. A number of the fundamental characteristics remain the same, though the viewpoint has been considerably altered. The outstanding features of the Colonial curriculum were Reading, Writing, Spelling, Arithmetic and Religion. All schools in those days taught the four R's. In fact the bulk of the work was undertaken in order that the child would be able to cultivate an intelligent knowledge of religious beliefs and doctrines.

The establishment of our Democracy placed a new view on the horizon of school work. With the democratic idea, came the resulting conviction that all who were destined to be members of a free state should be equipped to fulfill their duties and obligations in an intelligent manner. Thus we find a continuous growth in curriculum subject-matter. This has resulted in the very com-

plex curriculum that one finds on hand at the present time. To-day we find three divisions of subject-matter in our curriculum plans, drill subjects, content subjects and expression subjects.¹

DRILL SUBJECTS	CONTENT SUBJECTS	EXPRESSION SUBJECTS
Reading	Religion	Kindergarten Work
Writing	History	Music
Spelling	Geography	Drawing
Language	Literature	Manual & Domestic Arts
Arithmetic	Civics	Physical Training
	Nature Study	
	Health Work	
	Agriculture	

The curriculum reflects life and this is one of the chief reasons why we have a loaded curriculum at the present time. In the Colonial days, life was simple and so was the curriculum. Reading and writing were the fundamentals in those days. It was about 1789 that the first substantial addition was made in school work. Arithmetic became a basic subject. This was due to the growth of commercial life. After the War of 1812, a tremendous change came with the industrial revolution and the establishment of factory life. Geography demanded attention and in 1826, it was allotted its place in the school curriculum. It was also after the War of 1812 that history claimed its place as a school subject. Massachusetts made history mandatory in 1827. Music was introduced between 1830-1840. After the Civil War physical education came into vogue. Drawing and manual training were introduced into school work as a result of the various expositions which were held in the last century. Nature Study grew up within the schools themselves. In all of these subjects there has been a vast amount of development and this has resulted in the loaded curriculum that presents itself to the educators of the present day. The problem is indeed mountainous and yet it must be attacked if progress is to be made. Many and varied are the attempts which have been made and even now are in process. The elaborate work of men like Charters, Bobbitt, Bonser and Rugg evidence the seriousness of the task. It is not with-

¹ Cubberly, *Introduction to Study of Education*.

in the realm of this paper to treat the labors of these scientific investigators.

An important note must be sounded here. There is so much diversity of opinion as to what should be part of the elementary school curriculum, and different conditions existing in various sections of our broad country, that the discussion in this paper necessitates my confining my remarks about curriculum content to that portion of the "Land of the Free and the Home of the Brave", South of the Mason and Dixon Line with which I am intimately acquainted.

Will it not be profitable to state the principles which underlie Catholic education? These are:

1. Intellectual education must not be separated from moral and religious training. To impart knowledge or to develop mental efficiency without building up moral character is not only contrary to psychological law, but is also fatal to both the individual and society.

2. Religion should be an essential part of education; for on it morality is based; with the Catholic Church the maxim prevails: "No religion, no morality; no morality, no government"; hence religious instruction should form not merely an adjunct to teaching in other subjects, but should be the center about which these are grouped and the spirit by which they are permeated.²

In these principles we have the Magna Charta of the Catholic School; they give us the distinguishing mark which separates the Catholic school from all other schools; adherence to these principles is the means by which the Catholic school stands out as superior to all others.

These principles of Catholic philosophy of education furnish the basis and foundation on which the curriculum of the Catholic school must be builded and moulded. In this light one may define the aim of Catholic education, and, after all it is this aim that will function strongest in the make-up of the curriculum of the Catholic elementary school.

Strange as it may seem, this is not the simplest thing to do, especially when one goes browsing into Catholic educational fields

² Monroe, *A Cyclopaedia of Education*.

to seek what others have written about the matter. Dr. Johnson of the Catholic University, in commenting on this says: "At present (this was written in 1925) there seems to be a lack of anything like a definite consciousness amongst us on this score. (The general aim of Catholic education put in such terms as may contribute to a better understanding of the function of the Catholic elementary school)." ³

And for this one time at least, the good Doctor gives us the answer to our difficulty. He speaks again, "We might say then that the aim of the Catholic elementary school is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciations and habits as will yield a character equal to the contingencies of fundamental Christian living in American democratic society." ⁴ After a painstaking examination of this definition, surely all of us interested in the great and grave work of Catholic education, will agree that here we have in concrete form, a well thought out, logical, strong and plain statement of the aim of the Catholic elementary school. Applying our Catholic philosophy of education to the interpretation of this aim, we establish definitely the work that is to be accomplished. With these thoughts before us, let us begin our work.

Everywhere one hears the demand for a *complete* education of the child, hence the variety of items that have from time to time bedecked the curriculum of the elementary school. A cursory glance at some of the things which have engaged the attention of some educators in the past few years will demonstrate how far afield they have wandered. Basket weaving, purposing; tooth-brush drills; aesthetic dancing; construction of bird houses; soap carving; chinning the bar; making beds and biscuits; first aid; these and many others have strutted their time upon the educational stage of the elementary school. The meaning of a *complete* education has been lost sight of entirely. The result has been that many curricula have served not to enlighten but to befuddle the minds of the children. "Tinkeritis" has been the

³ Paper read at Superintendents' Section of the N. C. E. A., April, 1925.

⁴ *Ibid.*

disease that has affected so many of our present-day Pestalozzis who, in their own minds have settled the question of the curriculum content of the elementary school.

As a result, the 4 R's of yesterday have a batch of step-children. Amateurish experts by cross breeding or hand pollination or something of the kind have succeeded in making ten R's where only three or four grew before. Reading, 'riting and 'rithmetic of tender memories are now in a pitiful minority.

Included among the R's of a newer and happier education they have found the following:

Rhythm
Right
'Rong
Recreation
Remedial Measures for the Handicapped
Readiness
Resourcefulness

Is it any wonder then that the R's of the elementary school have fallen upon the sere and yellow leaf? What is to be hoped for against competition like that? Will a pupil read when he might indulge in Rhythm, Right or 'Rong? Can a pupil 'Rite when Remedial Measures for the Handicapped offer exciting speculation? Will he do 'Rithmetic when he may choose Readiness or Resourcefulness? And so on and so on according to the proponents of the newer and happier education. But let us on to more serious things.

Again let me remind you, these comments and statements are not universal in character. They aim simply at being thought-provoking. Our suggestions are to be confined to that terrestrial portion of our country that lies along the banks of the Chesapeake and the Potomac.

To say that religion is the foundational and primary unit in our curriculum scarcely seems necessary. To repeat this is just as foolish as attempting to "paint the lily". Religion in our scheme occupies the position laid down in the principles of Catholic education which have already been enunciated.

With religion established as the center of our curriculum, one may pass on to the other subjects that are to be embraced, bearing

in mind the fact that religion must be the active principle that energizes all of the others.

"Most present-day educators agree on certain basic subjects that are to be included in the elementary school curriculum. Elementary education has developed in response to certain fundamental and obvious social needs." "When people live together and work together in certain large groups, the *arts of communication* and especially the *language* arts become of very great importance. The development of oral language was one of the first steps in human progress. It not only made group life possible, it also enabled each generation to profit by the experiences of its predecessor, and so paved the way for succeeding generations." ⁵

An examination of the foregoing statements gives us a lead in developing our thesis. Every one realizes that while oral language has its importance, at the same time it has its limitations. The spoken word is important, but as such it has no permanence. The realization of this led to the invention of writing. Some have termed it the greatest event in human progress. It made possible the accurate preservation of the experiences of various generations. The acquiring by succeeding generations of these facts collected and preserved in writing, gave rise to the teaching of reading. No one hesitates for a single instant to include these fundamental operations in every elementary school curriculum since they are the essential tools by which all knowledge is acquired.

As I have already stated, the Eighteenth Century, with its industrial revolution and the growth of democracy, was the cause of the introduction of arithmetic as a basic subject in the make-up of the curriculum. The very nature of our present-day existence, its complex nature, the obligations and duties which everyone is bound to assume, demands the presence of reading, writing and arithmetic as *prima facie* essential parts of any plan that looks to the instruction of human beings. It is almost childish to take up your time with discussing this, still one must be thorough when called on to appear before an assemblage of this type.

⁵ *The Classroom Teacher*, Vol. 1, pg. 9.

The next step is to speak of the growth of the curriculum from these humble but all-important origins. In our scheme of education, the next subjects are geography, literature and history and this is the chronological order in which these subjects made their appearance. Geography was introduced soon after the beginning of the Nineteenth Century. Literature owes its growth to the development of the school "readers." History came in about the middle of the Nineteenth Century. These subjects serve to broaden the horizon of the child. Geography carries them beyond their own local neighborhood and makes them acquainted with their country as a whole, as well as other countries of the world. Literature opens up the field of great minds. History broadens the time-horizon just as geography broadens the space-horizon. It reveals to the child some appreciation of his position in the political world of which he is an integral part.

Thus far I have spoken of units of curriculum as we find it to-day. These also are found in the elementary school for the past seventy-five years. We might say that these units are the legacy which we have received from early school practice.

Health education is a part of our elementary curriculum. This subject made its premier shortly after the Civil War. However, one might demand its presence in the school in virtue of that old principle, *mens sana in corpore sano*. At the present day, this subject has received most prominent consideration, due no doubt to the development of scientific emphasis on physiology and hygiene. Is not the presence of the school clinics, the school nurse and the school dentist ample proof of this?

Civics too, has found a place in our midst. I mean that aspect of civics which concerns itself with the manner in which cities and towns manage their affairs and especially with the concrete problems of community life in which every citizen should have a vital interest.

Nature study has a place too. I have already said that this is one of the curricular subjects that grew up in the school itself.

Music, art, drawing and physical training find a place in the curriculum of the elementary school of the Maryland "Free State." We must predicate here that their place while important,

is supplementary and accessory rather than central or fundamental. This should not cause us to underestimate these subjects, because they do much to enrich and vitalize the work of the elementary school.

One further thought and I am finished. A perusal of some of the Courses of Study of our Catholic elementary schools, will evidence the presence of subjects other than those that I have mentioned. Again let me reiterate the fact that this paper deals with our own little but all-important Archdiocese. You will find for example, agriculture and sciences listed as elementary school subjects. (Here I have to watch my step, if the Reverend Superintendent of Toledo is present). For us, agriculture has no part in our curriculum, possibly due to the fact that we have not a very large rural population. One author in speaking about the presence of natural sciences among the elementary school subjects, says: "Generally speaking, however, the effort to teach the natural sciences in the elementary schools has not been thoroughly successful—in part because teachers have not been trained for the work and in part because of the lack of well-organized materials." ⁶ This may or may not explain the absence of this subject in our elementary school curriculum.

I am finished. The subject is a difficult one and if this treatment does not appeal to certain individuals, I would suggest that they attack the problem for themselves, with my sincere wishes for better results. God giveth the increase.

DISCUSSION

REV. LEON A. McNEILL: Discussion of Dr. Barrett's excellent paper may be a solemn duty, but it is also somewhat of a pleasant task. The Rev. Doctor prudently limited his subject to the content of the elementary school curriculum, and furthermore confined his remarks to the Archdiocese of Baltimore with whose schools he is intimately acquainted. Among the commendable features of Dr. Barrett's paper, we may mention the following: his historical sketch of the development of the curriculum, his insistence on Catholic principles which must underlie and permeate a curriculum suitable for our schools, and finally his scoring of the modern tendency to overcrowd the curriculum with irrelevant material.

All will agree that Dr. Barrett has accomplished his avowed purpose of

⁶ Wm. C. Bagley in *Classroom Teacher*, vol. 1, page 15.

provoking thought. In this brief discussion, we shall comment on a few points suggested by his paper. To determine the content of the elementary curriculum, and to define its materials and activities in such form that the teacher may present them in learning units to her pupils, is no easy task. To draw up a curriculum in even one field of elementary education demands a sound philosophy of education, an understanding of the relation of the subject at hand to the other branches of the elementary curriculum, an acquaintance with the reliable findings of scholars and with the rich experience of educators, serious study and dependable experiment in selecting and testing curricular materials, and finally, the ability to break up the matter into units so that the teacher can use them effectively in the classroom.

The body of our discussion will contain two points: first, that a suitable curriculum for our elementary schools must be genuinely and distinctively Catholic; and second, that it must be scientifically constructed and embodied in a working manual for the teacher.

I. We need a thoroughly Catholic curriculum for our schools. Our curriculum must be based upon Catholic philosophy of education, a philosophy essentially different from that of the so-called neutral schools. As Dr. Barrett so well insists, intellectual and moral education belong together, and religion should be, not merely a separate branch of formal instruction and training, but the very center for all the branches of the curriculum. It necessarily follows that the curriculum of the public schools is not suitable for Catholic schools, nor can the mere addition of religion transform a secular curriculum into a Catholic curriculum. It is well known to all of us that secular courses of study, outlining the curriculum of the public schools, are being followed in hundreds of our parochial schools throughout the United States. This may be due to any number of circumstances, e. g., to lack of a Catholic course of study, to a false conception of Catholic education, or to State requirements; but, whatever the cause, let us agree in defining the only goal with which we can ultimately be satisfied: i. e., a thoroughly Catholic curriculum in every Catholic school and an equally Catholic and genuinely useful course of study for every teacher in a Catholic school.

II. The curriculum of the Catholic elementary school must be scientifically constructed. We can no longer afford to dally with haphazard methods of selecting the materials which will be given to the little ones in our schools. The day when a lone superintendent sat down before a number of imported courses of study and assembled a paste-pot and scissors curriculum is past. The day when one curriculum served all schools alike, in big city and in rural hamlet, in established East and in pioneering West, is past. The day when a curriculum was looked upon as a permanent thing, to endure unchanged from year to year and from decade to decade, is also past. Under this heading of the scientific construction of the curriculum, we should like to emphasize especially four

points: 1. Constructing a curriculum must be a cooperative task on which superintendent, supervisors, and teachers work together according to a well-organized plan. 2. Curriculum builders must utilize the worthwhile contributions of scholars and the rich experience of educators at large. 3. The curriculum must be adapted to the needs of the particular group of children for whom it is intended. 4. Although based upon philosophy and permeated with principle, it must be built up by experiment and tested thoroughly in actual practice.

This closes the body of our discussion, in which we have stated and briefly commented upon two propositions: that a suitable curriculum for our elementary schools must be genuinely and distinctively Catholic, and that it must be scientifically constructed and embodied in a working manual for the teacher.

We shall now append a number of pertinent conclusions which are the result of some months of study; conclusions which we should be only too glad to support with objective data which cannot be given within the limits of this paper:

1. It is encouraging to note the progress made by certain dioceses in the earnest construction of Catholic curricula and courses of study.

2. Catholic educators must give a larger share of attention to the construction of curricula and to the preparation of courses of study, if they are to attain the only goal with which they can in conscience be satisfied.

3. Catholic educators should cooperate in isolating and solving the more general problems of the curriculum, pooling the results of their educational research, experiment, thought, and practice, and making them available for educators at large.

4. A national committee should make an intensive study of Catholic curricula and courses of study and suggest feasible next steps in this important field of educational endeavor.

PREPARING OUR SISTERS AND BROTHERS TO TEACH CHRISTIAN DOCTRINE EFFECTIVELY

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For many years past, every meeting of the Catholic Educational Association has discussed our teaching of religion. Two ideas stand out in these discussions: that religious education is the most important of all forms of education, and that we do it rather badly. I have been directed (the subject is not all of my choosing) to offer some suggestions as to how we may set about improving the equipment of our teaching Sisters and Brothers for this great work. The subject is enormously large; a folio volume could not consider it adequately. Reflect for a moment on this obvious fact: that teaching Christian Doctrine means teaching practice as well as theory, forming Christian character as well as offering Christian instruction, and you will see at once that to teach it effectively calls for highly developed gifts of mind and character; demands knowledge, not merely of the truths of Christianity, but of human nature; demands clever pedagogical method; demands zeal, energy, tact, and the vital power of personal influence. In other words, a really competent teacher of Christian Doctrine should be, at one and the same time, a saint, a theologian, a sound psychologist, a skilled instructor, a high-pressure salesman, and what is colloquially called a "glutton for work." You will see that to prepare a Sister or Brother to be all that is something of a task. I think you will also see that my paper can consider that preparation only superficially.

One part of preparation for teaching Christian Doctrine effectively is, obviously, to acquire a knowledge of Christian truth. Many persons speak and act as if that were the chief, or the sole, preparation needed; and, in the same line of thought, would read-

ily understand why this paper stresses "preparing our Sisters and Brothers to teach Christian Doctrine." Our priests, as having had a course in theology, are looked upon as already prepared. A further logical conclusion, which I have heard stated quite often, is that what our Sisters and Brothers need is a course in theology. May I be allowed, with all due deference and respect for the great science of theology, to oppose that suggestion flatly? Quite apart from the fact that it is, for obvious reasons, impossible to find the time and money needed to give our Sisters and Brothers a course in theology, it is worth recalling that our Sisters and Brothers are called upon, not to teach theology, but to teach Christian Doctrine, which is decidedly a different thing; as much so as hygiene is different from the complicated science of medicine. Jesus Christ did not teach theology; He taught simple truths meant for the vast masses of human beings. We need theologians, just as we need medical and legal and other technical experts; but we do not need them in the elementary and secondary schools and the colleges.

Our Sisters and Brothers do need knowledge as part of their preparation for teaching Christian Doctrine, but not the intricate and often disputatious learning of the theological schools. They need the sort of knowledge of our religion which Pius X had in mind when he said: "The Church needs popular treatises more than learned tomes." The popular treatise must, of course, have erudition back of it; all that Pius X asked was that it should not have erudition in it. Fortunately, we have, if not an abundance, at least some supply of such popular treatises. We have, for instance, accounts of the life of Our Lord, such as Fouard's and Maas'; the doctrinal and apologetic books of Father Scott; Cardinal Gibbons' *Faith of Our Fathers*, Father Martin's *Catholic Church*, Father Slater's *Moral Theology*, Archbishop Sheehan's *Apologetics and Christian Doctrine*, Archbishop Messmer's *Outlines of Bible Knowledge*, and many more books of the same sort. If our Sisters and Brothers were well versed in these they would have amply sufficient knowledge of Christian truth for their purpose. Indeed, I am convinced that the occasional deficiency in knowledge which one meets with in our Sisters and Brothers is due, not so much to bald ignorance, as, in the phrase

of Bill Nye, to "knowing so many things that ain't so," to the confusion engendered in their minds by an unfortunate smattering of ill-digested theology.

Let me illustrate by a few examples. It is the simple truth that Jesus Christ established one Church, and that that Church is the sole guardian and dispenser of the *ordinary* means of salvation. After the rise of the great heresies of the sixteenth century, theologians properly and scientifically elaborated that truth to fit the complex situation then created. The theologians are quite clear, but aboundingly detailed and prolix, in their elaborations of the truth. One must read them thoroughly, or had better not read them at all. Hence it is that in the ignorance of pretentiousness, based upon that "little learning which is a dangerous thing," not a few of our teaching Sisters and Brothers, as I know for certain, are to-day telling Catholic children that there are *no means* of salvation outside of the Catholic Church. Again, in the same sixteenth century, Jesuit theologians stressed the truth that in illicit sexual pleasure there is no moral distinction of grave and light matter, that every illicit sexual pleasure is matter of mortal sin; presupposing, of course, for actual mortal sin, sufficient reflection and full consent. That is sound and scientifically accurate doctrine, and has long become the accepted teaching in Catholic schools of moral theology. But it demands for its understanding a clear, sharp and distinctive knowledge of what is meant by sexual pleasure. Many, perhaps most, of our teaching Sisters and Brothers, lacking that sharply defined knowledge, are teaching our children that *all sins* against the Sixth Commandment are mortal sins.

As a third instance, I may mention an even more profound mistake occurring widely in our teaching of Christian Doctrine. It has undoubtedly arisen from our intense preoccupation with the intricate and compelling conclusions of moral theology in general: a science which has come to occupy itself almost exclusively with moral *obligation*. Under the stress of their constant concern about *sin*, very many of our teaching Sisters and Brothers have almost completely lost sight of one of the most important Christian truths—the distinction between works of obligation and works

of supererogation. Everything that is admirable and desirable in Christian conduct is for them a matter of absolute duty, a thing to be enforced under pain of sin. It is a sin to omit one's morning prayers, or to neglect grace before and after meals; it is a sin not to be prompt and generous in obeying; it has even come to the pathetic point that it is a sin, in their teaching, to use slang or to chew gum in school. The appeal to generosity, which is so striking a part of Our Lord's teaching, is often practically abandoned entirely under a rigorous Puritanism which imposes as necessary duties many details of conduct which should be part of an inspiring ideal. Such instances might be multiplied extensively.

This kind of ignorance, which I have called the ignorance of pretentiousness, is hard to root out; because it springs from an attitude of mind, a moral habit. And it leads me to say that a very important part of even the intellectual preparation for teaching Christian Doctrine effectively is humility of mind, the Christian readiness to recognize one's limitations. I may add that not even every one who has been exposed to a course of theology is a competent theologian, and that the distinction in point of knowledge between our priests and our Sisters and Brothers is not always so profound as we commonly estimate it.

Moreover, all the knowledge in the world is not adequate preparation for the teaching of Christian Doctrine. The most erudite theologian will be futile as a teacher unless he has the skill to present properly what he knows. There is no need to emphasize the truth that, in teaching Christian Doctrine, as in all other teaching, method is of paramount importance. The only curious fact in the matter is that, until recently, we have not devoted anything like as much thought to method in religious teaching as we have to method in other forms of teaching. However, that is being remedied now. The problem of catechetical method is being studied with an enthusiasm which promises excellent results. Indeed, some of the results have appeared already. We have not yet got the perfect catechism; one may venture to doubt that we ever will get it. But we have intelligent and definite suggestions for method in teaching Christian Doctrine which are admirable.

It is beyond the limits of this paper to go into these in detail. I should like to offer only one or two suggestions in connection with them. The first is this: a really good teaching method should have both definiteness and flexibility. That is a difficult combination, as is evident, but not an impossible one. There is an excellent specimen of what I mean in the paper read by Father George Marr, of Notre Dame, at the last meeting of the Catholic Educational Association. It is to be found in the *Bulletin*, Vol. xxiv, pp. 157-65. In it he presents a teaching procedure which is clear enough and precise enough to guide a teacher, but which does not insist upon a rigor of detail which allows no deviation, no play for the individuality of the teacher. Every real teacher will always invent much of his own method; but not all of us are endowed by God with the qualities which make a real teacher. We need an outline of method which will be to us what a life line is to a weak swimmer. The second suggestion is that we be on our guard against the confusion likely to arise in the present new enthusiasm for improving our methods. We shall have to be selective and cautious in considering the proposals offered, and move tentatively until the new methods have been given the test of trial. But we must become acquainted with these new methods, in order to test them and to select amongst them. What we need here again is a balance, between the old *laissez faire* and drifting, and a volatile diffusiveness in pursuing every new proposal.

It may be noted that what has been said so far in this paper is concerned with teaching the theory of Christian Doctrine, the body of truths offered to students in the way of instruction. But even this instruction must be largely directed to the more important part of Christian education, the development of supernatural character; since Christianity is not a mere body of truths, but a way of life. How are our Sisters and Brothers to be prepared for that difficult task of teaching Christian Doctrine in practice? The equipment needed for the task is manifold; for the task is what we have called during all the centuries since Gregory the Great, "*ars artium, regimen animarum.*" It is in this, even more than in intellectual instruction, that we recognize our partial failure as Christian educators. To get our boys and girls to use their

religion, willingly, eagerly, is a task which calls for insight into human nature and into the individual qualities of students, for endless tact and discernment, for the finest skill in guiding and establishing habits of thought and conduct. It is easy to say that ultimately this equipment for teaching Christian Doctrine resolves itself into the developed religious character of the teacher. It is only honest to perceive and declare that the bulk of our teaching Sisters and Brothers actually have an impressively good measure of this religious character. But something still is lacking in the accomplishment achieved by our teaching, and therefore something must still be lacking in our equipment for that teaching. How shall we prepare ourselves better? The answer to that question must necessarily be, in part, by getting more help, more graces from God. The answer must be, in part, prayer. But only in part. There are some things in the way of preparation that our Sisters and Brothers must do for themselves; by intimate study of themselves and others, by observing the skill with which other teachers have handled this problem of practical religious teaching, by stimulating their own zeal, by learning to grasp and use opportunities for religious influence in the classroom and out of it. A vivid personal appreciation of the importance of this sort of religious teaching is the first step on the way; but there are many more steps to be taken, and they are wearisome steps. Notre Dame, in the past five or six years, has shown how Christian Doctrine can be taught effectively in practice. The demonstration is the greatest glory of Notre Dame. I suggest that every Sister and Brother engaged in teaching make an intensive study of the illuminating bulletins in which the University has published rough jottings about the really artistic work it has been doing in the souls of its students. There are enough hints there to keep a teacher mentally alive for many years.

I have said that in the matter of preparation for the most important and most difficult part of religious teaching, our Sisters and Brothers must do most of it for themselves. As a matter of fact, that is true for the whole preparation for teaching. It has become an axiom of pedagogy and psychology that, substantially, all education is self-education. Others, at most, can only help us

in the developing and formation and equipment of ourselves. But that does not mean that their help is negligible. It is only the rare genius who is self-sufficient for his own education. The rank and file of us necessarily depend upon the aid we get from others. Others must stimulate us, guide us, supply us with materials, even if, finally, we must do the shaping of ourselves for ourselves. It is well worth considering who are the persons who are to help our Sisters and Brothers to prepare themselves for teaching Christian Doctrine.

In religious communities, the most important persons engaged in aiding that work of preparation are the master or mistress of novices and teacher or teachers in the juniorate, or normal school, or whatever the period is called which is devoted to teacher training. The master of novices holds a manifestly important position in preparing the future teachers. His own work is particularly an educational work, the most important educational work carried on by the community. It seems quite obvious that he should be, therefore, the most skilled and competent teacher in the community, and that he should be chosen for his ability to be of assistance in helping the future teachers to educate themselves. Speaking from a good working knowledge of a number of religious communities, I am convinced that if he were so chosen as a regular procedure, our teaching of Christian Doctrine would be promptly and notably improved. The impression forced upon me by my observations is that at present many of our masters and mistresses of novices are not selected for their position because they are the most skillful religious teachers in the community, but are chosen chiefly for their piety and for their personal acceptability to the higher Superiors.

Further, the master or mistress of novices should not be allowed to remain indefinitely in office, but should from time to time be sent out to renew contact with the actual work of the schools and with the sort of life which the novices are to live after their novitiate. Every one who is acquainted with novitiate houses knows that they are rather abnormal places, that they develop an atmosphere of strain and a certain unreality. The master or mistress of novices who spends many years in that atmosphere almost in-

evitably loses spiritual perspective, gets a distorted sense of values, and needs the wholesome corrective of fresh acquaintance with a more normal way of living.

Should we devote more time to the preparation of our Sisters and Brothers for the work of teaching Christian Doctrine? As a practical matter, I don't see that we can. The improvement in the assistance given them must rather be intensive, in an increased realization of the importance of religious education, in a better choice of personnel for their guidance during the years of training, in better library equipment, in more thorough and intelligent instruction in methods to be used. A good start in their preparation, given them during the noviceship and normal school, will enable them to carry on the work by themselves. For it must be remembered that the task of preparation never comes to an end for any teacher until death ends it. We must always be preparing, always improving by study and observation and reflection our equipment to do God's work. Perhaps some of our Catholic universities and colleges may be able to offer assistance in this preparation, through afternoon or Saturday classes in Christian Doctrine and in catechetical methods.

In conclusion, I should like to avoid any exaggeration of the defects of our Sisters and Brothers in teaching Christian Doctrine. It would be simply unfair to deny or obscure the fact that their work in this most important field of education is good and fruitful work. The criticism directed at it in the past, and implied in this paper, is not carping and cynical; but is based both upon a sincere appreciation of the work done and upon a generous desire to see that work still better done. Whoever assigned me the task of writing this paper had the wisdom to recognize that all improvement in our teaching of Christian Doctrine must come from improved preparation for that teaching. What little I have been able to offer toward improving the preparation, I summarize in these suggestions:

1. Put the best equipped teachers in each community of Sisters or Brothers at the task of training future teachers.
2. Emphasize the supreme importance of teaching Christian Doctrine.

3. In content, avoid the subtleties of theology, and insist upon a simple and clear grasp of communicable knowledge of Christian truth.
4. In method, keep in touch with what is being done, with new developments, but do not make a fetish of any one method.
5. Never think that one's preparation is completed.

DISCUSSION

REV. FRANCIS J. BREDESTEGE: It is not adverse criticism to say that the excellent paper of Father Kane's to which we have just had the pleasure of listening, does not strike a new note. For years we have been told that though the Catholic schools have been instituted to teach religion it is the one subject that they have been teaching poorly, if at all. The statement and its elucidation have, it might almost be said, become a part of the ceremonial of the annual meetings of the C. E. A. Like the weather, we talk about it but no one seems to do anything about it. The particular point of value in Father Kane's paper is that he points out at least the beginning of what we must do to end the annual Jeremiad.

There may be good reasons for the present condition, but the necessity of instituting an attack on the problem is the heart of the entire paper. It may be true that the road to success is a long one in view of the fact that we must begin by developing the competent teacher of religion who must be, as the paper states, "at the one and same time a saint, a theologian, a sound psychologist, a skilled instructor, a high pressure salesman and a glutton for work". But this should not be a source of discouragement. We have, as a matter of fact, gone quite a way on that road. We are all by profession strivers after just this combination of perfections, and surely the teacher of religion must have realized that fact when her novice-ship came to end, or her vocation would not have persevered. The refusal to repudiate that ideal has been the glory and the backbone of the religious vocation and the secret of all past successes.

And still, the dissatisfaction seems to narrow down to an admission that the ideal has not been realized. Insistence on the necessity of teaching Catholic truth has in too many cases admittedly become a stereotyped reproduction of theological subtleties before an uninterested and a swamped audience of little souls, hungry for the bread of life. They do not want an exact definition of the Real Presence as much as they need a word of caution regarding the dangers of habitual Holy Communion. We know those dangers—how Holy Communion may, unless we are careful, fall down to the level of an habitual ceremony without continued increases in religious exaltation. But, theology, at least dogmatic theology will never give us any assistance on that point, and therefore, Father Kane's paper was correct when it stated that we do not want theologians in the ele-

mentary grades. Still, pupils will go to Communion and rash would be the hand that would forbid them because their naive explanations of what Our Lord does for them during the precious moments of thanksgiving may smack of heresy. That limping and imperfect understanding of this august mystery will be cleared up well enough with time in the minds of these youngsters if each Communion is made by our efforts more fervently, more explicitly purposeful and more individually complete.

This is what we mean by saying that popular treatises, in Pope Pius X's sense of the term, are necessary more than theology. Unfortunately, popular is an ambiguous term among us Americans. It connotes in the first place superficiality. And if a word of criticism may be allowed, it would perhaps be just that one thing, that our religion teaching is superficial. The reason for the superficiality is that it confines itself to instruction in the popular sense, that is, to a spinning out in journalese style the distinctions of the theologian. Perhaps the cynic may say that the style is too uninteresting, and that waiving for the moment the necessity of a saint, the instruction so far given is not even that of a sound psychologist. Such a statement is of course, a gross exaggeration but it has the kernel of true interest. Witness the second of the teacher's qualities demanded by Father Kane, psychology. Psychology implies the methods of the educational theorist. Poor psychology is only the absence of good method. All the scientific apparatus that has been devised to make the elementary school boy swallow geography in spite of himself has, if we may trust the words of the critics of our religion courses, been completely left out of account in teaching religion and has produced the dry-as-dust definitions of unknown words and phrases and of kitchen Latin, that will not function as religion when the stenographer is asked by her non-Catholic companion just why she will not eat meat on Friday or why she went to Mass in the early darkness of December 8th. If all education is self-education and if modern methods can bring even the seventh grader to the meticulous task of analyzing the complicated economic factors in his geography lesson, why can we not apply the same methods to the needs of the lay person in mastering the fundamental truths of the faith that allegedly animates him? The fact is, he is ignorant of the personal implications of his faith. The popular instruction inculcated by Pope Pius X demands that the theological elements in our religion be the point of departure in our instruction, and that it lead directly to the needs of the people. This is the correct meaning of popular—that it meets the needs of the people, of the layman who must carry his faith as a treasure in a frail vessel out into a jostling and unfriendly world. Why is it that the average layman can only smile uneasily when as an adult he is asked by his pastor to become a member of the now much heralded lay apostolate? He remembers the answers of his catechism well enough but they have not penetrated into the appreciative faculty of his soul, and do not function. They have produced no personal implications. This indicates what is wrong with the methods

with which instruction was thrown at him in his formative pre-adolescent days.

The paper with some truth accuses the teachers of an ignorance of pretentiousness, which arises from a confounding of the relative values of things as they are magnified by the security of the religious community life, and by their familiarity with the mystics and ascetics in the same specialized domain of the supernatural. But never can we accuse our laity of a similar ignorance of pretentiousness. It is the abashed smile of gross ignorance that meets the honest inquirer into soul values of Catholic truth; the encouragements of the priesthood to make the laity show a reason for the faith that is in them, must fall on stony ground under this circumstance.

To borrow again from the catalogue of qualities Father Kane has given, we must not only be "a high-pressure salesman", we must make our pupils such also. Even our most secluded nuns must be familiar with the type, for the high-pressure salesmen are as present in the Catholic school text-field as in that of stocks and bonds. What enthusiasm, what perseverance, what deep study of possible reactions to every argument that may be advanced against their wares! The first quality they show is that they know their wares, and that they believe in them. Under no other conditions can they be hired and trained to the efficiency they show. Do our nuns and our laity teach and use religion the same way? If not, why not? It seems that there is an answer to this within reach, and I will venture here my own diagnosis. Unfortunately I must go back to that dogmatic theology that I foreswore only two pages back. But here is the situation:

Religion is defined by the theologians as a consciousness of the personal relations that exist between ourselves as moral persons, and the Being to which we in last analysis owe our existence. However, this is an objective definition. We must look at the converse of this and see its subjective side. When we freely acknowledge this dependence and consent to it, we are performing an act of the will; a virtue, as the theologians say, by which we are inclined to observe the right order springing from our dependence on this Supreme Being. The end of religious teaching therefore, is not so much an intellectual acknowledgment of this dependence, but a filial communion with God, and giving of honor and reverence, as a loving Father, and a securing of a satisfied perfection and happiness in that dependence on Him.

Note now that all these terms are what the psychologists call emotions, or emotional values. It is first the will that acts on the knowledge of the intellect. But it does not stop there. The imagination and the emotions are the keys of the instrument on which we must play to bring out the exquisite melodies of religion. The need of divine help gives hope not theological definitions; the things unseen of science, but familiar of faith, are a source of joy, not of speculation, and we, high-pressure salesmen in

an inverse order, cram down the definition of heaven instead of the St. Bernard's vision of the heavenly city, and call it religion.

Not that I would advocate sentimentality. Far from it. We have too much of it in this broad land of ours now, and too many French holy pictures, as the little cards were called in my day. Nor would I deny that there is a poetry in religion. What I would say is that the poetry of religion is not religion, and the sentiments of poetry in religion must not be brought to the child before his own emotions can react to them, because they will not serve later in manhood and womanhood as substitutes for the hard realities that do exist in a sin-filled world where the kingdom is making progress only by the hardest kind of warfare against the forces of evil. The salesman who talks of bindings when we are peeping at the table of contents is not high pressured enough to be successful, and the religious teacher, who is cramming definitions instead of explaining skills in recognizing actual grace when it is the logical lesson-aim is worse. Skills, attitudes and emotions are the carillon that rings out almost monotonously in all the educational literature of the day, and this is the trinity of school objectives that we are trying in theory to instill in our pupils. They are the sum and substance of religion, as we say; on them the teacher must concentrate her attention in her preparation, because they are the real objectives, the outcomes, the goals, or whatever else we label the real reason we have for teaching religion at all. If we are once clear in our own mind what these are, it will be a simple matter to supply our pupils the proper teaching supports of facts and habits. The devices and techniques, the proper choice between drill matter and appreciation lessons will become clear at once in the light of our pedagogical principles, as we now apparently with success apply them to the secular subjects.

And here I would put a word of caution. The paper to which we have listened with such profit seems in just one place to point out a fundamental error of the teaching of religion that seems to me to be more of a cause of our present low estate than any other. "The problem of catechismal method is now being studied with an enthusiasm that promises excellent results." And none is more glad of it than I. But what am I to do in the meantime? Sit by and wait till they approach me with a formula? By all means No! This has been the cause of our trouble so far, and is the crux of the whole problem. There is not one problem of catechetical method. There are as many problems as there are lessons in religion in our schools, multiplied by the number of pupils in the class. We must remember above all things else that we are teaching children, little bundles of energy, little bundles of theological virtues wrapped up in human flesh. Each is its own problem. And we are to teach the child, not the subject. Religion we have seen is a virtue, a consciousness of a dependence on God, and we are to harness up the founts of grace with each little soul so that it will march without stumbling along the narrow way of perfection, equipped, true enough, with a knowledge of what is

there in his way, but endowed with the instincts that move him along, with the strength of character that keeps him going, and with the attitudes and emotions that make him enjoy the progress and bliss that every new turn in the road brings him. No formula of an educational theorist can give this, and no teacher can get this out of a manual. Not that I am stressing the necessity of the teacher trying to make herself a saint, that was already done by the paper of Father Kane. What I am stressing is that the meditations of our Brothers and Sisters must be the meditations of a Religious teacher, not only of a Religious, that her lesson plans must be her own individual work, that her use of the skills and techniques of the classroom must be personal work and a time-consuming study that fears only one thing, text teaching, and stereotyped lesson plans stolen out of a manual, or a running commentary of dogma on the little catechism text.

Unless I mistake the words of the masters of the spiritual life very much, there is no other way by which the teacher can become the saint that Father Kane postulated. A teaching community consists of persons who have made teaching the ordinary means of sanctifying themselves, and the only way the teacher can become a saint, is by becoming the best possible kind of a teacher, using her training and her inborn talents from day to day so that each day makes her a better teacher than the day before. In short, her personality and her training, her individuality, the consecrated sweat of her brow, and not a method that harks back to what her pedagogical text contained, but to what her books of theory inspired her with. This is the flexibility to which Father Kane refers. The definiteness is already there, almost too much so. The dogmas of faith are as inflexible as heaven can make them, the traditions of the various communities are as inflexible as a wise Mother Church can allow them to be, the consequences of original sin in the youngsters before the teacher are as inflexible as in the days when sin first entered Eden, and God knows the views of diocesan superintendents are not regarded by the nuns of the diocese as flexible rubber. The element of definiteness is already there, the outlines of the subject are all there in all their definiteness. But the flexibility must be there too, and only the teacher, inspired by the immediate need of little Johnny with a broken home, of Anne with her stubborn temper, of Willy with a non-Catholic father, of Emma with a dead mother, can produce that element, not by stressing the poetry of or the sentimentality of religion, not by harping on the shortages of vocations, but by making real the nearness of heaven, the order of God's wisdom in the world, the place of work, and the energy of supernaturalized generosity.

HOME STUDY—AN AID TO PUPIL CONCENTRATION

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A pupil is defined as a person of either sex or of any age who is under the care of a teacher; a scholar; a learner. Concentration defined generically is the voluntary continuous direction of thought upon an object; close attention.

Pupil concentration means the centralizing, directing and the applying of the interest and mental energy of the pupil to the subjects of study required in the classroom by the teacher. From this it may be seen that if concentration is secured, greater effectiveness in grasping and retaining the subject-matter would naturally result.

In every phase of life, whatever it be — business, professional, domestic, social or spiritual, those who are the most successful are those whose thoughts and activities converge towards one center or common point, and that point is the business in which they are, or should be, most deeply concerned. In other words, they concentrate. The human mind is like a burning glass whose rays are intense only as they are concentrated. How important it is, then, that this power should be acquired when young, and that the youthful student should secure it in some degree while making his first conscious attempt at learning. In these days, when distractions are so numerous in child life, concentration seems very much outside the realm, is almost an unknown quantity in the make-up of the average pupil. Nevertheless, we must aim at securing it despite all obstacles. It is not the purpose of this paper to explain the mental, physical, social and spiritual phases of development that the school stands for in its relation to the child, but rather to suggest some means by which the conscien-

tious, intensive effort on the part of our teachers in the classroom may not be lost on the pupils.

How can we best aid the pupil in acquiring this habit of concentration so desirable because so necessary? The practice of awakening and holding the interest of the pupil is naturally the best means of developing concentration, so if we can succeed in arousing interest, we clinch attention, and aid mightily in the work of concentration. Interest may be defined as an "attitude taken towards a situation and characterized (1) by motor tendencies and feeling of expectation, anticipation and strain; (2) by meaning implicit in the situation or by free images and ideas, and (3) by a reference of attitude and ideal content to some future condition of the self." — (Arnold — *Attention and Interest*.)

There is nothing mysterious in the development of interest in the classroom. If the teacher keep in mind in her preparation and presentation to arrange instruction and discipline so as "to render attractive by artifice what is not so by nature; and to give an artificial interest to the things that have not a natural interest."—(Ribot.) She will find it easy, indeed, to arrest and hold the attention of her class. The child does not come to school with interests readymade. Rather, he comes with blind tendencies, vague strivings, formless instincts, which the teacher must direct and shape. By presentation of models, by guidance of the child's self-activity, by rewarding his efforts with sympathetic appreciation, the teacher fashions the instincts of the pupil, shows him that his efforts are worthwhile, and develops interests which can be of service in the direction of further effort, and at this point of further effort the pupil is concentrating. A means by which this further effort or concentration may be promoted and the point with which this paper is mostly concerned is home study, or as it is commonly termed, home work. By home study is meant a portion to be studied or a written assignment to be done by the pupil outside of school hours and apart from school. Home study, as such, is, under one pretext or another being lost sight of, and is considered just now, old-fashioned, yet, it has been found as a result of questionnaires and other sources of investigation on this point, that those schools insisting on home

work have the best pupils, pupils able to express their ideas with fluency, on many topics, pupils whose written work always bears inspection. It may be difficult to train the children in home work, but the birth of voluntary attention, the power of fastening the mind upon non-attractive objects can only be accomplished by persistent effort intelligently applied by the teacher.

"In the first period the educator acts only upon simple feelings. He employs the sympathetic emotions, egotistic tendencies, and attraction of rewards. During the second period artificial attention is aroused and maintained by means of feelings of secondary formation, such as love of self, emulation, ambition, interest in a practical line, duty, etc. The third process is that of organization; attention is aroused and sustained by habit. The pupil in the classroom, the workman in the shop, the clerk at his office, the tradesman behind his counter, all would, at times, prefer to be somewhere else, but egotism, ambition, and interest have created by repetition a fixed and lasting habit. Acquired attention has thus become a second nature."

Home study supplemented by written home work develops a sense of responsibility in children. It gives continuity and direction to the pupil's intellectual work outside of school. The written home work forms a line of continuity of thought from the time of dismissal until the pupil returns to school the next morning. We all know only too well, the half-hearted class recitations children give, when the knowledge of these recitations depends on home study; the written home work forces, as it were, attention; it helps to fasten the day's work. Take an ordinary class and develop a new case in arithmetic, the computation of taxes, for example. Much energy and ingenuity and all that goes with developing a lesson is expended; the pupil response is satisfactory, apperception has been in play, and the class now knows how to compute taxes and how to deal with taxes on his property, should he ever own such, and the period closes with the teacher and pupils in mental harmony. The arithmetic period comes to a close; it is now time for history, geography, or whatever the time schedule calls for, and so the day passes on in some such way, until the arithmetic period of the next day.

Naturally, if a lesson is developed one day you expect some familiarity to be shown the following day when the lesson comes up; but very often the teacher is dismayed to find that yesterday's work seems to have been "lost, strayed or stolen," and this is evidenced by the blank expressions on the countenances of some of the pupils, the distressed facial distortions of others, as they attempt to recall and put into practice the principles learned only yesterday, but to which they gave no further thought since the arithmetic period of yesterday. The result is that yesterday's work must be repeated, not as a test or drill, but as a new lesson, because the arithmetic period of yesterday over, that lesson was over, too, and no provision was made for continuity of thought. The attention given to the subject during the given period might have been held in mind, even in a subconscious way until needed again, if home work, a few examples, not more than three of the type developed in the day's lesson, was given at the end of that period. Such an assignment would serve as a means of sustaining concentration, since the attention would not be dropped at the end of the period, because the responsibility to produce the results at home away from school, would make it imperative in the mind of the child that he hold fast to what he has received. Somewhere in his mind, within the reach of recall, he stores away the knowledge with the assurance that he has it when he needs to reproduce it. It has not disappeared for the time, waiting to be picked up again by the aid of the teacher, the next time that lesson comes in class. No, he alone is responsible for the work he is to do at home, so he continues to give it at least some thought and then proceeds to put it into written work. His efforts to reproduce, independent of school and teacher, what was given him that morning in school, will test his power of acquisition. His paper will show how much of the matter he grasped; or whether he grasped the correct ideas or not. This is an aid to the teacher also. She can see if that subject needs more definite explanation to the entire class, or perhaps only to an individual, if only an individual, why take the time of the class to explain to one? This may be done on the side. In this way home work even helps the teacher to plan future lessons.

Home and school should have a closer relation. There is no doubt that this relationship is much needed. I believe home work is a strong and valuable link between home and school.

In these days when so much responsibility has to be assumed by the school, and so much more is thrust on it by indifferent parents, home work is a check, it acts as a forcible reminder to the parent, whose pride in some instances leads to such unbridled imagination as paints her own child as a class leader, because the child is *hers* and never misses a day of school. This type of parent is ignorant of the fact that he or she by over-indulgence is a real obstacle in the child's line of progress. No one can deny that the pleasurable distractions foolishly permitted, often involving loss of sleep, crowd out time for study, kill continuity of school ideas, and deprive the child of fresh mental application and supply in its stead "intellectual absenteeism and mental dissipation." Let the school override these distractions. By what means?

1. Insist on home work.
2. Accept only neat, well written, orderly arranged papers.
3. Have parents sign home work.
4. Have home work accounted for on the monthly report.
5. Credit no home work not signed by the parent.

Difficulty and much difficulty will be experienced in your first attempts; but the effort is worthwhile, and will pay with large profits, all concerned, in a short time. The teacher shares a large responsibility right here, for the teacher who simply collects home work and does not correct that home work is not honest with her pupils and falls very far from doing her duty. In such a case the doing of home work may prove a detriment to the child rather than a help.

With this standard required, "the birth of voluntary attention, the power of fastening the mind upon non-attractive objects, can be accomplished," and with this accomplished, something very worthwhile has been done for the child; for "voluntary attention tends to quicken the perceptive faculties, to cultivate the habit of accuracy in seeing and hearing, and to discriminate by im-

mediately observing similarities, differences, and relations." — (Ribot—qualities so essential to a student.)

The work assigned should not be always of the same type, but rather varied. Work must be definitely assigned, and the task appointed must possess clearly defined limitations, and be clearly understood by the children; it should not necessitate help from the members of the family. The assignments must not be too long because this leads to shirking; nor too brief, because this makes no mental demand.

The types of home work should tend to promote keen observation, not only in school, but always, so as to form a fixed habit. Compositions in Springtime, such as *The Awakening of Nature*, or in Autumn, *The Sleep of Nature*, will provoke observation of the beauties of Nature and the Providence of God. Descriptions of happenings on the way to and from school, make the mind apt, observant, thoughtful and healthy. To quote from Dr. James J. Walsh: "To a great many people it would seem as though the ordinary everyday incidents of everyday life could not possibly have important educational value. Indeed, they can scarcely help but think that the very monotony of ordinary affairs must prove to be a narcotic after a time, dulling attention and inevitably keeping us from the exercise of that concentration of mind which means so much, not only for actual accomplishment, but also for the educational development of the individual concerned. It all depends on the man himself, however, who has the task in hand, whether everyday sights shall be narcotics or stimulants. If he takes them the right way they can prove to be ever recurring incentives to further thinking, some of which may be of great value. History shows us that the ordinary events of everyday life may even represent the germs of important discoveries, when the thoughtful man is present to take advantage of the suggestion which they offer. We have many incidents to illustrate this in the history of modern science. A great many of our inventions are due to the fact that some thoughtful man noted something occurring which a great many people had seen before him, but which aroused a new line of thought in him that had never occurred to anyone before. Nothing reveals a man's power of concentration better than his attention to the ordinary things of life."

Do not feel that all this is burdensome, for the mind of a child must move and work, and home work of this kind cultivates thinking along useful and correct lines. If home work were not assigned, much that is observed comes and goes, leaving no impression. The most important part of education, says Doctor Walsh, is this power of concentration of attention. A child need not be deprived of recreation by the assignment of home work, as home work is rather an aid in the valuation of recreation. Encourage the child to give a report of the moving picture he went to see, or the party he attended, or any of the laudable recreations in which children indulge. In this way home work will do more than produce neat, written work, showing improvement in spelling, a more extended vocabulary, and a better English style; to my mind, it will act as an agent for the proper use of leisure time, a factor of no small importance in the youth of to-day; for, "Leisure well employed is of high worth. Leisure unemployed is mere idleness and helpless drifting along the stream of life. Leisure is nothing in itself. It is only an opportunity, and like all opportunities, if wasted or abused, it is harmful and often fatal. The only charm of a holiday comes from working before and after it. It is not easy at the outset to labor with no taskmaster except one's own determination, but the effort grows more steadily and rapidly less, so that in a very short time work becomes a necessity, and brings more solid and lasting pleasure and more interest than anything else human ingenuity can devise for our diversion." "To see an entertainment or attend a musicale, or a lecture and feel you must report on it, may at the outset, seem hard but with improvement in vocabulary and ability to express oneself more readily and with less discomfort than hitherto, awakens appreciation for this supposed task, and in very truth, the effort grows more steadily and rapidly less, and brings solid and lasting pleasure. If home work can produce such results, can we as custodians of the education of our children consider it lightly, or not at all?" "Education means bringing out what is in people and not all pouring information."

The will must be trained to overcome difficult things and to form habits of doing so until it acquires ease in the accomplish-

ment. It is through the will that habits, good or bad, are formed and therefore the necessity for its exercise, unless we are just going to drift through life, taking always the easiest path, like water running down hill, following the line of least resistance. We are the victims of unfortunate habits of taking ourselves at too low a valuation and not concentrating our minds for the higher accomplishment that we could reach. We could do ever so much more, if we wanted to, and instead of being disturbed in health or rendered uncomfortable by it, we would gain vigor of mind and body and get ever so much more satisfaction out of life.

The length of the assignment must be modified by the particular circumstances of the time and place, or by social and economic limitations. It is obviously improper to exact a standard amount and quality of home work from the child who has to sell papers or assist his parents after school; or from one whose home conditions are such that he cannot conveniently study: physiological and psychological conditions must govern the length of the assignment, for it would be wrong to expect a standard amount and quality of home work from the child whose physical condition is such that air and exercise are vital to his health; or from one whose tense mentality exaggerates the strain of home work, but we are here considering the average pupil.

It may be argued that the present-day tendency is to do less and less at home, the home atmosphere is less conducive to study than heretofore, but because the tendency is at low ebb, must we as educators go along with that tide? Is it not rather our duty to stem the tide and hold fast to that which is good even though it appear antiquated? We complain of the amount of time spent on the streets by the children. Do we not unwittingly help in causing that waste of time by not providing them with work that will require them to remain off the streets a little longer, particularly at night?

"The habits which count the most for success in life are those which keep us from frittering away time and energy in trivial and useless matters. Doing nothing is not recreation, nor even rest very often, because the mind may be preoccupied by disturbing ideas. Recreation is doing something interesting."

"Unfortunately there are many developments in modern life which have a direct tendency to hurt rather than help the development of concentration of mind and of purpose. Any occupation in which only the surface of the mind is engaged and in which we occupy ourselves with something that we are not really interested in, but that just enables us to pass away the time which might otherwise hang heavy on our hands, fritters away our power of mental concentration. This is particularly true during the younger development period of the individual." It is the duty of the teacher, in season and out of season, to combat this tendency on the part of the pupil to give in to the glaring evil of the present age—mental dissipation, and surely one of the safest and most easily applied remedies for the cure of mental dissipation,—the foe of concentration,—is the intelligent, well-ordered application of home study as a supplement to the work of the teacher.

DISCUSSION

BROTHER ANSELM, C. F. X.: Sister Perpetua in her paper on "Home Study As An Aid to Pupil Concentration" has treated the subject in a thoroughly interesting, psychological manner, and leaves very little room for further consideration in that field. We are fully aware, however, that pupil concentration is only theoretical unless it becomes a habit, and it cannot become a habit unless it is repeated over and over again, and this repetition of concentration can only be done over and over again when our children learn how to study. It is from this point that I shall consider "Home Study As An Aid to Pupil Concentration."

Concentration of thought is a continuity of attention to the same subject for a considerable time. Concentration can be measured by the ease with which a person's attention can be taken off the topic with which it is concerned. It may be so great that the person is entirely oblivious to all his surroundings and even physical pain is almost unable to distract him. Again, it may be so slight that even the least irrelevant association called up by the very topic itself will draw away the attention from the subject.

Small children cannot have great concentration because they have not had experience enough to give them many associations with which to work.

We can learn to concentrate just the same as we can learn to do anything else. The first step to concentration is attention. This will be free attention if the object of it satisfies a need. The length of time that the attention can be given freely depends upon the number of associations con-

nected with it. We call such a topic interesting. The more one knows about the topic, the longer can he give his attention. You can force attention, but forced attention brings on a condition of strain and cannot be sustained for any length of time, especially by young children. This forced attention can very readily be seen when a teacher gives a child a problem or an exercise to do without fully explaining it. The pupil tries to attend to this either through fear or from any other motive, but the problem offers no suggestion for solution and as the attention finds nothing on which to take a hold, it must of necessity wander.

A teacher must rouse the interest of the children in a topic before he can hope to get them to concentrate upon it. Interests should be closely connected to the subject and they should be natural rather than artificial. They should have a permanent appeal that will persist in the same situation outside of school. Artificial interests and incentives such as prizes and half holidays should be avoided, if possible, as they are among the poorest that can be offered. The disadvantage of these artificial interests is that the means used often divides the attention between the object sought and the prize to be gained.

To create interest in the lessons that we assign to our pupils we must rouse their energy and zeal. This can be done, (1) by showing them its value, (2) by stirring up their curiosity by telling them just enough about the subject to cause them to want to find out more about it themselves, (3) by showing them its relation to their past experience or their future needs, (4) by asking them questions that will stimulate speculation and imagination. If we treat each lesson in this way we can expect, almost without fail, to awaken the students' mental activity to the subject and as a result we will get their best efforts.

Many children have worked through their studies because they believed that these subjects would prove valuable, not only in preparation for the advanced classes, but would also give them a broader view of life. Many of them have become enthusiastic in the field of their endeavor and have found great satisfaction in the work itself.

We are working with the mass and too often the individual child is neglected. This should not happen. There is no excuse for this. It is true that our classes are often too crowded but what Brother or Sister has never had this experience to contend with. It is too bad that we are obliged to have this happen. Still I maintain, even under this condition, that we can give individual attention to the children. We may not be able to give them all the attention we would like to give or even as much as they really need, yet we can exert an influence of help and encouragement to each one individually. The teacher's personality plays an important part in the education of the child, more important than most teachers realize.

A teacher should possess good physical, mental and moral qualities. The mental qualities are more essential, however, than the physical qualities.

Besides the proper educational equipment the teacher needs an abundance of cheerfulness and an inexhaustible store of patience.

In the Xavierian Brothers' *Manual of Advice* written by Brother Vincent, our second Superior General, are found some very wise directions for the Brothers in the management of their classes that are very appropriate to our subject. I will quote a few:

"Preserve everywhere and always equanimity of temper, that your children may see you in the evening as you were in the morning."

"Repress energetically every movement of impatience which you may feel arising in your soul; patience is an indispensable virtue in a Religious teacher."

"Be just to all; never be more attentive to one than to another; let all have an equal share in your solicitude."

"Encourage those who are backward or deficient in intellect, by smoothing their difficulties, by requiring less from them than from those whose intelligence is more developed, or who have a better memory."

"Prepare your subjects, although thoroughly master of them; never give any lesson without having thoroughly prepared it."

"Speak little in school, but well and to the purpose, always in a steady tone and rather soft than loud."

I am sure that you will agree with me that if these few points were always observed by a teacher that they would add greatly in attracting the children to him and that his influence on them would be very great mentally, as well as morally and physically.

Every teacher is anxious to see his pupils succeed and he does everything in his power to prevent any of them from failing; but in spite of all his efforts there are some who fail.

The principal cause of failure and discouragement among our pupils is, that they do not know how to study. We are fully aware of this and we bemoan the fact but what do we do about it? Have we ever taught them how to study? Study does not come to children instinctively and if we, the teachers, will not take the trouble to teach them how to study then we are failing in the very essential principle of our calling.

You might say that they should know how to study before they reach your class. Well, that is true but the fact is that they do not. You, then, as a good, zealous teacher, must make it your duty to repair the neglect and show them how to study.

It is not only in the grammar school that teachers realize that the pupils do not know how to study. The high school teachers find this to be one of the common causes of class failure, and the colleges and technical schools are constantly making the same complaint. Now some one is to blame for this wholesale failure of the young men and women of the colleges, of the students in the high schools and of the pupils in the grades. Who is to blame? This is a hard question to answer. If we

look over our scheme of education, we may be able to suggest a remedy against failure.

The systematic course of study prescribed for our schools puts upon the teacher certain demands that cannot be ignored. His class must cover so much English, so much arithmetic, so much history, etc., by the end of the first semester and so much more by the end of the second, that he has no alternative but to cover the required amount of work or be considered a failure.

The child must master this amount of work in the given time or he will not pass. If the teacher does not bring his class through the prescribed course and have them ready for the mid-year examination and again for the finals he has failed in his work.

Each grade makes strenuous demands upon the one next below it through the entire eight grades. The high school makes its demands upon the grammar school and the college and technical schools make their demands upon the high school.

Our children, then, must cover the amount of work set for them and cover it thoroughly. How are we to accomplish this? This is the problem we are to solve. Can it be done in the four and one-half hours a day that we are with the children or must we oblige them to do a certain amount of work at home?

That the children should prepare lessons at home and that they should be obliged to bring in written work is old-fashioned and out of date according to some teachers and parents, but I must confess that I am in favor of it even at the expense of being considered old-fashioned. I am sure that there are a great number of teachers present who are with me on this question.

An investigation was made some time ago to find how many schools demanded home study and it was found that the most successful schools were those in which home studies were required. We are fully aware, as we stated before, that many of our children do not know how to study so I shall explain to you one method used to teach our children how to study that has proved very satisfactory. At the beginning of the school year the teacher explains the general plan for the year's work, which according to the school curriculum, is divided into eight periods of twenty days each with examinations at the end of every second period. The children copied the plan and were asked to consult their texts so that they could see the table of contents for each period and to mark the divisions. When this was done the first practice study lesson for the assignment of the following day was conducted by the teacher, who expressed orally for the benefit of the class all the mental operations that were taking place and at the same time recording in a note-book the development just as he would expect the students to do when studying the same lesson. After the assignment was studied, the written evidence from his note-book was copied on the blackboard so that each child could see what was done and

how it should appear in his note-book. The pupils were questioned as to the motives for the various steps that they had been following. This plan was carried on for a week or more with the students gradually taking the operation over themselves. This method, besides proving very interesting to the class, gives the teacher a written evidence that the pupils prepared the lesson. The note-books should be examined by the teacher frequently to see that they are carrying on the work correctly.

You can make lessons more interesting and attractive by associating with the book knowledge problems and projects of everyday life. This year the Sisters of St. Dominic have published *Study Guide Note-Books* in American history for the sixth, seventh, and eighth grades, and I am sure that if any teacher were to follow this work as planned in these books American history would become one of the most interesting studies in the curriculum and that the children would learn how to study in the fullest sense of the word.

There is one more point that I will touch upon before I close, and that is the written home work.

Sister Perpetua has shown us how necessary this work is for promoting concentration in the children. I know, and I am sure that you also know that many times home work is given by some teachers for no other purpose than to keep the children busy. These teachers have no intention of examining the work, and it usually finds its way to the waste basket, still these same teachers will invariably punish the children for not bringing in these testimonials of their wasted time. Written home work to be effective requires thought and preparation on the teacher's part before being assigned to the pupils.

1. The work should have an immediate bearing on the regular class lessons.

2. It should be clearly explained to the children so that they will know exactly what to do and how to do it without being obliged to seek aid from their parents or others at home.

3. New matter, as a rule, should be avoided. The assignments given are to test their ability to apply the lessons already studied.

4. The written work demanded should not take much time, otherwise it becomes a drudgery.

5. Make the work as interesting as possible.

When written work is assigned to the pupils we should see that it is done neatly and accurately. We should not fail to inspect the work or collect it for correction and return it again to the pupils.

Some teachers complain that they have no time to correct long exercises. This is true—they have not. Neither has the child time to do long exercises. Why do these teachers not give short exercises that can be done carefully and that can be corrected quickly?

In giving home study the child's capacity must never be overlooked. His home environments must always be considered and worked with, if

we wish to be successful as teachers. Harmony, good will and discipline must be ever present in our classes or study is next to impossible. The child's trend of mind or attitude must be favorable towards the teacher and the school, before the child leaves for home at the end of the day. The child must have in mind before leaving the class, a specific knowledge of the home study and the precise methods of attack together with a favorable attitude to the subjects assigned and also to the teachers of the subjects.

SUPERINTENDENTS' SECTION

PAPERS AND DISCUSSIONS

THE SCHOOL CALENDAR: ITS RESTRICTIONS AND OBLIGATIONS

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The "school calendar" is an administrative device in education which is becoming more and more popular. It has its exponents, and also its opponents. The topic is apparently without much data upon which to construct an essay but conviction that the device has shown its value, at least in one diocese, has caused us to make the best use of the scanty material before us. For the sake of clearness five subtopics will be discussed, namely: 1, personal acquaintance with a working school calendar; 2, the material for a school calendar; 3, the method of distribution; 4, the reception of the calendar; 5, the problems of a school calendar. In presenting for your consideration these five points we shall at least have opened thought upon "The School Calendar: Its Restrictions and Obligations".

PERSONAL ACQUAINTANCE WITH A WORKING SCHOOL CALENDAR

At a conference held this year in the Education Building, Albany, New York, the writer of this paper fell into conversation with a district superintendent of schools. He is a state official. His charge covers a number of schools in the upper section of the state where practically all schools are small and far-flung. The district superintendent told with evident pride of the suc-

cess of a calendar which he put into effect this year in his district. He added that perhaps it lacked sound legal authorization but assuredly it had brought to pass a most telling uniformity in the conduct of the days required by law for the operation of the schools.

It was a longing for this sort of uniformity which led to Brooklyn's first "Official School Calendar". It was back in the year 1921 that it made its appearance. The idea was not original. The perusal of college and academy prospecti that came to the Superintendent's office familiarized us with their practice of marking out with definiteness the various happenings of the school year. The usefulness of this procedure grew upon our appreciation. It was useful alike for the professors and for the student body. The plan seemed to be worthy of adoption for the elementary and high schools of a diocese. Hence the conception of Brooklyn's school calendar.

At the time of its introduction into our diocese seven years ago next September preparation for its coming was made through an announcement at the teachers' conference in the previous June. The Reverend Pastors were also notified by the distribution of a leaflet which the principals brought them from the conference hall. The then administrator of the diocese but now its Ordinary, Bishop Molloy, was asked to have his name and authority carried on the calendar. Of course permission was readily given. The first effort was admittedly crude. It scheduled holidays, meeting dates, examination weeks and gave emphasis to the diocesan school day, 9 to noon and 1 to 3. A card instead of a sheet of paper was selected for practical reasons. Experience has proven the value of the card system. Through a mere accident the size was fixed upon as 4" by 9 $\frac{1}{4}$ ". In our visitation of schools we learned that some enterprising principals had the card framed and informed us of their hope that its size would remain permanent. This has been observed. Later on in this paper a description of the 1927-1928 card will show how the material has grown and how other improvements have come upon Brooklyn's school calendar. It may be in place here to note, the cards are distributed free to the entire diocesan system,

embracing elementary and high schools and also the colleges. The cost of printing 3,000 cards was last September \$19.75.

THE MATERIAL FOR A SCHOOL CALENDAR

Many features enter into an efficient calendar for Catholic schools. The first of these is the authority of the Bishop of the diocese. While personality and prudence together with a widening circle of friends among the clergy may give force to the wishes of a diocesan superintendent, yet a better cooperation will follow on the dissemination of the thought that the Bishop authorizes the issuance of a school calendar. Such a device then bears all the force that goes with regulations coming from the Bishop's house.

Every diocese is awake to the need of more religious vocations for the better staffing of present schools and for the care of school growth that will come with the years. The communities are expected to supply religious teachers and to look ahead through the recruiting of new subjects. But the diocese is not without its duty on this point. Hence with us every school is directed to have a constant active interest in vocations. This movement has earned attention on the school calendar. The device bears a vocation slogan. It may serve a purpose to indicate a few of these which are ready to hand as we write the paper. In the scholastic year 1923-1924 the slogan ran "Serve the Lord by Developing Your Successors for the Catholic Classroom". But shorter wording was needed and this is found in the slogan for 1925-1926, "Our Need, Religious Vocations. Give Your Prayer and Aid", in that for 1926-1927 "More Religious Vocations, the Prayer and Hope of Catholic Education" and in that for the present year, 1927-1928, "Behold Our Great Diocesan Need: More Priests, Brothers and Sisters".

The next feature is the division of the school year into two terms or semesters. This division follows that of the city schools. The data for each term are assembled under a distinct heading as "First Term" and "Second Term". At first this was the sole division. But as monthly examinations and report cards gave way to nine weeks or midterm tests and reports, a subdivision

was introduced in each term with the heading "first half" and "second half" which has yielded to the quarter system, first, second, third and fourth quarters.

Each item in the calendar is set off in four sections, first the day of the week, the name of the month in second place, the particular day of the month following and then the event such as the opening of school, the meeting of the teachers and the like. All of these four sections are lined up and down on the card so as to have a work of printing taste. The effort has been successful through the experience of years to have each event with its triple dating limited to a single line. This necessitates the wise use of abbreviations but in no case does obscurity result even for one who is not within the system of the diocese.

We have just alluded to the events which are chronicled on the calendar card. These items form the heart of the calendar. They number nine classes and embrace the following:

1. The opening and closing dates of the school year together with the individual holidays and the two long recesses of Christmas and Easter; likewise the beginning and ending of each of the terms and the official promotion days which occur twice each year.
2. The official examination weeks, namely the midterm or school tests and the term examinations which are partly the Superintendent's and partly the Regents' or State; a week is also assigned for the distribution of the official diocesan report cards showing the results of the quarterly tests.
3. The conference dates namely the four local teachers' meetings in their own schoolhouse presided over by the principal, the quarterly religious teachers' conferences and the semi-annual lay conferences, both of which are conducted in person by the Superintendent.
4. The census days for the diocesan semi-annual school census, the days for the printing of the quarterly mortuary cards and the competition days for the elementary and high school religion contests.
5. The quarterly meetings of the Diocesan Board of Community Supervisors which are held in the Superintendent's office nine days before the general teachers' conference.
6. Details about the Diocesan Normal School such as the opening and closing days of the lectures, the Christmas and Easter recesses and the examination dates.
7. An indication of the next year's religious teachers' exercises at the Pro-Cathedral, over which the Bishop presides the Sunday before

the beginning of the new school year, and also the date for the re-opening of the schools in the fall.

8. The explicit mention of the Bishop's permission for every Rev. Pastor to declare each year a school holiday on his own initiative and of a similar permission for each community to cull out a free day, uniform for all the schools within the diocese taught by it.
9. The closing feature is a statement about the location of the Superintendent's office, the telephone number and the hours during which the office is open.

While these nine features are thus grouped under proper headings, the calendar is arranged in a strictly chronological order.

The Superintendent seeks each June from the members of the Diocesan Board of Community Supervisors a rough draft of the datings for the coming school calendar. Since the work is a matter of details, and of exact details, this precaution against possible mistakes or omissions has proven most useful. Also it places the card under the favor of these religious men and women who represent the supervisory force of the diocese. Likewise the general teaching body is asked at the June teachers' conference to suggest short and attractive vocation slogans for the coming year's card and also improvements for the make-up of the calendar.

THE METHOD OF DISTRIBUTION

The calendar is printed during the month of August. At the beginning of September each Rev. Pastor, each Superior General of a community with schools in the diocese and each Supervisor are in receipt, through the mail, of an advance copy of "The Official School Calendar" for the approaching school year. It might have an interest to note that at the same time we mail to the Rev. Pastors their school assessment bill and to the Rev. Superiors General the school contracts for signaturing in the case of any new school opening that fall. All of these are requested in a personal letter to keep the calendar in a conspicuous place and to observe its provisions.

As far as the schools themselves are concerned, we make use, in the distribution of the calendars, of our system of supply centers through which all our supplies are sent in the case of the city schools. When the schools open, the principal sends to the

appointed supply center a messenger who obtains a bundle containing the calendars and also the official school registers for the year. The number of cards is always according to the number of teachers, the plan being to have a calendar posted in each classroom throughout the diocese. The schools beyond the city limits receive their calendars and roll books by parcel post. At the end of the first week of the new school year each school has been in receipt of the cards and has had them placed in the classrooms.

It has been our practice, out of loyalty to Catholic education in general, to send each September a copy of our school calendar to all Catholic superintendents who seem to be interested in the device. Perhaps some have been overlooked and find this paper much of a puzzle. Even now we have a sufficient supply of the 1927-1928 calendars to furnish a copy to such of our friends as we may have overlooked.

THE RECEPTION OF THE CALENDAR

The school calendar with us is constructed for the guidance of all the elementary and high schools in the diocese. There is no option allowed on any dating fixed in the device. On special occasions such as a pastor's jubilee, exceptions are allowed on application, in the form of a holiday or the moving up of a school midterm examination. Otherwise the Superintendent stands for the observance of the calendar. It directs the activities not only of the city schools but of the rural schools. Our rural school population is comparatively small and within easy reach of the city. Because of this we see no reason for making a different school year arrangement for them. In fact the pastors want to have their rural schools conform to the rest of the diocese. The calendar is issued likewise for community schools and for the institutional schools. The Brothers and Sisters respected its authority from the very beginning and, with few exceptions arising from community schools which did not see the wisdom of conforming to diocesan administration but later on changed their viewpoint for the better, the Brooklyn calendar has met with uniform observance. While the colleges were not intended to be guided by the calendar, they are sent a copy each year. The re-

sult has been that they conform to its provisions in great part, especially in the matter of holidays. Even the Christmas recess and that at Easter are kept by these higher institutions as set down in the diocesan calendar. It is prudent to let things come to pass in this way with the colleges.

The clergy are in reality the foundation of the Catholic school system. The cooperation of the pastors is essential in all phases of a superintendent's labor but not more noticeably so than in the matter of the uniformity produced by the school calendar. The enterprise is time wasted and printing lost if the priests do not support it. In our diocese the great majority of the priests gave the calendar scrupulous cooperation from its very inception. Some few held to their freedom of administration for a time but the story is now that every pastor insists on the observation of the Bishop's directions as embodied in the calendar. Of course, an occasional holiday or half-holiday is taken without permission, here and there, in the course of the year but it is the truth to set down that the authority of the school calendar is something fixed with us. In fact, if the Superintendent were disposed to end its existence, most of the pastors would look for the reason, yes would ask for its restoration.

THE PROBLEMS OF A SCHOOL CALENDAR

An important point in having the school calendar observed arises from the Confirmation appointments of the Bishop of the diocese. The Ordinary is disposed to please his Superintendent by fixing Confirmation datings for other than examination weeks. But it is a detail to be kept in mind while drawing up the program of Episcopal engagements and it is a detail that is prone to be overlooked. The result is that in the conflict of examinations with the Confirmation ceremony the scheduled tests are set aside. It is important for the Superintendent to keep in touch each year with the Bishop's secretary and to hold Episcopal appointments away from parishes with schools during the weeks officially appointed for formal tests. This is happily arranged in Brooklyn.

The State law on compulsory education demands a certain number of days of schooling in all types of schools. For New York State it was formerly 180 days though this spring the Legislature

has raised the number to 190. It is unnecessary to add that this State regulation must be observed. In the drafting of the school calendar the point must be kept in view and the required days must be demanded. In our effort to have all State holidays observed we assume religious holidays to be school days because of the religious exercises which are attended on them. In this way the law is observed, and the general repute of the schools held high. The underlying principle of conforming to a State regulation plays a wholesome part in checking pastors who are in their good nature apt to declare holidays too freely.

We had an unique experience with our calendar last scholastic year. In the early days of September the State Department of Education changed the dates for the June examinations. The diocesan school calendar had already been distributed. An amendment, brought to general attention by announcement at a series of teachers' conferences, altered the datings of the card and practically rendered the final quarter of the year's arrangements useless. The lesson however drove home the necessity of checking each summer the State Department's attitude towards the announced datings for the January and June Regents' tests.

A few schools at the beginning of the functioning of the official school calendar will neglect to keep step with the majority. There is a problem in bringing them to task. However, prudence and patience win the day. A practice of informing each violator of the misdeed and of showing the bad effect on the public repute of the system was adhered to with success. The letter was always polite and strong, but never irritating or severe. It was found in our environment a means of peace and of success.

There is so much of the city school touch to this paper that a word of caution may be required for diocesan systems that abound in rural schools. While in them the card may fix upon definite examination dates in the middle of the school year, yet local circumstances may determine an earlier beginning and a consequent earlier closing of the schools in one section than in another. While conformity to general arrangements may look of great value on paper, yet a calendar that lacks the good will of clergy, teachers and people will not function well. It is in this way that the pastors in our outlying counties are counseled to

declare on their own initiative a holiday when the county fair conducts its school day.

We all have differing temperaments. To some diplomacy is important; even they may overdo it. But the school calendar when introduced is a curtailment of local school liberty and therefore comes upon attention with just a whit of irritation. To introduce it with the blare of the trumpet of authority may appeal to many but to us that is not the best way. The mere mention of the Bishop's name and of the school board's authority, where such a board is actively functioning, will be the best assertion of authority in our judgment. Time will prove the wisdom of the calendar and will bring all schools into line. The calendar thus exerts its healthy influence through an appreciation of its merits and its observance spreads without the bad odor of police duty.

We would end this paper by witnessing in frankness to the service towards uniformity which the school calendar has given in our humble diocese during the past seven years. Elsewhere when begun, it has also remained a fixture. It is easy of composition and finds supporters among both clergy and teachers. It assuredly definitizes the school year and brings to pass an useful unity. However it does not destroy local teacher initiative and does not intrude too much upon pastoral independence. Whether or not it should be made a feature of school administration in any particular diocese is for Bishop and superintendent to decide. It has found increasing favor with younger Catholic superintendents and has been made a beginning step in the creation of a diocesan spirit in Catholic education. Not the least of its qualities is the resultant increase for the authority of the Superintendent's office which comes from its annual appearance.

DISCUSSION

REV. JOSEPH F. BARBIAN, M. A.: The writer of this paper has outlined a definite program for the School Calendar. Every Catholic superintendent will find in this excellent paper many thoughts and suggestions which he can use in the development of a program of unity in the diocesan school system. The lack of such a program is the cause of a lack of unity and the non-observance of such program or calendar is often the cause of

sharp criticism by the parents and the cause of dissatisfaction among pupils and teachers where the diocesan calendar is observed.

In practically every State the law of the State or the ordinance in larger cities demands that a child of school age attend a certain number of days per school year. In cities, where truancy departments have been established, the problem of non-attendance at school is taken care of by the officials of the truancy department who usually divide their work into districts so that the same official in a district serves both the public and the parochial schools. Is it not proper then that our school days should conform with the other schools? Or, in the matter of health work, where many of the Catholic schools are fortunate to be served by the State and municipal authorities. Naturally, a school calendar, that conforms to the State schools as near as possible, is considered advisable since in the health department the work is so arranged that the same nurse and the same physician render their service to the schools in a certain district, be they public or private schools. The non-observance of the school calendar has often been the cause of complaint on the part of these two departments and justly so, when a Catholic school calendar has been posted in their office, and the work has been arranged according to that schedule, to find that certain schools do not observe this calendar and declare school holidays too freely.

Parents often criticise our schools when there is no uniformity in the matter of school days. In my own experience I have found that they call for information at the superintendent's office when they find that their children have a holiday when the other schools are in session. A school year of 180-190 days is short enough, they say. It is evident that conformity with the state or city school calendar should be carried out as closely as possible.

In our Catholic school system almost every superintendent must also make provisions for the rural schools. In many instances the number of school days is smaller than the number of school days in our large cities. The program for these schools should be condensed and it almost becomes necessary to issue a separate program or calendar for these schools, since in many instances, it becomes necessary to set aside a certain week during which rural children attend to various intensive work on the farm. In some instances in Wisconsin for example during the fall harvest a week has been set aside for the potato harvest, due to the fact that only a small number of children enrolled in the school would actually attend school during harvest time. It certainly is more economical in school administration to set aside one week during that time when the children can all assist in the work on the farm, than to have all children attend irregularly. On any rural school calendar provision can be made for this by insisting that according to the state schedule a certain number of school days be observed in our rural districts allowing the county superintendent to determine what week is to be set aside in harvest time.

Monsignor McClancy answers a question that has been in the mind of many when making their schedule of school days, when he in his paper says: "We assume religious holidays to be school days because of the religious exercises which are attended on them." This question has often been asked: Shall holydays be considered as school days even if children do not go to school? The answer seems to be given by many State authorities when they permit children to be excused in the public school on the religious festivals of the various denominations. If the State authorities excuse the children of these various denominations on the festival days of these denominations we certainly can feel safe in considering the holydays of the Church as school holidays.

The plan of a school calendar given by Monsignor McClancy in his paper is one that deserves our careful study. We are deeply indebted to him for his suggestions and especially for his excellent suggestions as to the manner of securing the cooperation of all in the carrying out of the school calendar.

PROBLEMS OF RETARDATION

BROTHER PHILIP, F. S. C., PRINCIPAL, CATHOLIC HIGH SCHOOL FOR
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The term retardation is rather promiscuously used by educators in this country. In a general way it applies to such children as are backward in their school work regardless of the cause. It has long been a worry to persons interested that a large portion of our children fail to accomplish anything worthwhile during their school life and as a consequence are handicapped in the struggle for an existence during their years of maturity.

The school life of the child in the elementary grades is ordinarily limited to eight years. Most children enter school during their seventh year or soon after. Some of them are promoted each year and complete the grades before they are fifteen. Others are not regularly promoted and when they reach the age at which they should ordinarily complete their course they still find themselves in the seventh or, as is often the case, in the sixth or fifth grade. This falling behind their grade or delayed promotion is retardation.

Failure in school may be due to one or several of many causes. The first of these I will attribute to a delayed unfolding of the mental faculties. This condition produced by heredity, prenatal or congenital causes is properly termed feeble-mindedness. This state of the child's mentality may not be manifested in the early years of childhood. Oftentimes it is not noticed or suspected until the child by his inability to advance in his grades gives rise to a suspicion of his condition. If he has advanced to the grammar grades before this discovery he is likely to become a serious burden to both teachers and class. Naturally parents are loath to admit that their child is so afflicted. It is a very difficult thing to convince them that their offspring can be other than intelligent.

The child in consequence may be kept in the ordinary school when he rightly belongs in a special school where the care and training suitable for his case can be profitably given to him. This latter is the best course to pursue with such children and it is their only chance of acquiring any mental development or beneficial training. Though the feeble-minded child will never under any system of education attain to a position in which he will be able to exercise the judgment necessary for the transaction of serious though ordinary affairs of life, yet under favorable conditions of environment and training he can reach a high degree of efficiency in certain directions. The feeble-minded child however is as much entitled to the education suited to his needs as is the normal child.

Certain so-called psychologists are too quick to pronounce a child feeble-minded or to name his condition in some equivalent or synonymous term. I can recall one instance in which a boy came under my care after he had been recommended by a psychologist as a fit subject for a state institution for the feeble-minded. His mother had died during his infancy and from his third to his twelfth year he was under the care of his grandmother. I think we all know how indulgent a grandmother can be. This particular one could not realize that the boy was advancing in age without growing in wisdom. Every fault of his was in her opinion due to his continued state of infancy. Even grave faults went unnoticed by her. His father had married again. Seeing the danger of the boy's going wrong because of his environment he took him under his own care. When the separation took place he gave evidence of an uncontrollable temper. He absolutely refused to obey his parents or teachers. In other words he was so untractable that he was adjudged irresponsible for his conduct. He was then taken into Juvenile Court and was close to being committed to the institution as dangerously feeble-minded. There from associating with the other inmates he might have been deprived of his rightful inheritance, that of becoming a useful member of society. One month among rational boys of his own age, subjected to discipline with an occasional application of a moderate dose of Solomon's grand panacea was sufficient to change him into a normal boy and it incidentally altered the opinion of

both his parents and the psychologists. He was retarded in his grades but at the end of one year his condition gave promise and we must admit that a delayed mental development is better than none.

In this paper it is not our purpose to further discuss the feeble-minded or subnormal child of any type. We propose to deal only with such children as are apparently possessed of natural normal mental faculties, but who ordinarily fail to make proper use of them in their school work. Such children we shall consider as retarded.

Retardation has long been a problem of education. School officials, psychologists and other interested persons have given much thought to it for years. A positively practical study of it was perhaps never attempted until the fall of 1907 when the Russell Sage Foundation appropriated a sum of money to finance a scientific survey of the problem in this country. The work was done by Mr. Leonard Ayres and Mr. Luther H. Gulick. Their report published in 1908 is worth an examination. It brought to the public attention the undeniable fact that the present condition of our public schools is completely inadequate. A later book by Mr. Ayres reveals how serious is this problem, not to the educational world alone but to the economic and social as well.

Since the Russell Sage Foundation made this survey we who are interested in the problem are asking ourselves and others many questions pertinent to the issue. We ask: What percentage of school children fail each year? Two weeks ago a man who had completed a survey of twenty elementary schools in one of our large cities informed me that he found forty-seven per cent of the children in these schools were below their grades. His survey however had been in schools where many negroes were enrolled and many of the other children were of foreign-born parents who had little or no interest in the education of their children. According to the statistics of the above mentioned survey about twenty-five per cent of the children of the country are retarded. Again we ask: "Why do they fail? What remedy are we to use for these failures?" Many other questions are being

asked relative to this serious problem and the inadequacy of our schools.

I find no record of any survey being made in our Catholic schools. I believe from my experience that the number of failures would not equal that of the public schools. I can recall in a medical survey made in the Philadelphia grade schools, public and parochial, that a more favorable condition was found in our Catholic schools than in the public schools. The survey was made by the city inspectors and later verified by others.

Various authorities and educational agencies have tried to classify the many causes to which they attribute retardation. Some of these are I find:

1. On the part of the subject: Delayed admission to school. Irregular attendance. Frequent change from school to school. Ill-health. Defective sight or hearing. Lack of power of adjustment. Lack of appreciation. Lack of personal ambition. Lack of proper nutrition. Poor and improper home environment. Nationality. Lack of parental control and cooperation.

2. On the part of the school are the following: Over-crowding in the grades. Two or more grades to a teacher. Defective environment of the school. Environment of the classroom as to location, orientation and sanitation.

3. On the part of the teacher we will mention: Lack of pedagogical formation. Lack of sympathy. Lack of the personal touch. Lack of interest in the child, his school work and his personal activities.

Our laws for compulsory education generally take care of the attendance of the children. At any rate the principal and teacher can do little in this matter except to give prompt and courteous cooperation to the attendance officer. Before enlisting the aid of the attendance officer or the department of compulsory education the teacher should exhaust every means at his disposal to secure the interest of the child and his parents in the need of prompt and regular attendance. The statistics of our juvenile courts will reveal the fact that most youthful offenders against the law begin the downward trail with truancy. Parents should be informed at once of the child's absence. This can be done by mail, telephone, or special messenger. If this course is pursued it

cannot fail to convince the parents that the school is greatly interested in their child and parental interest and cooperation will surely follow. However to secure the best attendance from the pupils every effort must be made to have the school program and the environment of the class and school so interesting to the pupils that they will be attracted rather than repulsed thereby. The principal as well as the teacher should use every means to have at least the interior of the school clean, cheerful and inviting. This condition and the means employed to secure it will make up no small part of the child's education. If the pupils have some part to perform in this work it will be of much greater interest to them than if it were done entirely by the janitor. Teachers who have initiative and a fair amount of pedagogical training will not fail to so diversify the daily class routine that fatigue will not gain the mastery over the pupils. Problems in arithmetic will be made practical and incidentally interesting. The advantages of good English, penmanship, spelling, et cetera, can be shown in such a manner that even dullards will be ambitious to acquire some proficiency in these subjects. History, geography and kindred subjects in elementary social science are easily made the bright spots of the daily program by the teacher who has the proper appreciation of the high office he occupies. An interest in the child's personal and family affairs, his health, his play and places of amusement gives the personal touch that never fails to produce in the child a love for his teacher and a greater desire to correspond with his efforts. Our compulsory education laws may provide a means to force children to attend school but no law can compel a child of any age to take an interest in his school work. The child's interest must come from within but it can be impelled and stimulated by causes from without. Right here let me say that this impulse and stimulus must come from the school.

This personal contact, touch or interest of the teacher with or in the pupil is in the last analysis the element that tends most to popularize the school and its courses. In the training of the teachers care should be taken that their initiative be not destroyed but it should be so directed that the methods of others and the whole philosophy of education will be so employed as to bring

into the lives of their pupils the joy of experiencing the development and growth of their young minds. A teacher who has such a power is truly a Christian teacher, an apostle of Jesus Christ in the salvation of souls, an agent to whom the State and Church may rightly confide the future of the race.

Lack of home or parental cooperation is often one of the most dangerous causes of lagging in the school. A panacea for this is hard to find. There are parents who send their children to school only because the law demands it or because they cannot secure work for them. Such motives do not promote any interest in the child for school. The best means for securing an improvement in such a condition is to have a personal interview with the parents and endeavor to secure their support in the work by showing them the advantages of a good education. Herein lies the great difficulty. It is no easy matter for teachers to secure this personal interview. For our Catholic teachers this is very difficult owing to the rules and customs of the community. Parents will find an excuse for their inability to call and the desire of keeping the child under religious influence and instruction will generally prevent our teachers or principals from taking extreme measures. When it is possible a letter may be sent the parents. If it be couched in forcible terms it will help a great deal. Sometimes the pastor or one of his assistants may be requested to make a call on the parents. When this is done beneficial results are usually noticed in the parents as well as in the child.

In the past as well as in the present too much attention is given to mental development oftentimes forgetting the aim that every true educator should have, namely "A sound mind in a sound body." Our teachers should have a good knowledge of health and how to care for it. Children should be instructed and encouraged to make known to the teacher or principal any symptoms of illness they may feel and no child should be kept in the classroom when he is suffering from any ailment. Prudence will suggest when the child should be sent home. This however should not be done until some first aid is given the child. Thus children will learn the importance of good health, when medical at-

tention is needed, and what first aid is helpful in certain cases of illness.

To many people education still means the acquisition of knowledge. We cannot dispute the fact that this is included in the term, but a store of knowledge in itself does not constitute an education. Nor is its possessor an educated man. Too much time is devoted to instruction in our school and this is generally done at the sacrifice of proper training. To illustrate: A child or even an adult may know in theory much of his religion and still be a very poor Catholic because he has not had the proper training. It will profit us but little to know the law unless we also be doers of the law. The practice of religious duties vitalizes the study of Christian Doctrine and gives the child something tangible in the study. In the secular subjects of study the same rule obtains. Some application of the matter studied must be made or no training can be accomplished.

The theory that "Culture is its own reward" is beyond the appreciation of our average pupil. The teacher may strive for such a high and noble ideal but while doing so it will be necessary to give the unfolding minds of his pupils something more interesting to motivate them in their school work.

Overcrowding is still one of the evils of our educational system. In many cities an effort is being made to overcome this by conducting two sessions of school each day. Due to the hours that must be given to this work, lack of cleaning facilities, too much time for play when out of school and other resulting conditions of the system we cannot say that this plan is a great success. In a few parochial schools the same course is pursued with the same results. It may be better in an overcrowded class than in no class at all but the condition is neither desirable nor ideal.

No teacher can do justice to a class of more than fifty pupils no matter in what grade they may be. In the sixth, seventh and eighth grades the number of pupils should be less. Each pupil in a class has a right to some personal attention from the teacher daily in order to keep him interested and make him feel that he is of some account in the school organization. If the class confided to the care of a teacher is too large, very little personal contact between the pupil and teacher can be had and the char-

acter building of the pupil must suffer in consequence. In the lower grades care should be taken to see that the brighter pupils will not be employed during school hours at any other than a pupil's work. It has happened more than once that a bright pupil was made into a dullard by excusing him from the class work to perform other offices in or about the school until a dislike for study, recitation and instruction was engendered in him.

To make study something else than a task no lesson for home preparation should be assigned until it has been properly explained. It means more to the children's progress that the lesson be intelligently explained than to devote a long period trying to hear unprepared recitations. It is a principle of psychology that "Interest lies between complete ignorance and complete knowledge." In the elementary grades our children are close to the borderline of complete ignorance of each new topic in their course of study. An enthusiastic teacher's explanation will carry the pupils safely beyond this borderline and beget in the youthful mind a love for study and a desire for knowledge.

Lack of proper nutrition has caused many children to fail in their grades. Nor is this condition limited to the poorer pupils. Many mothers of limited means are able by their wise selection to provide a healthy diet for their children, and many children who have an abundance of food in their homes sometimes suffer for want of a properly balanced ration. In schools where cafeterias are maintained care should be taken to see that only nourishing food properly prepared is served to the pupils. Economic reasons sometimes cause this to be neglected to the great disadvantage of the pupils. Instruction on food values should be included in the health course given to pupils in the grammar grades. In my own opinion many school children eat too much but it often happens that most of the food eaten is neither nourishing nor conducive to good health.

Our city, state and federal governments are spending large sums each year in an attempt to conserve our resources. Enormous debts are contracted in order to erect private schools which will assist the state in the work of education. Yet in many places no attempt is made to properly care for the health of the children without which education will be of little value. A daily

visit by a competent doctor and a nurse will mean much in any school and the permanent attendance of a nurse in our larger schools would go far towards helping to solve some of the problems. The doctor should frequently examine the entire building and grounds, look into the sanitary conditions and make the proper report.

Another cause of retardation which I believe is very disastrous to the child is the peculiar make-up or dress of children in the earlier grades. We must make some allowance for the children of parents lately arrived from a foreign country but the other pupils in the school will not be so charitable and a boy or girl appearing in the dress of a peasant of some part of Italy, Austria or Russia is likely to be ridiculed by his classmates. There is little excuse however for those mothers and fathers who send their children to school in a dress entirely different from that called for by the child's age and of the period. A manly boy wants to be known as a boy and in every way to appear in the dress of a boy. One who is not so inclined needs the special attention of his teachers to make him so. A head draped with long curls and a body dressed in the style of Little Lord Fauntleroy may cause the mother to think her son is cute, but to the child they are humiliating and embarrassing because they only serve to provoke the ridicule of his associates. A child so handicapped in school cannot be interested in his studies. All of us can recall from our own experience some such dolls who became discouraged and failed to make good in their grades. I have seen boys in the fourth and fifth grades who made a marked improvement immediately after having a regular hair-cut.

Some other causes which have come to my attention in my years of school experience are the over training of some mental faculties at too early an age. This is especially true of the over development of the memory. Parents take pride in having their children memorize and recite certain children's rhymes, stories and such. A child of three or four years has often been trained to recite pages of a rhyme from memory. The child's brain thus becomes as it were lopsided and the child is often permanently injured by the proud father or mother.

When all has been said and done on this important question or problem; when a complete examination, study and report have been made we can only hope to find that compulsory education, attendance officers and juvenile courts, truant schools and all the other external agencies which we have employed in recent years are not going to be a remedy for retardation. We may force dullards, and delinquents to attend a school of some sort, but unless there is some powerful factor in the school itself to interest and attract the child we can never make much progress towards the elimination of the great evil in our educational system. That potent factor must be the teacher. One who has a love for the little ones of Christ's flock even as He Himself had. A teacher whose high ideals are manifest in every act towards the pupils, whose dignity never suffers by the rendering of service to the children of men among whom it was Christ's delight to be.

On the problem of retardation in a valuable paper read at a meeting of the Minnesota State Educational Association in 1909, S. L. Heeter, Superintendent of Schools in St. Paul, stated: "The slow movement of pupils in our schools, the lagging and the loss will not be finally met except in the evolution of a democratic aim in education, an aim that will reach the needs of every child and the whole of every child, an aim that will be as much concerned about the health of a boy as it is about his head, as much concerned about his hand as it is about his heart. Health, head, hand, and heart must constitute the fourfold aim of the schools. Without health, one is only an invalid; with health, but without general intelligence, without a reasonable education of the head, one is only an idiot of industry; without efficiency in labor, in other words, without the training of the hand, one is only a dependent, a tramp, possibly a parasite sucking the lifeblood out of society; with health, with the liberal education of the head and hand, but without ideals and strength of character, without education of the heart, one is at least a sinner, if not a criminal. We have to-day too many invalids, idiots, tramps and sinners in the world."

DISCUSSION

BROTHER BENJAMIN, C. F. X.: In to-day's talk my subject, which was to be a discussion of the masterly paper submitted to you by Brother Philip, cannot readily be carried out. Unfortunately, I have not had the opportunity of reading his paper, my first hearing of it being to-day. However, wishing to at least carry out as near as possible my assignment I shall take a few minutes of your time by lightly touching upon some of the salient points dealing with the subject, "Problems of Retardation" and the possible elimination of the same.

To summarize briefly, I would divide the subject into the major divisions tending toward retardation. First, the physical defects; second, the mental defects and, third, the pedagogical defects with the general remedies for the same.

In the ancient times the feeble-minded were considered extra-social and devoid of human rights. Indifference, aversion, contempt were considered their lot. Not only this; but they were also persecuted and sometimes even exterminated. In the Middle Ages the attitude toward imbeciles vacillated. Sometimes they were treated with ridicule, at other times they were treated with kindness. The first real movement for not only the alleviation of the defective but towards his cure was probably undertaken in the years 1576-1660 by St. Vincent de Paul and his Sisters of Charity, who gathered together in the Bicetre (a famous Parisian hospital and asylum, formerly a chateau) the homeless, the outcast, and the bodily and mentally infirm.¹ This was, I should say, the first organized attempt to carry out the now acknowledged method for combating retardation; that is, the grouping of the different classes of defectives. By this means of grouping each individual receives the attention and knowledge equal to his capacity. So much for the general method now in use.

Going back then to my first division as to some of the causes of retardation, the following physical ones are: orthopedic, visual, auditory and speech defects. Of the first the orthopedic cases, these children who are unable to take themselves to school, or at least because of their disability would in most cases be tardy, should have special classes, where close attention will be given to their unfortunate conditions, supplemented by frequent examination and treatment. Care should be taken, however, that no children suffering from tubercular trouble be admitted to these classes. A special group for them should be established in a special institution, consisting of rooms with, if possible, a southern exposure, and facilities for outdoor classrooms. However, it should be borne in mind that as soon as the orthopedic disability has been overcome and the child can attend the ordinary classes without retardation he should be returned

¹Wallin, Ph. D., J. E. Wallace; *The Education of Handicapped Children* . . . Ch. I, pp. 5-6.

to it; as these children should be given the opportunity of associating with those with whom they must live and cooperate in later life.

The enrolment per teacher for a class of mentally normal cases should be from twenty to thirty, of the dull-backward grade from eighteen to twenty-two and of the mentally defective from thirteen to sixteen.

As regards the enrolment of retarded pupils it should be from ten to twenty pupils, generally depending on the number of pupils who can be grouped into a class, or whether the class contains only full time pupils or both full time and part time pupils. With this instruction a revised method of reading and writing should be given. The curriculum should of course consist of many other projects suited to the group. Space and time does not allow me to go into this; the main point that I wish to keep before you being the necessity of grouping individuals that retardation may be checked.

Barring the modifications which must inevitably be made because of the difference in the sense organ, the same recommendations made for the blind and visually handicapped may be applied to the deaf and partially hearing, with respect to the organization, size of classes, transfers and associations.

Where speech defects alone are concerned pupils are eligible for group-training, who are subject to some form of speech obstruction, defect or disorder which is amenable to correction or improvement, such as baby talk, defective phonation, nasality, lisping, cluttering, stammering and stuttering. A child thus afflicted and placed in a regular grade will become extremely embarrassed, lose interest in the class, play truant, probably to avoid the embarrassment caused by the thoughtless merriment of the children arising from his affliction.

In the organization of centers it will occasionally be desirable to assign pupils with great speech disorders, or with speech which exerts a deleterious influence upon other pupils, owing to the propensity of some pupils to imitate the defects, to speech correction classes for a full time assignment until they are improved, cured or dismissed as incurable. But the most economical arrangement is to establish centers to which pupils of adjoining schools may be sent for speech training during two or more exercises per week.

In my second division, which deals with the mentally defective, the same method, grouping, should be followed. However, these classes should be referred to as special schools for individual instruction, opportunity classes, developmental classes, orthogenic classes, or by some other designation which will not wound the sensibilities of the parents. These different groups can be formed from the Binet-Simon method. Coming to a less difficult situation if taken in time is that of the bashful child. If left to himself he will refrain from activity in the class work. Not being noticed by the teacher, lessons begin to weigh heavy, inattention creeps in, retardation begins. To remedy this, the singling out of these individuals for a little

attention. Then we come to the boy seemingly antagonistic toward education; I mean the delinquent and truant. We must not, however, consider the classes for the mentally defective and backward as the dumping ground for all types of truant, delinquent, obstreperous and vicious children. Many, however, will respond to treatment if put in these classes. For others there is no recourse if they remain obdurate but the disciplinary school. Very often, however, before going to these extreme measures, the teacher himself may succeed in bringing the truant to a sense of responsibility and if not that, at least a certain amount of interest in his school work.

Let the teacher always look upon the normal boy at least as an individual. Let him take into consideration the boy's natural feelings. Look into his home surroundings. If they are not conducive to home study, that must be taken into consideration. Allow the boy to fail continually because of a condition of this kind and soon he will look for a way out. To him what is easier than to play truant? Each day a lesson missed, further retardation and in the end another subject for a special group.

Again, have the proper approach to your lesson. If a new subject, a new period, or a new phase, do not jump into it like you would under a cold shower; if you do, you will surely get the customary chill, rather than the warmth of enthusiasm which should be the response to your endeavor.

Last, but not least, watch your promotion. A child may be really precocious in the lower or intermediate grades. Result: double promotion. What about the work in the grade that was skipped? Is he to have no instruction in that grade? Certainly the teacher of his present grade has all he can do to carry out his term assignment. The answer to this, is, have special classes for these children. Give them five months or whatever amount of time they need to cover the work of the grade skipped. Then in later years they will not find that certain essential points were missing in their course of instruction. Thus another pitfall on the road of retardation will have been avoided.

From this rapid review then we can plainly see that the one and sure means of placing the retarded child upon equal footing with his fellows is primarily by means of special groups in the different fields of retardation.

THE HIGH SCHOOL AS PREPARING FOR COLLEGE

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As administrators in the field of education you face the problem of the high school as preparing for the college adventure. Your interest may focus chiefly upon other issues, but the growth as well as the newer purpose of the high school insistently call for review.

Little more than two decades ago most prospective collegians were graduated from a preparatory school, very few from high school. The case is now reversed. Several factors account for that change. First the growth of the Catholic urban population and the rise of that population to higher economic and social levels; second the expansion of the secondary school system both parochial and public; then there is the growing social prestige of the high school itself, and the passing of the academy and finishing school as stamps of membership in the leisure class. Finally the wholesome recognition of the value of college training has become warp and woof of Catholic life.

As a result the Catholic lay mind has experienced a shift. It avails itself more of the high school, less of the preparatory school as preparing for college work. My studies on this point through a period of four years show approximately 65% of Freshmen as high school graduates. I believe a survey of the Catholic preparatory school situation, on the Atlantic seaboard at least, would reveal little growth if not actual decrease in the number of the preparatory schools during the past twenty-five years. The notable growth of colleges in recent times throws light upon the economic factors involved. The majority of Catholic educational agencies represent the efforts of religious societies. With the frontier now a memory and the growth of population well

within the capacity of the land, religious societies erect colleges not preparatory schools. Contrast the number of applicants coming up to college from high school with the number of applicants coming from the preparatory school, and you will understand the trend of high school affairs.

The high school and the preparatory school have not identical functions. The high school has multiple objectives. The preparatory school has a single aim. The high school population is cosmopolitan; its students have different aims. These the high school cannot overlook under penalty of neglect of duty. The task the high school faces is large. That task in its complexity the college should remember when it evaluates high school products.

Now with the Catholic public charging the high school with preparing youth for college, we may inquire what sort of preparation the high school should give. That preparation will depend upon what sort of college the graduate will attend. Usually we can classify colleges as belonging to one or other of three groups. First there is the old line liberal college. It tends to be distinctively classical. That was the New England idea of fifty years ago. It still abides. Some colleges hold fast to it, emphasizing Latin, Greek, and philosophy, fixed and prescribed curriculum, allowing few if any elective studies. Secondly there is the modern liberal college. It allows for differences in student aims. It calls for less classical training while stressing history, modern languages, science, even some philosophy. This kind of school discovers in science materials and methods for a liberal education. It claims that no one can have liberal culture without knowing at least the methods of science and its outstanding conclusions. This modern liberal college is no longer an experiment. Lastly there is the pre-professional school. It is not a trade school. It comprises two or three years of prescribed study. It aims to help the student toward highly specialized future tasks, law, medicine, theology, social work. It is the child of professional associations. Naturally preparation for the pre-professional school will be quite specific, holding out for mathematics, languages, and one or two sciences. Preparation for the two types of liberal college is more difficult to determine.

Some school men believe that all high school subjects are equally valuable for college preparation and that the college should not challenge the quality of the applicant's offering. This view the college cannot accept without defeating its purpose. Others belonging to the conservative right specify liberal even classical preparation. This view appears to survive. I will not debate the merits of these views. The former is a product of the Elliott notion. The question of cultural values in vocational subjects and vocational values in cultural subjects have been investigated not solved.

Now there may be subjects that are essential for college. What they are I do not know. But there are subjects that are valuable, subjects that are important even indispensable. That, I believe is philosophy with us. Some of the subjects are valuable as tools. Reading is a valuable tool for pursuing any subject a knowledge of which is to be culled from books. Arithmetic as a power of calculation and reasoning is indispensable in life and for advanced work in mathematics and science. No subject substitutes for mathematics as giving the student a keen mental edge and as developing his responsiveness to relations, logical insight, and pursuit. Other subjects are important for training. These aim to develop the power for concentrated, systematic, and sustained effort. That is a very important element of college preparation. One who fails it is unfit, I suspect, for a college opportunity. Latin is valuable as training. It develops power of application. The same is true to a degree of the modern languages. They develop in the student capacity for continuous work; they are also valuable as tools. They help the student toward a life view and a world view. There are other subjects we may classify as background subjects. These vitalize the student's work. They afford him a notion of the relations between subjects studied and personal aims in life. These are the informational subjects. History is a fundamental condition for the enjoyment of life: it helps one to grasp the significance of philosophy and economics. To that end all social studies contribute. But few colleges are inclined to accept the more technical treatment of social problems offered in high school. There

may be reasons for such hesitation. Science too contributes to background. Through it the student explores his interests and abilities and soon realizes whether he should continue in that line of endeavor. The college office does, I believe, regard the applicant as prepared, if he has laid hold of these values, tools, training and background.

The most important tool is English. I will evade an issue here. It is loaded with T. N. T. We will not discuss why the registrar cashes four years of English at the rate of three units at entrance. English as taught in high school has a double role. It draws out capacities to read and to interpret. It builds up a knowledge of grammar, stresses the mechanics of writing, and the use of idiom. As literature it acquaints the student with the value and force of ideas. English then as the vernacular is pre-eminent as preparation. At present the teaching of English in the high school is being reviewed critically. For my part I believe that the high school could afford to stress English as the medium of comprehension and of plain expression. It may properly place less stress on literature and big ideas.

With respect to mathematics as a tool subject the required algebra and plane geometry suffice for further work in that department and in the sciences. But mathematics also gives training value. The problem in mathematics as preparation is one of amount. A lad going up to the classical school will need rather less than more, whereas if he chooses a technical school, emphasis should fall upon more. Latin and the languages are staple products. The high school offers them perhaps for it finds no substitute for them. Their function as training is to expand and sharpen the mind. They have in addition something of the character of background subjects. They are a matter of historical development and the medium through which history is conveyed. They appear to offer a method of thought. The time devoted to their study has significance. With the exception of English more time is given to languages, particularly to Latin, than to any other curricular offerings. Therein are the values as training, while the methods employed in teaching languages appear to account for drive. It is drive as well as intellectual

power that conditions adult achievement. Again the languages call out persistence and resourcefulness. They instill respect for the body of existing knowledge. They are vital then as training. The modern languages are indispensable tools for advanced work in the graduate school, but they are not so indispensable as tools for preparation for college. From the point of view of the liberal college insistence should be given to Latin because of its value as training. The only question here is the kind of Latinist the high school wishes to turn out. The needs of other students differ from the needs of pre-seminary students. We are told so much. In most learning there are two phases. There is the logical and intellectual phase concerned with the meaning of the subject. Secondly there is the technical or operational phase. The teaching of arithmetic illustrates the point; one may stress arithmetical reasoning, the meaning of the subject, or one may insist upon arithmetical operations, the technical element of the subject. The student may be a first class technician without much understanding of the significance of the subject. Or he may have a fair intellectual grasp with small amount of technique. He will be a thinker or a doer. These activities are not essentially antagonistic; they reinforce each other. One error in some teaching of Latin for the majority of students is over emphasis on the technical processes and neglect of the subject as meaning. This situation is the result of professional influences. It is one factor that counts for unpopularity of classical studies. We find the same error in college teaching when the college fails to heed the difference between logic as training and logic as perspective and insight. I do not oppose insistence on technique. One cannot learn Latin any more than mathematics without it. The problem is merely are we to have much Latin of one sort and too little of the other? The teaching of modern languages is hampered in the opposite way. The methods now popularly employed appear to minimize the knowledge of technical operations. To a certain point these methods get results, particularly in junior high school years. Aside from method the practical use kept constantly in view arouses the emotional factor of visible accomplishment. Experience shows that to make speaking rather than

reading the main objective in modern language study is a disadvantage in college preparation.

We come to the question of science. In itself science is largely a background subject, but modern teaching methods give it some training value. Its aim is orientation, to help the student understand himself and the nature of the world in which he lives. But superlative insistence on the technical side, gives the impression that the science demands of the college, and the methods of science teaching, are more likely to turn out future biologists, chemists, and physicists than students prepared for college. The meaning of science is lost in its method. The case is different with history. It too is a background building subject. What the high school gives seems to be given tolerably well. As a study history should unfold the world's meaning and the goal towards which the student should strive. But there are flaws in the teaching of history as college preparation. The idea of continuity as history's organic law; history as a record of changes that nature and the will of man affect are not outstanding results the student achieves. His knowledge is fragmentary. He has little notion of the time element in progress.

What then should the high school do in the way of preparation for college? Should it insist upon the three aims, tools, training, and background? English and mathematics are the tools he needs most. Along with these the high school should insist upon whatever studies develop capacities for sustained and continuous effort. That the college will encourage and approve. My research on Freshman failures shows that about 60% of failures are due to defective tools and inability to make a sustained attack on subject-matter. Even the leading student needs the lesson of hard work. The high school deserves encouragement in its task.

DISCUSSION

REV. THOMAS CAWLEY, S. T. L.: We feel called upon to thank Doctor Reeves for his very satisfactory treatment of this important question of the preparation of students in high school for work and life in college. On extremely short notice, which was our lot, we find it very difficult to ascend to the high plane on which rests this learned treatise, there to take test tube in hand, to fill it with the gray matter offered for our considera-

tion, to hold this over the flame of our limited knowledge and experience in this work and to derive from the experiment conclusions and observations worthy of the attention of the august body assembled here to make the Catholic educational world a little safer for democracy. Though not so fortunate as to be justified in claiming any of the attributes of gold and silver, after the fashion of the Bible story, for the thought in these few lines, what we have we offer cheerfully, assuring you the while that it bears the authenticated label of the best that could be had under the circumstances.

Doctor Reeves' paper is very able, rather technical, quite conservative and extremely logical. The regularity with which the ideas present themselves for inspection, bow themselves out, as it were, and make way for those to follow, puts one in mind of the well-disciplined army passing in review before the stand of great generals and statesmen, such as Foch, Pershing and President (to be) Al Smith. We should be mistaken, however, did we say that this paper is the paper of a militarist. Rather does it smack of pacifism. The author throws down no gauntlets to those working in high schools. He even confesses to a desire to evade certain belligerent issues. In this, I think, he displayed much wisdom. Also, he has been wisely conservative in omitting direct condemnation of the product of high school efforts, and of clothing his few indirect slams (if you will accept the expression) in language which deprives them of most of their sting. Wholesale condemnation, such as some college men are known to favor, thus manifesting a lack of appreciation of the difficulties confronting the high school, and of the small amount of work it can be expected to accomplish, under certain circumstances, Doctor Reeves has none of this.

We wish to congratulate the author upon his shrewdness (perhaps unconscious) evidenced in the employment of words such as "seems," "appears," "we are told." These expressions smack strongly of the reporters' room and create the suspicion that possibly in his youth Doctor Reeves spent some time serving as a printer's devil. At all events, he is wise enough to see that with such phrases one can, reporter-like, build around him a literary wall of protection which no broadside of criticism could penetrate in a thousand years.

Any high school man would be remiss in duty here did he fail to thank Doctor Reeves for one of his very first sentences, namely: "The task the high school faces is large. That task in its complexity the college should remember when it evaluates high school products;" also, for the very last sentence in his paper: "The high school deserves encouragement in its task."

In taking up the question of the kind of preparation the high school should give, this author makes the assertion that that will depend upon what sort of college the graduate will attend. I do not deny that this assertion contains truth, but I feel that it is too far-reaching in its impli-

cation. There is a particular species of training for college, into the consideration of which the type of college to be selected does not enter. It is not a training in studies so much as what we might call a preparation in the philosophy of college life. This life is very much the same, at least, in the dangers it presents, in all colleges, and, therefore, the training for it must be the same, regardless of the college. I hold, moreover, that this training is by no means the least important the prospective college student should receive. I feel very much inclined to the belief that it is the most important. Certainly, the experience of many colleges is coming to justify such a contention, because the students who fail at the end of the first year in college (and, in most cases, for reasons other than lack of mental preparation or equipment) often amount to one-third.

Professor Stout, speaking of this question, has the following to say: "Fitness for college includes very much more than mere ability to present to the college authorities a certificate setting forth that a definite number of specified units of work has been completed. It involves the ability to participate in a type of social life to be found nowhere else in the entire social process. . . . When he goes to college, about the first thing he encounters is the complex social situation in which he immediately finds a diversity of interests which, if not properly evaluated, related and controlled, will defeat the very purpose for which he became a member of the college community. The lack of articulation on the social side is quite as marked and quite as unfortunate as it is on the scholastic side. The assertion is ventured that the lack of such articulation is the one cause above all others responsible for failures in the Freshman year."

A second respect in which the prospective college student should receive a far more extensive training than he is receiving to-day, a training which he will need in all colleges, regardless of type, is training in the ability to master his tasks amid circumstances to be found in college, circumstances far different from those the student finds in high school. Doctor Reeves takes up this point later in his paper, but he seems to have omitted consideration of it when penning the sentence under fire. The same Professor Stout speaks also of this matter: "High school students have built up useful habits of study, but they have been acquired in the presence of stimuli which are partly lacking in the college environment. . . . The transition from a situation in which supervision is exercised more directly and is extended to details, to one in which supervision is more general and indirect, constitutes a very radical change. . . . The high school should take into account more fully the nature of the college environment in this respect and have as one of its aims to build up habits of study under conditions more similar to those obtaining in the college. . . . Supervision should be less direct and less in detail as the student in the high school advances in his work," not, however, we might add, at the expense of failing to meet the requirement in work to be accomplished.

Close scrutiny of Doctor Reeves' paper reveals three sentences in particular which clamor for special comment:

1. "Other subjects are important for training. These aim to develop the power for concentrated, systematic and sustained effort. That is a very important element of college preparation," because "it is drive as well as intellectual power that conditions adult achievement."

The fruit of experience in high school work is embodied in the opinion that this element of college preparation is very close to the most important element; because, as the Doctor states elsewhere: "Even the leading student needs the lesson of hard work."

2. "The college office does, I believe, regard the applicant as prepared if he has laid hold of these values, tools, training and background."

My abbreviated experience leads me to add here that any college office which opens its doors to a multitude of such students every year, is decidedly fortunate, because even many of the very best high school graduates find themselves forced to labor without one or the other, perhaps two features of this fourfold preparation.

3. "At present, the teaching of English in the high school is being reviewed critically."

We were disappointed at Doctor Reeves' modesty here, or should we name it timidity, in view of the fact that he has said this subject is charged with T. N. T.? We should have been very glad of an opportunity to hear and comment upon a more detailed statement of a college man concerning the college experience with and opinion of the product of the average high school English course.

Arriving at the resume of this paper, we find ourselves prepared to shout Aye! Aye! *alta voce*, as it were, particularly in reference to the statement: "The high school should insist on the tool and background subjects and especially on all those studies which develop capacities for sustained and continuous effort."

Summing up, we might say of this paper that it is a very excellent treatment of the desirable high school preparation for college from the scholastic standpoint and *in specie*.

Aside from the scholastic side and, in general, my idea of a desirable preparation would sound something like the following:

1. There was a time, not so long ago, when only two per cent of high school graduates entered college. Later this percentage increased to ten. Of late years the percentage has been mounting steadily, the net increase during the past five years amounting to twenty-five per cent. Side by side with this increase is growing the obligation on the part of the high school of paying more and more attention to those students within its walls who will eventually leave for the college campus.

2. With this in view the high school should encourage the college to make copious suggestion to her concerning the amount of stress to be laid

upon various studies, or groups of studies, whether tool, training or background. She should lay this stress particularly in the upper classes of high school, when students may be supposed to have acquired some idea of what they want in college or in life. Under the detailed advisement of the college authorities, or of a general board, the high school might so fashion the content of her various college preparatory courses, both as to subject-matter and as to method, that those of her graduates who will eventually go to college, will more nearly approach the ideal of preparation.

3. The high school should offer its upper classmen a regular laboratory analysis of what a college education is in general, so that those large numbers of students who go to college annually, just to follow the parade, will be saved time, trouble and money.

4. The high school should offer its students detailed information concerning the nature of and the prospects of success in the various occupations, trades and professions.

5. The high school should supply its students with abundant information on the various kinds of colleges, the name of which nowadays is almost legion—to mention only a few: agriculture, architecture, commerce, dentistry, education, engineering, fine arts, forestry, journalism, law, liberal arts and medicine.

6. Finally, the high school should determine as early as possible the capabilities of its various students; it should acquaint the students with its findings; and it should leave no stone unturned in an effort to develop these capabilities to their highest degree.

Anything that will serve to bring about more sympathetic relations between these two institutions, the high school and the college, whose cause, after all, is a common one, should be taken advantage of to the fullest extent. More emphasis placed upon what the two types of schools do actually have in common and less attention paid to their differences, would serve to bring about a spirit of cooperation now too frequently lacking.

THE PARISH SCHOOL SYSTEM AS THE CATHOLIC LAY EDUCATOR SEES IT

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This paper is written with the full knowledge of the difficulties that are encountered, the obstacles that must be overcome, the progress that has been accomplished, the sacrifices that have been made, and the excellent work that is being done in our parish schools. It is written, too, because of a firm conviction, developed from intimate contact and personal observation, that the parish school system has large room for improvement, notwithstanding the great distance we have covered along the road of progress.

In the choice of educational aims, there is incessant warfare between custom and reason. Custom is strong because we have a tendency to be comfortable in doing and thinking as we have done. Then too, the people in power are usually the older generation, to whom custom is endeared by long familiarity, and whom it is always difficult to lift from the groove they have worn so deep. Reason may, and sometimes does, justify custom; but it is no respecter of custom for custom's sake. The world of educational affairs is now so rapidly changing that traditional practices or conditions, however suitable when they originated, may become unreasonable. Criticism of tradition in the light of reason is needed for progress.

In no other institution do we find tradition so firmly intrenched and so fanatically defended as in the parish school system. Criticism of the system by a layman is nearly always sure to bring anathema upon him, especially from the lips of those whose knowledge of the system is limited to how much it costs the parishes to maintain the schools; sometimes from superintendents whose visits to the schools are limited to commencement addresses.

Of the several conditions that stand most in need of correction, let us consider first the diocesan school board. In certain dioceses, the board numbers between twenty-five and thirty members. Such a board is too large to be efficient. A small board is in every way more effective. In the first place, the small board is far less talkative and hence handles the business of the schools much more expeditiously. The large board is unwieldy and incoherent; it talks too much. A board small enough in number to meet around a single table and discuss matters in a direct and business-like way, is highly desirable. If the board confines itself to its proper work, one hour a week will suffice to transact all the school business which the board should handle. Some of our diocesan school boards meet only four times a year. If the attention we give to any activity is a measure of its importance in our eyes, then some of our diocesan school boards look upon the parish schools as of relatively little importance. A board of seven or nine members is sufficiently large for any diocese in the country. There should be no life memberships on a board, as there seem to be on some of our diocesan boards. Five years is long enough for any member to serve continuously. Only a small percentage of the board should be appointed at one time, as this procedure enables the board and the superintendent to plan and execute long-time educational policies. Short terms and rapidly changing membership are not conducive to good school administration; life terms and unchanging membership can produce only inflexibility or stagnation.

The layman cannot but wonder what qualifications the appointing power demands in the members of the school boards as now constituted, or whether any special qualifications are required. No one questions the integrity or the general intelligence of the members of a diocesan board; but we may well question their conception as to what constitutes good school administration. The fact that a pastor has a school in his parish is no guarantee of his fitness to be a member of the school board. Neither does it follow that, because a man happens to be a college president or a college professor, he should be appointed to membership on the board. The fact is, that most of our college executives and pro-

fessors know nothing of the practical side of the parish school. Rarely setting foot in the grade schools, they can have no adequate conception of grade school problems. Their paramount interest lies elsewhere. If the diocese insists upon having the present type of board, the legislative functions of the board and the executive functions of the superintendent should be clearly differentiated. In certain strictly professional matters, such as courses of study, selection of text-books, and instruction methods, the board should be permitted to act only upon the recommendation of the superintendent. In strictly educational matters, the superintendent, and not the board, should be the final authority. In all too many instances the superintendent has no authority; he is required to submit everything to the board for its decision; and common sense may well ask, "Why is a parish school superintendent?"

Because traditional procedure has the system so completely shackled as regards the type of school board, it is almost too much to hope that the complexion of the diocesan board will ever change. However, a change is needed; and the type of board I am about to suggest would be superior to the traditional type in many ways. It is my belief that there should be nine members of the board: three of these should be nuns, three priests, and three lay people. The nuns on this board would be chosen from among the Sister supervisors of the schools. Not even the most fanatical proponent of the present type of board can gainsay the fact that no one in the diocese knows the needs of the parish schools so intimately as do the Sisters. They are in the schools every school day. Unlike the average pastor, their interest is in all the schools, not in any one school. The pastor cannot see the woods for the trees. The Sister supervisors see both. They know educational procedure as few men know it. They have no personal ax to grind, no personal glory to advance; their chief interest is the interest and educational welfare of the children. If by any chance there happen to be those who think that the Sisters might not be able to measure up to the business and financial matters that demand attention by the board, I merely refer them to a consideration of the Catholic women's colleges

throughout the country, the planning, building, and successful conduct of which demand and exhibit business ability of the highest type. The three priests on this board would be chosen with care. They should be men whose interest in education is proved beyond doubt. The crank, the hobby-rider, and the extremist would be barred from membership. The least important thing would be the man's age. Membership would be granted solely because of fitness for the job. There would be no *ex officio* members and no honorary members on such a board, for a school board should be as business-like as the board of directors of any business enterprise, since it deals with the most important business of American life—the education of children. The three laymen selected for this board should be men who are successful in the handling of large business enterprises—manufacturers, merchants, bankers, professional men—men who are accustomed to handling business rapidly; who are wide awake, sane, and progressive; men who are in the habit of depending upon experts for advice; men who think for themselves, who can resist pressure, and who can explain the reasons for their actions. Many such men are to be found in all our dioceses, all of them intensely interested in the advancement of Catholic education, all willing to give their time and thought to the betterment of our parish schools. Every live superintendent knows dozens of such men, whose presence would be a tower of strength to a diocesan school board. There is no good reason why the Sisters, who wear their lives out in the schools, and the lay people, whose financial support makes possible the existence of the schools, should be barred from a voice in the conduct of the schools. There has never been a Divine pronouncement against either nuns or laymen serving on diocesan school boards. Tradition is the chief restraining force; this, and the fact that no diocese seems to have initiative enough to want to be different, or courage enough to face the torrent of criticism that would surely follow the institution of a sane and progressive board of the type suggested. The proposal may be radical, but that makes it none the less worthwhile; resort must often be had to the knife to save a patient's life.

Lack of proper facilities for the training of our teachers is

another condition that needs correction and needs it badly. When the layman becomes acquainted with the difficulties that beset the paths of Sisters endeavoring to better their professional status, he marvels at the progress they have made. He wonders, too, at the lack of interest diocesan authorities display in this respect. Every diocese ought to arrange for normal training courses for its Sisters. More than that, these courses ought to be free to the Sisters. In this respect, the diocese of Pittsburgh leads every diocese in America, providing free normal training courses for the Sisters in a State approved normal school. I cannot but observe in this connection that our Catholic colleges and universities for men have overlooked a splendid opportunity to prove that their interest in Catholic education is actuated by something other than dollars and cents. I have yet to hear of any of them offering free courses for Sisters in normal subjects. Their magnanimity overwhelms one. Why cannot our diocesan authorities arrange to pay such schools the actual cost of conducting normal courses? Why don't the superintendents bestir themselves in this direction? Are the superintendents not interested in the professional advancement of the teaching Sisters? Or is it that some of our superintendents prefer to have the Sisters attend the non-Catholic universities in the summer sessions? Most of our superintendents need to put some constructive thought on this topic. Every superintendent ought to know that the teachers make the school. The success or the failure of a school depends, not upon the school board or the superintendent, but upon the teachers. Accordingly, the superintendent's first interest ought to be in teacher training. The schools are judged by their product; and the product depends upon the teacher. In dioceses where the moth-eaten custom still obtains of compelling Sisters to take examinations in the content of the subjects they are teaching, it would pay the superintendent to use his persuasive powers to have the school board substitute training leading to State certification. The more Sisters that hold State certificates, the better for our parish school system. Let no superintendent delude himself with the thought that the State cannot compel parish school teachers to hold State certificates. Every student

of history knows that the State can do what it wants to do; and every sensible man knows that nothing so quickly takes the desire for fight out of an enemy as does knowledge of complete preparedness by his opponent.

Another glaring defect in the parish school system is lack of training for superintendents. It seems nothing short of an imposition on any priest to appoint him to the post of superintendent of schools without giving him the opportunity to get himself ready for the position. Perhaps the appointing authority expects the angels will come down and help the new superintendent over the rough spots. But the superintendent himself knows from bitter experience that the day of such miracles is past. Surely every diocese could afford to give the prospective superintendent a leave of absence for upwards of two years, to inspect the school systems of other dioceses and to attend university courses for superintendents. Moreover, the superintendent should be free to devote his entire time to the schools. The diocese should give him sufficient clerical help to free him from routine service. He needs time to observe, to study, to think, and to plan. In this connection it may be said that the superintendent's job is a man's size job. If he is to do his work as it should be done, he will have room for no other job. His place is in the grade schools of the diocese, day in and day out, every day of the school year. The most important phase of the superintendent's work is that which brings him into close relations with supervisors, principals, teachers and pupils. His influence should affect the whole school organization. He ought to be known by more children than any other priest in the diocese. This cannot be accomplished by random visitation. His attitude toward the teachers ought to be such that they are genuinely glad to welcome him to their classrooms. Helpful and constructive criticism is what teachers need. If the superintendent cannot give that, he should refrain from any. It may be added that the superintendent who is not willing to give his time and thought to the schools as here suggested, ought to resign to make room for a man who is willing to do so. The parish school system is no place for a long-distance superintendent or one looking for a sinecure. The

job needs a hustler and a live wire, who is willing to work at least as hard as any teacher in the system. The diocese owes it to the children to put such a man in charge of the schools. Moreover, it needs to make him the actual head of the schools, not the nominal head, as he so generally is. As it now stands, his hands are completely tied if a pastor sees fit to oppose his suggestions. Here again we see tradition blocking progress. And nobody seems to care. It is somewhat of a shock to the layman to hear various members of the clergy refer to the superintendent as a figurehead and an errand boy; that the job doesn't mean anything; that every pastor knows this and can run his school to suit himself. The diocesan authorities ought to jolt pastors out of that idea, because the best interests of the schools demand that they have one head, not many; and the logical head is the superintendent. The pastor's job is to cooperate, not to direct.

Occasionally in the past some superintendent or other has been rash enough to raise his voice as an advocate of diocesan control of all school funds. But such advocacy hasn't even raised a ripple on the surface of action. And still, I can think of no one change in the present conduct of the parish school system that would be so far-reaching in its effect for the general good of teachers and children as establishment of a diocesan board of control of school funds, which would take out of the hands of the parishes the expenditure of money for any school purpose whatever. Such centralized control would first of all equalize the burden of maintaining the schools. Why should the children of one parish be granted palatial school surroundings, while those in another parish attend classes in a dilapidated structure which only the mercy of God keeps standing? Why should one parish have a school with plenty of room, while another is so short of space that some classes are held in the sacristy of the church and in the convent? Why must we have some of the children spend their school hours in damp and badly lighted and poorly ventilated basement rooms? Is it a sin to be poor? Did Our Lord say, "*Suffer the rich children to come unto Me*"? Why do some schools have free textbooks, while others do not? Why do some have plenty of reference books, while others have none? I know of a parish school

with 1200 children whose pastor wouldn't spend a nickel for reference books. And what can the superintendent or the school board do about it? Or does the school board care? All children may be born equal and with equal rights and equal opportunities, but our parish school system doesn't seem to know that. Why are some parishes permitted to spend hundreds of thousands of dollars on magnificent churches, while in other parishes of the same diocese children are forced to attend the public schools for lack of a school of their own? We have heard a lot in recent years about every Catholic child in a Catholic school. How sincerely have we directed our efforts toward realizing this aim? We need churches; but we need schools more. While we are building magnificent temples of stone and steel for the honor and glory of God, what do you think is being built into the souls of these children who lack the daily religious instruction for which the parish schools are maintained? Wouldn't it be better to make temples to Almighty God in the souls of these children, temples which would be eternal, than to spend so much money on perishable temples? Can Almighty God not be worshipped just as sincerely in less magnificent churches? Why is it that some of our Sisters are compelled to handle 70, 80, 90, and even 100 children in one classroom, while others are limited to 40 and 50? I visited a school several years ago where there were 104 children in the first grade packed into one room; but the pastor was too busy building a new church to give any thought to the betterment of the school. Why should the Sisters of one parish have ample quarters in the convent, while another parish furnishes only five sleeping rooms for 14 or 15 Sisters? Why should one parish pay the necessary lay teachers a living wage, while in another parish the Sisters must go down in their own pockets to make up to the lay teachers the difference between a living wage and the amount the pastor is willing to give? In some of our parishes the Sisters are unmercifully sweated, the pastors refusing to hire lay teachers to help reduce the overcrowding. Why should these things be left to the decision of any pastor? To whom do the funds of a parish belong? To the pastor? Why don't they belong to the entire diocese?

The layman does not like to think that diocesan authorities and parish school superintendents are not aware of the several conditions here mentioned that need adjustment. More than that, the layman does not like to think that the powers-that-be cannot see the need for adjustment. He believes that the superintendents especially see this need; or at least most of the superintendents. But he has little patience with the apathy and inertia that permit these conditions to continue, and still less patience with those who tell him that the parish school system is none of his business. Belaboring and browbeating the critic does not change the status of the condition that brings forth the criticism. All the shallow and shop-worn arguments against uprooting certain traditional practices that have outlived their usefulness do not obviate the need for uprooting them. The layman is familiar with the whole litany of such arguments. Who is to make the first move toward ameliorating these conditions? Of what use is a Catholic Educational Association, or a Superintendents' Section of such an association, if no constructive action follows the conventions—if the members merely gather every year to read and discuss a few papers, and then go back home to hold communion with tradition another year? What is needed is concerted action; and the logical body to initiate it is the Superintendents' Section of the National Catholic Educational Association.

DISCUSSION

REV. A. E. LAFONTAINE: The writer of the preceding paper has given us a very frank and interesting opinion regarding the improvements which could or should be made in the parish school system. Brief as he has been, it would take a series of papers to discuss all the questions which he has raised.

The title given him was "The Parish School System as a Lay Educator Sees It," but 99 per cent of the paper treats of the defects of the system. Shall we surmise that he sees nothing else and that the parish school system to him is like a water-logged ship ready to sink in the depths of oblivion because it is neither carefully planned, expertly directed, efficiently manned, or soundly financed? Not at all. One sentence that must not be overlooked saves the situation. In it the writer tells us that he has full knowledge of the difficulties that are encountered, the obstacles that must be overcome, the progress that has been accomplished, the sacrifices that have been made, and

the excellent work that is being done in our parish schools. Necessarily, therefore, he knows that, all circumstances considered and in spite of its shortcomings, the parish school system is a wonderful achievement, the admiration of the world, and the hope of the Church in America. He is not an enemy—on the contrary, he loves it. He is ready to give it his time, his energy, and his talent. But it is not perfect; hence his complaint.

He finds fault principally with the organization of the school board, the training of the superintendent, the training of the teachers, the administration of the finances, and with divers other things, such as overcrowding and poor equipment. He offers us many very good suggestions and some that are not.

Let us assure him before going any further that timely, just and constructive criticism, no matter whence it may come, will not be resented by this body. Let us say rather that it is desired and welcomed.

First—The School Board. Is it a serious problem? Well, why not? Since it is considered such a problem in the public school system it may certainly be one in our system, although we have an advantage in our mode of selection which is free from politics. Allow me to quote the following from the *Educational Digest*. To the question, "What is the greatest problem which is confronting American education to-day?" the assistant superintendent of the schools of Omaha answers:

"The most outstanding problem in American education to-day is the Board of Education. What can the superintendent do in order to relieve himself of the time, the energy and the patience which a Board of Education requires so that he may be able to do the work for which he has made such great sacrifice and which he feels is neglected for much less important and necessary tasks? . . .

"What a snap he would have if he had only to do the thing which the book tells him to do. But, alas! no book tells him how to solve the problem of the Board of Education. . . . The training of the superintendent omits his most important task, that of securing the cooperation of his board of education so that he may surround the members of his teaching staff with those conditions which make it possible for them to do their work with little wasteful interruptions and interferences. Etc."

You will pardon me this quotation and realize its purpose. Some here present may know whether this problem is as vexing to them as it is to the public school officials.

The paper we are discussing recommends a small board with a personnel gradually changing on a five-year basis, the superintendent to have final authority in all strictly educational matter. Such a board, if properly elected, would undoubtedly be able to act expeditiously, effectively and satisfactorily under all conditions.

Should Sisters be members of the board? As the writer maintains, they have qualifications and they know intimately the needs of the school.

There is no fundamental reason why they should not be selected as members of the board, but one may be permitted to doubt whether it would be expedient to do so. They are now quasi-official advisers to the superintendent and coworkers under him in his own professional sphere of action. Who knows how it would work for the positions to be reversed and for the superintendent to have the Sisters as his superiors as they would be at least technically under this new plan. It might be best to say regarding this question *transeat* for the present.

Laymen of big affairs are invaluable when financial questions of sufficient magnitude to really gain their attention are being treated, but their time is taken up by many interests and they are very impatient of routine matters.

While they would not refuse to serve on the board, many, no doubt, would prefer to act as advisers in special circumstances and attend only occasionally by invitation rather than be regular members of the school board.

Secondly—The Training of Teachers. In this regard, all that can be said is that whatever can be done is, in general, being done. Every live superintendent recognizes that the whole fabric of Christian education depends on good teachers. The crisis in this matter is passed. Some years ago propaganda was necessary to make people understand that teachers were not born, like poets, but had to be trained and trained in a most effective way. Superiors of all the teaching orders recognize this necessity and are doing everything in their power to make their teachers as professionally capable as any teachers in the land. The question will eventually be satisfactorily solved by the community normal schools. There the Sisters will not only be trained in the subjects which they have to teach, but their spiritual development will go hand in hand with their mental progress. The great problem of the superintendent now is how to obtain a sufficient number of Sisters and how to obtain not only Sisters that can teach the different topics of the curriculum but that can also by their own enlightened piety and saintly life develop in the children all those supernatural virtues without which one cannot have truly Catholic education.

We have no objection to State certification. In fact, it may be a blessing in disguise. All superintendents should see to it that the Sisters either obtain State licenses or be so prepared that they may easily obtain them if the State in which they teach should require them.

Third—Training for Superintendent. We need not dwell on the question of training for the position of superintendent. It might be that with the general education which a priest has received in the seminary he might be able to fit himself by study and observation to be in a position to direct a school system, but it would mean years of labor and loss of confidence in difficult situations. In two years in a professional school he could acquire more dependable information and training than he could gather for himself

in ten. We agree with the writer when he says that the superintendent's job is a man-size job. It is even greater in the Catholic system than many realize. He generally is alone in a diocese and that diocese sometimes covers a whole State. In the public school system the superintendent has a small number of schools under his administration, and besides having an office force that relieves him of all routine work he has a number of supervisors that take charge of all the specialties. Too much should not be expected of the Catholic superintendent. He cannot become a specialist in all the branches of the curriculum. As time goes on men shall have to be trained as supervisors or as authorities in the different subjects. In reading alone there are now nearly 200 books or pamphlets on the art of teaching that subject. How can a man be occupied in general work and at the same time even attempt to cover the literature on the special subjects?

We need also special training for our principals. The development and success of our young teachers depend to a great extent upon the help and encouragement which a good principal can give them.

Fourth—The Finances. We cannot agree with the proposal of the writer that all school funds should be placed in the hands of the diocese. To attempt to do so at the present time would be like killing the hen that lays the golden eggs. If it be true that teachers are an essential part of the school it is equally true that without the self-devotion and self-sacrifice of the pastors in former years there would be no schools at all. However remiss a pastor may sometimes seem to be regarding a school, there is no doubt that any pastor worthy of the name dearly loves his Catholic children, and that sooner or later he will do for them all that possibly can be done.

Catholic education is not acquired only at the desks of the schoolroom. It follows the children to the church and the home, and the pastor who by word and deed brings the children and the parents closer to God is one of the greatest factors in Catholic education and one of the most efficient helps in making our people good servants of God and country.

THE DEPARTMENTAL PLAN IN ELEMENTARY SCHOOLS

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Very often we have heard the fact noted and deplored that in number sufficiently large to warrant concern and awaken action young people fail utterly to realize in high school the success of which their elementary years gave clearest promise. They seem in the transition to suffer a deterioration, to lose their wonted spirit of seriousness and industry and submissiveness and to adopt an attitude of indifference and inactivity that must ultimately wreak havoc to the fair hopes that were formerly and very justly entertained for them.

To probe this vital situation would undoubtedly be to discover a series of causes, it were a poorly-reasoned conclusion that would attribute so alarming a situation to a solitary shortcoming. But any inquiry would be quite certain to disclose that a too pronounced divergence in organization prevails between grade and academic departments, that the sharp cleavage from the rigor and direct dealing of elementary training with its single teacher plan, to the relative freedom and irresponsibility of secondary education under the departmental plan quite naturally results in the dismaying condition that is so widely found. Now the departmental plan has long since proved its merit and superiority in the realm of secondary education, it is the only feasible method.

If then we are to have a proper and finer linking of the two, elementary and secondary, if the grade school is to be in every sense a suitable preparation for the high school, the adjustment must be obviously effected in the former. It would seem, therefore, that a less abrupt change in procedure would be very bene-

ficial, that to let the departmental plan have a beginning back somewhere in the elementary course would lessen appreciably the disaster that so generally occurs in the first academic year. It may be well to observe that the arguments here offered in favor of the departmental plan do not assume the existence of junior high schools.

The keynote of the progress of our day is specialization. In every walk of American life we find men giving themselves to the pursuit of particular phases of their profession or avocation rather than essaying to encompass the entire scope. We are more ready to confide our problems to one versed in the special aspect to which our problems have relation, rather than entrust them to one claiming general knowledge. In the field of education the value of specialization has been very thoroughly demonstrated. The enviable strides of our secondary schools are a tribute to the worth and wisdom of it. And why indeed should not that be extended to the improvement and truer perfection of the lower branches which has so admirably succeeded in the development of the higher?

It is trite to state that to become versatile in a few subjects is far simpler than to master many. And it is most evident too, that the adoption of the departmental plan would render possible the attainment of more modern and more effective methods of teaching by reason of the concentration of effort. It would also permit a better taking-into-account of the natural aptitude and inclination of a teacher. We have all witnessed the unhappy outcome of failure to do this. We have met in the classroom those teachers who owing to an inborn inability, or unconquerable revulsion toward a particular subject were wholly incompetent to guide in it, while achieving marvelous results in others. In the single teacher plan it is most difficult to correct such a condition.

It would not be proceeding prudently or quite justly to banish a teacher from the corps for deficiency in a single subject, especially if she were normally able in the rest. And yet any other course is scarcely a solution. To assign the vexing subject to another will be to create an exceptional situation that will stand

as an evident admission of inability of the proper grade teacher in this branch. It will mean an impairing of the confidence and respect that should be reposed by pupils, and these destroyed, the task of governing and instructing and moulding them will at once become fairly hopeless. The departmental plan would permit of no such difficulty or embarrassment. The native bent and ability of a teacher would be duly investigated, and she would be kept from those subjects which she showed herself incapable of imparting.

A serious breach that is possible only in the employment of the single teacher method is the unequal distribution of time. Granted that in the make-up of the daily program each subject has been appointed a definite period, there will ever be in teachers the proneness to make favorite of those subjects in which they judge themselves most competent or which they best like, and to which pupils give readiest response. The consequence of such a procedure is clearly most disastrous. If pupils find a teacher giving scant attention to a subject they will pay less. Whatever interest they may have felt, will fast wane and their preparation of it will soon completely cease. Such a condition could not arise in the departmental plan since with its several teachers each would resent and prevent any encroachment upon her proper time.

Not infrequently it happens under the single teacher plan that much time is misspent at the beginning of a school year. However definitely the subject-matter of each year may be apportioned, a new teacher will not be content to take up her division of the work until she will have tested, and often at great length, the familiarity of her group with what constituted the scope of the previous year. Unaware of the distinctive aptness and glaring weakness of her present pupils she may flounder for long, perhaps unduly stressing what they originally grasped well and giving only meager emphasis to portions that had proved to them genuine stumbling-blocks.

A great amount of angling will of course presently reveal both sound and vulnerable points, but at the precious cost of much time and with the possibility of creating for the teacher a most undesirable handicap. Early impressions are not easily effaced.

and the impression of weakness of some kind must result upon pupils from the unwieldy procedure we have suggested. But a teacher caring for the same subject for several years would possess at the outset the knowledge of a class which one succeeding her can gain only at the end of weeks. She could, therefore, offer in a cursory way the matter which in the previous year had been readily grasped, present clearly and vigorously the parts which the class had found perplexing, and then enter gracefully and securely upon the fresh aspects of her subjects.

A necessity that will ever be with us is that of economy in the equipment of our schools. Our ambition is to present to the children placed in our care every advantage that gives promise of fitting them the better for the great conflict of everyday life. Without hesitancy we furnish as completely as circumstances will permit, whatever is considered necessary or even useful for the adequate imparting of any subject. But we ought to retrench expense as much as possible and the departmental plan would very materially aid us in achieving this economy.

The proper fitting up of a school under the single teacher plan involves great funds. It requires the supplying of many rooms with the equipment needed for many subjects. It manifestly means much duplication of apparatus. If we do less than this, we at once create a most unsatisfactory condition. For in providing that the same apparatus be used by several groups, we decree that each day much valuable time shall be squandered and the good order which should prevail in any school shall be infringed by the trucking of the apparatus from one room to another. It is going to be impossible to fix responsibility for its misuse or injury. It is the particular property of no class, nor is it in the custody of any particular person. Class will blame class, and the fault may often be attached to those who have rendered the good office of carrying the material from room to room. In any case the school will be compelled to renew parts with much greater frequency than would be found necessary in the departmental plan.

The furnishing of one room and the assigning of the care and preservation of it to a definite teacher would remove the pos-

sibility of avoidable destruction and loss. Then there is the very momentous factor of atmosphere that would be ideally considered and respected in the departmental plan. The study of secondary subjects is being rendered more inviting and alluring by a thought of the subject in the furnishing of the classroom. A language may, of course, be successfully pursued within the confines of a science laboratory if lack of space demands this, history may be taught in the spacious emptiness of a school auditorium. But no one calls or thinks this the proper way. At best it is but a most unsatisfactory make-shift. A teacher having a proper classroom will look on it as a sort of second home, will be constantly on the alert to enhance it by the securing and installing of all that will contribute to a finer exposition of the subject that is taught in it.

At first thought the departmental plan will hardly be hailed as aiding in the betterment of school discipline. The moving from room to room which it involves, proposes rather the unwelcome prospect of much disorder. So that teachers will consequently be for protesting this hourly march. But a cooperative effort on their part can bring about a very smooth and orderly change of classes. The method has most satisfactorily proved itself in the case of high schools, and has in fact evidenced distinct advantages. These same ought to be produced in the instance of elementary schools as well. Much of the restlessness and inattention which grade teachers are compelled to combat as the session goes on, are due to the state of fatigue and monotony which possesses pupils by reason of the sameness of everything. The sound of the one voice, the sight of the same walls, the rigorous necessity of keeping the same bodily posture for two or more hours engenders the attitude of weariness that is seriously annoying to the teachers, and greatly detrimental to serious effort of mind on the part of the pupil. But the transfer to another room at the end of an hour affords the necessary physical relief, it dissipates the sense of dullness that had gathered, it stimulates enthusiasm and interest, it gives to each period the freshness of a new day, and the late afternoon reveals much of the life and activity that is ordinarily looked for in the bright early morning.

Our final and a very happy effect accruing from the proposed plan is that assurance that a fitting influence will be exerted on pupils. Children do not feel the same attraction for every teacher. To some they are at once completely won, toward others they experience for a great while, and in many instances permanent, aversion. In the latter case pupils may be compliant with regulation, they may perform their tasks with admirable exactness. But their procedure will be so greatly mechanical, it will lack the warmth and eagerness that should qualify the every effort of childhood—in brief, as concerns character-making, the year under a teacher so regarded will be accredited with very slight, if any, gain. While childish whims are not to be encouraged, we must remember that likes and aversions will ever be, and we must further keep in mind that in so far as we fail in the moulding of character, all our other labor is in vain. The departmental plan gives greater assurance of realizing our exalted aim. It offers its many teachers to be chosen from for confidence and emulation. It very practically considers and provides for the sublime purpose that has caused our land to be dotted with temples of Catholic learning.

DISCUSSION

BROTHER GERALD, S. M.: Some time ago I came across the following lines in my pedagogical reading: "He is a wise man, indeed, who knows or who can convince his neighbors where truth lies in many of the mooted questions of education." Of these mooted questions of education, perhaps the most difficult to answer, so that the answer be convincing, may be this one: "Is departmentalized teaching in the grades to be or not to be?" Since the junior high school includes grades 7, 8 and 9, and departmental teaching, with promotion by subject, and vocational try-out courses, are the three outstanding features of the junior high school movement, the answer will confine itself to the amended question: "Is departmental teaching in grades lower than the seventh to be or not to be?"

The tendency downward to introduce subjects and methods of teaching, as well as extra-curricular activities, from the upper schools to the lower, has steadily gained ground, so that not only are colleges imitating universities, high schools aping colleges, junior high schools adopting senior high school procedure, but even the pre-adolescent grades, the fourth, fifth, and sixth, wish to follow in the footsteps of the educational children of a larger growth.

I was somewhat astonished that the Superintendent of the Parish Schools of the Diocese of Albany should take issue with Father Dunney, his one-time superior officer in education. Father Dunney, in his book, *The Parish School*, produces quite a few telling arguments against the departmental system of instruction in the seventh and eighth grades. He especially contends, that by introducing the departmental method of teaching in the seventh and eighth grades, there would be a loss of discipline, lack of correlation, failure in character-building. Amongst other arguments he has the following:

"Where responsibility belongs to several teachers in general, but to nobody in particular, each teacher being ambitious only for her own 'special' success, anxious rather for the feed than for the flock, and seldom insistent on the maintenance of general discipline, mastery simmers out, and the pupils become quite nobody's claim. Leadership, that indefinable necessity, is sacrificed, and discipline, with its splendid educational consequences for conduct, escapes through the departmental loopholes."

So much for discipline. Now, as regards correlation:

"In no way can correlation be achieved more effectively than when the control of the class work rests upon one competent teacher with full sway, familiar with the whole field of study. . . . It is an utter impossibility for two or more teachers, confer and plan as much as they will, ultimately to relate subjects, knit topics together, join facts, ideas, events, principles, in the harmonious correlation so necessary to vitalize the mind, heart, and soul. . . . What is really wanted, then, is one teacher who can see things steadily and see them whole, whose governing aim is to make the class grasp knowledge, not merely 'subjects.'"

And character-building:

"The difficulty and delicacy of the role of character-builder are measured by the actual demands made upon tact, judgment, initiative, forbearance, and sureness of discernment. . . . A thousand subtle influences at work in the classroom cry out against setting aside such a potent teacher for the topically interested intruder with her pet specialty."

'Tis a pity that the many occupations of Father Dunney have made his inspiring presence at our meetings rather scarce these last few years. We certainly would like to continue to be the recipients of his counsel and advice, especially now when his ripe and mature experience will have stamped added approval on his masterful exposition of pedagogical theory and practice.

It seems from what we have just listened to in Father Hanrahan's paper, that the mantle of Elias has not fallen in similar folds upon Elisaes, at least not as regards the question of departmental teaching in the grades. As I said above, the question is a mooted one, and Father Hanrahan has given us the following reasons why the departmental system of teaching might be introduced even further down than the seventh and eighth

grades. He says: (1) There would be no need of introducing new subject-matter, if departmental teachers be assigned to grades lower than the sixth; (2) A finer quality of teaching would result; (3) Time would be better distributed; (4) Better equipment could be secured; (5) It would fix responsibility; (6) It would save unnecessary repetitions; (7) It would produce desirable disciplinary effect.

These seven advantages of the several-teacher plan over the single-teacher plan are no doubt worthwhile. But, have we sufficient data to prove that all of these advantages would eventuate? In any case, our Catholic school system does not furnish the data, since we have so few diocesan junior high schools, and still fewer parochial junior high schools, in order to try out the scheme in the seventh, eighth, and ninth grades. What, then, about lower grades? Even in the public school system you will find quite a few educators who admit that the junior high school is now an integral part of their system, that it has come to stay, and that, therefore, the departmental method of teaching is a fixture in the seventh, eighth, and ninth grades; yet, they positively condemn its introduction in grades farther down.

Then, again, the public school system finds it difficult to staff their junior high schools, not to speak of the lower grades, with competent teachers, specialists in their line, or as one critic calls them, "star performers in the pedagogical departmental vaudeville." They are to teach preferably the subjects in which they were majoring whilst working for a degree. How, then, could we, in the Catholic school system, secure such teacher-specialists, since we can scarcely find capable men and women in sufficient numbers to staff our senior high schools?

In my humble opinion, the departmental system of teaching with its specialization, might be necessary in college, productive of good results in senior high school, of some advantage in junior high school, but of more than doubtful value in the grades lower than the seventh. With the maturer student a specializing teacher may go into the details of his subject-matter and thereby teach it better by creating additional interest; but the elementary teacher deals with immature minds, and must be satisfied with constant repetition and drill, and confine herself to the rock-bottom rudiments of learning.

However, I repeat: The question is both a vital and debatable one, and will furnish arguments, pro and con, for many years to come. Yet, here is a paradox: It is maintained, that for the departmental system to be an unqualified success, you need teachers who are expert specialists, and that at the same time, you need a principal who is not a specialist at all, neither in organization, administration, supervision, nor what not. He should be, first and foremost, an all-around man, "the fly-wheel, governor, and safety-valve of the entire educational machinery."

But let me conclude by quoting an authority who has hit upon this compromise: "May not the true *via media* be found by limiting special-

ization to drawing, nature study, elementary science, vocal music, physical training and the manual branches? Thus, the plan of leaving to the regular class teachers exclusively all the standard branches of a common school education, and of assigning all others to specialists, will combine the essential advantages of both the single-teacher method and the departmental system."

THE DIOCESAN EXAMINATION

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As I have attended these annual meetings, the conviction has gradually forced itself upon me that the chief value of the papers submitted here, excellent though they have all been, lies not in the thoughts expressed in the papers themselves but rather in the thoughts which these papers suggest to this gathering and which are brought out both in the formal discussion and in the general discussion from the floor.

This must serve as my apology for presenting to your consideration the topic of the "Diocesan Examination." I cannot hope to say anything about it which is quite new to you; but I do feel that the mere bringing forward of a subject so familiar and of such vital concern will serve the useful purpose of having it subjected to able discussion from which we can all profit.

In my own diocese we have recently adopted some changes in the form and the administration of the diocesan tests. None of these modifications is original with us and hence, although I shall employ a rather personal tone in this paper, I shall do so with the understanding that such a method is used merely to convey my thoughts more easily.

The public school systems throughout the country have rather generally discontinued the use of the mid-year and final examinations which are sent out from a central office. Their reasons for this seem to have been about as follows: 1. The difficulty of preparing, handling and checking from the central office. 2. The splitting of the school system into X, Y and Z groups with a consequent necessity of making up not one examination only but three at least. 3. A well-grounded fear that the teachers do not

employ uniform methods of marking with the result that the central office felt that the test results had little use as administrative instruments. 4. The employment of increasing staffs of supervisors and heads of departments, thus rendering less necessary formal test data.

As regards the first of these reasons, there is no doubt that the labor attendant on issuing and checking examinations is immense. This task can be eased considerably for the superintendent and supervisors by delegating to well-trained clerks a fair amount of this work. The actual construction of the tests, of course, must be left to expert hands. This is only fair. It is moreover a matter of prudence, since every teacher in the system is keenly on the alert to see whether the questions asked are within the limits of the assignment and conform to recommended teaching practice. The work of packing and handling need not be done by supervisors. This is a type of labor which is distasteful to them and which can be done even better by packing clerks. I have inquired everywhere for machines which can perform the tedious operation of counting out the single papers, but have been disappointed in my quest.

The checking of the examinations may be as thorough or as superficial as one may wish. Some checking need be done to assure that the papers have been properly graded. But here again we have a kind of work which can be done as easily by a clerk as by a supervisor. The inspection of the test results can be a burdensome task if all the papers or even the papers of only certain grades and subjects are scrutinized. Like most of those here, I have done my turn at this kind of toil, but I make bold to say that I do not do it now and that I shall not do it in the future. Other means, which I shall explain in the course of this paper, may be employed.

Perhaps the strongest criticism which led to the discontinuance of tests from the central offices of the public school systems has been that the markings of the teachers lacked objectivity and uniformity. Depending on whether the teacher was naturally inclined to be strict or lenient, happened to be in pessimistic or in

optimistic mood, the markings of the papers would be low or high.

Now this is inevitable if the traditional essay type of examination is used. In its simplest form, this kind of examination contained ten questions, for each of which a maximum of ten points was allowed. Anyone scoring such papers is in a continuous quandary whether to allow full or partial credit—and if partial credit, just how much. Here is where the personal equation of the teacher comes in. Since every human being is somewhat different from everyone else, the marking of one teacher will never quite agree with the marking of another. This is not merely a conclusion of opinion. It rests on experimental basis.

I have myself carried on such an investigation. Several years ago I gathered together fifty teachers, ten from every grade from the third to the eighth inclusive. Each teacher brought three test papers from a recent diocesan examination. The names of the pupils and the schools were blotted out from the papers and each group of ten teachers from the various grades examined each of the papers thus brought from her grade and gave a rating for it. Thus, every paper was given marks by ten different teachers. The results were assembled and some attempt made to compile the data. We tried every possible way to make some kind of summary figures and finally had to abandon the job as hopeless. Incredible as it may seem, hardly any two teachers had given the same mark to any one paper. The difference in marking ranged from thirty-five to ninety per cent. The thing that most surprised me was that this variation in scoring obtained not merely for the papers in such subjects as English, geography and history, but to an almost equal degree in arithmetic, where it might legitimately be expected that some uniformity would be found.

In the following table I have selected two papers from each grade which were thus marked in order to convey a clearer idea of this discrepancy:

TABLE I. MARKS BY TEN TEACHERS ON IDENTICAL PAPERS.

Teacher	I	II	III	IV	V	VI	VII	VIII	IX	X	Grade
Arithmetic	86	93	98	78	75	100	93	100	98	100	III
English	78	82	83	71	90	66	77	96	88	96	
Arithmetic	94	68	85	93	85	75	84	77	75	85	IV
English	90	89	89	70	78	87	87	88	89	70	
Arithmetic	82	83	90	82	81	77	64	91	76	73	V
English	85	79	83	83	65	73	74	94	81	81	
Arithmetic	92	79	74	66	90	85	72	66	73	67	VII
English	64	83	72	80	77	72	88	72	88	90	
Arithmetic	80	64	85	80	88	67	87	76	85	79	VIII
English	90	72	80	83	82	63	84	87	80	78	

The conclusion was thus forced on us that so long as we employed the essay type of examination, we could get at the central office no valid data with which to make comparative estimates of schools and that the diocesan averages drawn from such heterogeneous markings were valueless.

Hence, we have attempted to employ in our diocesan examinations such forms as gave promise of a high measure of objectivity and reliability in marking. We did not invent any of these types. We simply employed those which have been devised by testing authorities during the last few years.

The usual form in which these are cast, are of course well-known to you. The chief types are the true-false, the multiple choice, the substitution and the completion. All of these differ from the old type of essay test in that the answers are made on the test paper itself and that the complete answer need not be written out. A word is underlined, a number is inserted in a blank or a word or phrase is filled in. The advantage here is that with the multiple choice, the true-false, the substitution and the corrective, only one possible correct answer can be given and this is indicated not by writing words but by drawing a line, or, at most, by writing single detached words, as in the corrective. Hence the teacher

cannot possibly take off anything for spelling, penmanship or neatness. Neither need she worry as to what portion of the answer can be considered to be correct. The completion type requires a word or phrase to be written and thus allows more liberty on the part of the scoring teacher.

Aside from the usual criticisms of such kinds of tests—all of which are too well-known to you to be rehearsed here—there are two difficulties in the way of their employment as diocesan tests. Neither of these difficulties is insurmountable. The first is that the most uniform marking can be given to the multiple choice, the true-false, and the substitution or corrective, its variant. However, all of these are recall tests. That is, the answer is suggested to an extent by the proffered choice of answers printed in the test itself. Hence, these are not so valuable for testing the unaided efforts of the pupils as a test which does not indicate the correct answer in any manner whatsoever. The amount of this recall advantage is, I believe, unknown. It could be found easily enough by giving similar groups of children identical test material in the various forms. The difference between the sets of scores on the various types of test would determine this value rather closely.

The second difficulty—and one which we must consider more serious—is this: It is extremely difficult to test out the real reasoning abilities of pupils by means of any of the modern tests except the completion. It is comparatively easy to construct tests which call only for factual or memory material. Now, knowing the psychology of teachers as we do, we can realize well enough that classroom teaching is much affected by the kinds of tests used. If the diocesan tests call only for factual material, there is real danger that the teaching process in our schools will degenerate into a system of inculcating facts alone and that the cultivation and exercise of the imaginative and reasoning powers of the pupils will be neglected.

It was this second reason especially which made me extremely hesitant about employing anything but the essay form in spite of their recognized advantages. This year, however, we decided to risk the newer form of tests. In building them we tried con-

scientifically to formulate questions which would call forth the reasoning powers as well as the mere memory. In this we had success, but by no means 100% success. In the meantime we warned the teachers not to resort to purely factual drill in their teaching and the supervisors were instructed to watch carefully for this much feared consequence. I have hopes that ultimately there will be evolved a form of test in which this feature will be safeguarded. The completion type provides for this much better than do the other types—but the present completion type does not show the same uniformity of marking as do the other types. Moreover, it is much more difficult to construct properly.

Two essential features of the new tests are the following: First, the tests need to be timed carefully. A half or three quarters of an hour is sufficient for any of the tests of the elementary grades. This is an advantage over the older form which allowed as much as three hours for a single examination. In order to make sure that the tests could be successfully attempted in the time specified, we first administered the tests—or rather mimeographed versions of them with different material from the finished test—to a school in which we had confidence. The results of this trial enabled us to know whether the actual tests should be made longer or shorter, harder or easier.

I realize that intelligence and knowledge are not merely matters of alertness and that there are some people of good mentality and information who think slowly. Roughly speaking, however, it does seem to be the case that the more intelligent and knowing can answer more rapidly than the less intelligent and knowing. Consequently, speed in itself is an element which must be estimated when trying to examine for intelligence or for knowledge.

As a corollary to this matter of proper timing, we may add that the tests shou'd be so built that no pupil, even the brightest, can answer all the questions, and that no pupil, even the slowest, can fail to answer some of the questions. In other words, there should be no zero and no perfect scores. This means that the best pupil of the class will be forced to work to full capacity for the full time of the test. The test, then, should measure his full ability, not merely part of his ability. The poorest pupil, on the

other hand, will stand out as the poorest—not merely as one of several who have merited a mark of zero.

From this it can be seen that it is unfair to use on the new type of tests the old type of marking—namely, the scale from zero to one hundred. If one hundred, or perfect score, is precluded from the possibilities of even the brightest pupil and zero from the slowest, it is evident that neither zero nor one hundred have much meaning and that the interval between these two extremes does not tell us anything very definite. Some other system of scoring must then be used. This can be done by allowing a single point for each correct item correctly answered with no permission given to fraction this point. Either an answer is right or it is wrong. If it is right, it gets one point. If it is wrong, it gets nothing. (Exception must be made to this in the case of the true-false tests, where each wrong answer does not merely not add to the score but receives a penalty of an additional point off.) This is the feature which, more than anything else, makes for objective marking. It is this feature, too, which makes the task of correcting much easier on the teacher. In the experiment alluded to before, I found that the average time for marking the old type of test was four minutes per paper. The average for marking the new type was a few seconds less than one minute. This saving on the teacher is evident. The saving is even more than one to be reckoned by time alone. Teachers are badly worried in their marking just how much to allow for partial credit. Consequently, the task of marking the old form of examination, which allowed always for partial credit, is real mental labor. In marking the new type, there is some tedium, of course, but very little mental stress on the part of the teacher.

That the new types yield more objective marking I found out definitely by passing individual papers to a number of teachers and getting ten teachers to score each paper. These results may be compared with those given in the preceding table.

TABLE II. MARKING OF THE NEW TYPES OF TESTS. MARKS BY TEN TEACHERS ON SINGLE PAPERS

Teacher	I	II	III	IV	V	VI	VII	VIII	IX	X	
Arithmetic	16	15	15	15	15	15	15	15	15	15	Grade 3
English	17	17	17	17	17	17	17	17	17	17	
Arithmetic	20	20	20	20	20	20	20	20	20	20	Grade 4
English	32	33	33	33	33	33	33	33	33	33	
Arithmetic	20	20	20	20	20	20	20	20	20	20	Grade 5
Reading	9	10	9	9	9	9	9	9	9	9	
Spelling	35	35	35	31	33	32	34	33	32	33	Grade 6
Geography	47	48	48	48	43	45	47	45	43	46	
Arithmetic	18	18	18	18	18	18	18	18	18	18	Grade 7
English	42	44	44	44	44	44	44	44	44	44	
History	16	16	23	23	20	17	19	16	16	16	Grade 8
Reading	16	16	16	16	16	16	16	16	16	16	

It is clear that if the zero to one hundred scale is to be discarded, we must use some method of making the scores intelligible to the average person, such as the parent. According to the type of test made up and its length and its number of items, the total maximum score may be any number of points. There is usually no uniform number of maximum points. Now these have to be translated to some uniform scale.

A very simple way presents itself. We find on investigating the intelligence of a large group of children that their intelligence ratings will range themselves in a manner which can be graphed very regularly and which will produce the so-called normal, or Gaussian, curve of distribution. This is always true of intelligence. It is true likewise of school achievement. It will never manifest itself if the old form of tests with indeterminate time for completion and the scale from zero to one hundred be employed. You may, by means of the traditional tests, find that several children have scores of one hundred, yet the teacher knows that all of these are not of equal intelligence and that all of them have not equal mastery of the curriculum. If, however, the tests are so framed that every pupil works his utmost to the last moment, then you will have a better comparative testing of your

pupils much as you do when you take a standardized intelligence test.

The next thing is to divide your class into percentile groups. Studying the normal curve with a view to making various divisions of your class and knowing just how many divisions you wish to make, you can easily make such sectioning. In my own diocese we use a five-point system of marking. This is in rather general use, although some prefer a three-point and still others a seven. I can describe my own division, since it serves at the same time to illustrate how the other kinds of divisioning are made.

About fifty per cent of the class will be found grouped in the center of the curve. This is the middle group and we mark them all as "C." On either side of this middle group are twenty-five per cent of the whole. A large section of this twenty-five per cent is fairly closely grouped and a smaller part strings out at either end. We take twenty per cent of the whole to be about the size of this larger group, leaving five per cent a piece to either extreme. These five per cent elements receive a mark of "A" at the lower end of the curve and a mark of "E" at the upper end. The twenty per cent groups in turn receive marks of "B" and "D." Thus you have a fivefold division of your class corresponding fairly close to the natural swing of the normal curve. It has thus the merit of being based on something actually objective, not artificial.

The actual percentile division can be changed somewhat. Thus, if you wish you may use a division of ten, twenty and forty per cent instead of the five, twenty and fifty. We use the latter in my diocese because it conforms more closely to the natural trend of the normal curve and because it is fairly easy to handle.

Of course, such a system of marking will have to be explained pretty thoroughly to the teachers and through them to the parents. However, this is not difficult. People understand fairly well what is meant by saying that their child has a mark of "D" and that this means that he stands in the section next to the middle of the class. It is really a very understandable thing to even the simplest mind.

I may mention that we have adopted this same five-point division in all the markings of the school records, even including the pupils' report cards. There is, of course, something of determinism and of the static in this method. If a pupil is properly allocated as of Group D, in Group D he will remain, barring an act of God, all the days of his life. Much as we may deplore this, the fact remains that that is the way human beings are made. Star differs from star in glory. Saints differ from saints in their position in Heaven. And men and children differ from men and children even here in this sinful world which we fondly imagine is naturally democratic.

Personally, I am in sympathy of a system wherein it is possible to give each pupil due credit for working up to his capacity. This, to work out properly, would require that intelligence ratings be taken from time to time and that achievement tests be so carefully constructed that they yield reliable age and grade norms for every month of the school year. In such a system, every pupil could always aim at a mark of 100. Only the mark of 100 of the bright pupil would not mean the same thing objectively as the mark of 100 of the slow pupil. The mark would merely mean that each pupil is doing his best. But even, if such a plan were adopted, it would be necessary, in the interest of good teaching, to have separate divisions for the bright, the average and the dull. And for such work of divisioning, the type of tests and the manner of marking them which I have described would seem to be necessary.

I said in the beginning that one of the objections to central office examinations on the part of public school authorities has been that classes, being divided on the X, Y, and Z plan, necessitated three tests, not merely one. This may perhaps be true of the old type of tests. It is not true of the new type. Tests, as I said, of the modern form should be so constructed that even the poorest child can answer something and that even the brightest cannot answer all. Hence, each can do something and the same copy of test can well serve the purposes of every type of child.

The school can make use of such tests to group its children into more homogeneous divisions. If the tests are made properly

they can be diagnostic of school subject difficulties and can thus direct the energies of the teacher for the rest of the year, thus making her teaching more methodic and pointed.

Diocesan norms need be taken for each grade and subject. These should be sent to the various schools so that every school can know whether it stands above, below or about the same as the average school in the diocese. These norms should be given out as soon as possible. With careful planning, they can be available two weeks after the tests are finished in the schools. The schools can thus stress for the rest of the semester, in case of a mid-year examination, the subjects which need stressing. The superintendent and the supervisors, keeping with them on their visitation of the schools a book containing the tabulated record of every school, can make their attention to the school and their investigation really worthwhile. Having these marks beforehand, being confident of their objective value, the officials can make their work of inspection very much to the point.

The cost of the tests thus described is higher than those traditionally used. The amount of paper is greater and there is more printing. The directions for the administration of the separate tests, however, need not be printed. They can easily be run off on a mimeograph. My own data show that the cost of the newer type comes to almost twice that of the older. But when we consider the saving in time on both pupil and teacher, and when we remember that the children do not use their own paper but write everything on the test papers themselves, we can understand that the total cost of such examinations runs considerably less than that of the others.

I do not think it is beyond the possibilities of any diocesan system to construct such tests. A fair knowledge of test procedure is required on the part of those who make them up; but this knowledge is not difficult to acquire. In fact, without aiming too high it seems to me that each diocese can construct its own standardized tests, not only for use at the ordinary examination times but also for diagnostic and survey purposes during the school year. Public school systems throughout the country are doing this with a fair measure of success. The published

standardized tests are costly and have the additional disadvantage of being standardized from school systems which have such divergent courses of study that the norms which are established have very doubtful value. I should say that until there are uniform curricula in all parts of the country it will be impossible to issue standards in school subjects which can be accepted without question everywhere.

Certainly there is no reason why those members of the teaching system who have the talent and inclination for such work should not be encouraged to construct diagnostic tests for every subject taught in the schools. Such tests are of the utmost utility in classroom procedure.

In conclusion, then, I believe, as do all of you, that the diocesan examination is too valuable an educational instrument to be discarded simply because there are some difficulties connected with its use. The more serious of the objections against its employment can be removed by substituting for the traditional type the modern type of test. Some of the advantages of this change I have explained. But to me, the greatest advantage of the newer form of test lies in the utter change of attitude on the part of both teachers and pupils. The teachers, relieved of the stress and worry of marking papers which are difficult to mark in any case and which can never be marked alike by any two people, will be found to be unanimously in favor of a change. The pupils seem to lose all their fear and worry and treat the examinations as enjoyable games.

This is perhaps the best word which can be said in favor of the modern examination. It is a consideration which should weigh very much with us; for our task is not merely to see that all concerned in our school system do their work effectively but also that they do it with real enjoyment.

DISCUSSION

REV. LEON A. MCNEILL: There are two general characteristics of Father Hagan's paper which deserve special mention. It is progressive and objective, dealing with a particular phase of progressive school practice in the schools under his jurisdiction. The subject of the paper is "The

Diocesan Examination". Although many things are touched upon in the course of the paper, we shall confine this discussion to three particular points, leaving others for general discussion by the assembly at large. We shall take up in order the three following topics treated by Father Hagan: the new type tests employed in recent diocesan examinations at Cleveland; second, the rating of achievement on these tests; and third, the manner of handling routine work in connection with the testing.

Father Hagan informs us that new type tests have been used in the recent examinations at Cleveland and points out that one of their principal advantages over the old type essay test is their objectivity. The results they yield are of such a definite character that rating requires little or no critical judgment and is only in the slightest measure dependent upon the person of the examiner. The importance of this feature can hardly be overestimated, when test data are to be used for purposes of comparison. It is true, as stated, that recognition tests, as the multiple choice, true-false, and substitution, are most objective. It is also true that recall tests require a somewhat different kind of response on the part of the student and are better adapted for testing reasoning, but also true that they are less objective. The completion test is mentioned as an example. We might add to the completion test, two other recall tests, the single answer, as "In what year was the battle of Hastings fought?" and the partial or complete enumeration test, as "Name six Confederate generals." "Name the Presidents from Cleveland to Coolidge." These two types are recall, not recognition, tests and are more objective than the completion test.

A second important advantage emphasized by Father Hagan is the economy of time and of labor both in administering and in scoring the tests.

Especially two disadvantages of the new type tests are mentioned. The first is that they are more suited for testing factual knowledge than reasoning power, command of knowledge, and interpretation of data. The diocesan authorities in Cleveland have recognized this feature and its possible consequences, and are prudent in arranging the test questions so that they will call forth reasoning power as much as possible and in warning the teachers to emphasize reasoning in their teaching. It is this shortcoming of the new type tests which prevents the wise teacher from using them altogether and which prompts her to employ also the essay or discussion tests in the work of the classroom.

The second disadvantage noted is the much increased cost of printing these tests. Such is the case, if a copy of the test materials is to be placed in the hands of every pupil—which method is the more satisfactory. However, the tests and the testing program can be so arranged that the teacher will either write the questions on the board or dictate them to the class. This method will increase the labor of administration and the possibility of error. On the other hand, it will reduce the cost of printing and both labor and expense in mailing out test materials from the central office.

We shall next briefly consider the scoring of the tests. Allowing one point for each item eliminates any splitting of credit and has the advantage of simplicity and of easy manipulation. It has the disadvantage of not assigning different values to the questions in proportion to their difficulty and importance. So far as I can gather from Father Hagan's paper, this is cared for to some extent by allowing one point for each of a number of distinct features in a given question.

We are further acquainted with the manner in which the scores are translated into common ratings. The class is divided into percentile groups according to the scores made. The upper five per cent is given rank A; the next lower twenty per cent rank B; the middle fifty per cent rank C; the next lower twenty per cent rank D; and the lowest five per cent rank E. The reasoning and experimental evidence back of such procedure is valid with regard to both native ability and achievement when a "fairly large group of well sampled children" is used for the division into percentile groups. Father Hagan's paper does not make it altogether clear whether this division into percentile groups is made separately for each class in each school on each test, or on the returns from the entire diocese. If the former is the case, we should say that the method of rating is invalid and partial, and that the final data are of little value for comparative purposes. First, single classes are too small for such grouping; second, many classes are selective; and third, different norms for rating are applied in different schools. For example, a student in St. John's School with a score of 25 on a history test for the seventh grade may be in class C; while a pupil in St. Aloysius' School with the same score on the same test may rank B or D in the percentile grouping of his class. However, if the percentile groups are made on a basis of individual score returns from all of the schools of the diocese, then the group is large and unselected, and the norms for rating are the same throughout the diocese.

One passage in Father Hagan's treatment of this point should be noted. It reads, "I understand that if a pupil is properly allocated into group D, for example, in Group D he will remain for the rest of his school days. None the less, much as we may deplore this, the fact remains that God has so made them and that one's intelligence and one's power to acquire knowledge, comparatively estimated with that of others, remains about the same through life." The statement needs modification. If a pupil is properly placed in a certain group on a basis of native intelligence, then, making due allowance for extraordinary circumstances, in such group he will remain. If he is properly allocated as regards native power to acquire knowledge, the statement is again true. However, if we include not only native ability but also method and acquired skill in the term "power to acquire knowledge," then the statement is not true. Finally, if one is placed in a certain group on a basis of school achievement, there is no assurance that he will remain in this group. Achievement is dependent on

many things besides native ability. It depends, for instance, on interest, effort, method, background of knowledge, psychological and physical conditions at time of testing, etc., etc. A pupil may receive C in most tests of one diocesan examination and in the next series of tests rise to the A class.

The third point in our discussion concerns the matter of hiring clerks to do routine work. We welcome the point made by Father Hagan, that a large portion of the routine work at headquarters in Cleveland is done by clerks and not by the superintendent and his staff of supervisors. This is a matter to which we may well give our attention. Why should school superintendents or capable professional supervisors sort materials, address envelopes, type prepared copy, compute points on tests, etc.? They might much better devote the same time and energy to work for which their training fits them—to visiting schools, holding conferences, making research, experimenting, reading current literature, studying standard works in education and in different fields of knowledge, drawing up reports, preparing matter for Catholic papers and magazines, writing pamphlets and booklets on different phases of educational philosophy and practice, etc. A man can hardly be a leader of educational thought and achievement if he is going to use his hours in hammering off copy on the typewriter and checking points on innumerable test papers, work which can be done by a clerk at a comparatively low salary. It is false economy for a high-powered executive to deprive his supervisors, principals, teachers, and pupils of the full measure of his best service while he does the work of a little office clerk. We do not stress this point for fear that school superintendents are overworked or as a plea for more leisure time for our educators. Our only purpose is to add weight to the point suggested in Father Hagan's paper, that our educators should be kept free to devote themselves to work for which their ability and training fit them. The superintendent of every diocese should be a leader, well pointed up on progressive trends in education, in touch with his entire system, directing experimental work such as building up a curriculum, and issuing literature which will be of general service.

In conclusion, let us thank Father Hagan for his excellent paper, commending him especially for the progressive treatment of his subject and for the real character of the experimental school practice which he has described and evaluated for us. No doubt he will accomplish the big purpose which he sees in papers read before this assembly, namely, the stimulation of thought, and the calling forth of earnest discussion.

THE SUPERINTENDENT AND THE RURAL SCHOOL

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Rural economic conditions to-day occupy a prominent place in the national mind. The plight of the farmer is a topic of wide discussion and grave concern to many more people than the farmers themselves. The country-wide interest in the McNary-Haugen bill, the incorporation in the platforms of the great political parties of farm relief plans and the large amount of literature broadcast on the subject, is evidence of the importance ascribed to the agricultural situation. To-day, the farmer comprises one-third of our total population and produces one-third of our national wealth, but receives only 9.9 per cent of our national income. His dollar has only four-fifths the purchasing power of every other dollar. Such conditions necessarily affect rural education and in a special manner our Catholic rural schools. The establishment of new schools, the erection of new buildings, the improvement of present ones, the purchase of new and needed equipment, all have had in many cases to be indefinitely postponed. In general because he possesses less economic strength, the farmer's child is deprived of educational advantages freely granted to the children of the city.

A recent book by Macy Campbell, *Rural Life at the Crossroads*, places the blame for the present economic situation squarely at the door of the school. "Poor schools put the farm group behind educationally. Presently they found themselves going behind financially. . . . Rural life is doomed if the farm group cannot provide schools adequate to the task. Since the task of the farm group is more difficult than the task of the urban group, the farm schools must be even superior to the urban schools." (P. 298.) There is indeed no doubt of the great economic difference between the urban and rural sections of the country and

that this difference should be reflected in the educational, cultural and social life of the people, is a necessary consequence.

The growing unrest among the people in the country due to the unequal economic competition has not brought about any better feeling between the city and the country. The radio, telephone, good roads and the automobile have brought the two groups into closer communication and have had a marked influence on the rural dweller, but they have not apparently achieved a better mutual understanding. City dwellers are inclined to lump all dwellers outside the great cities in one common rural classification. Nine-tenths of America is uniformly rural to the man whose thoughts center about Broadway or State street. The difficulty of mutual comprehension is increased by the patronizing attitude of the city dweller on the one side, and the suspicious attitude of the rural dweller on the other. This difference is manifested in the viewpoint of each group on questions of the day such as politics, prohibition, tariff, education and state or public finance.

We find this difference and these attitudes reflected in the Church. The city parish with its large numbers and its wealth has everything needful for the services of religion. The rural parish, small in numbers and poor in money, must be content with the bare necessities and even these obtained oftentimes at great sacrifice. The priest in the country parish sometimes looks with longing eye on the city parish, while the pastor in the city not infrequently forgets his brother in the country.

The present-day economic condition, together with the natural difficulties of isolation and the large area it must serve, forms the setting or the background for the general problem of the rural school. To most Catholic school superintendents, rural education has never assumed the prominence of a vital and pressing problem. Nearly all of us are located in the cities where nine-tenths of our school population is to be found. We are really city school superintendents. But those of us who have a share of the one-tenth which is strictly rural, will find by a thoughtful study of the situation that, this one-tenth occupies a position of strategic importance. The fact that we have both city and rural schools under our jurisdiction makes our task a larger and more difficult one

than that of any public school superintendent who is always a specialist, either in urban or rural education. We really have two classes of schools to look after, and of the two, the rural group is relatively the more important. And this for two reasons:

1. Because the rural school and the rural parish serve as a feeder for the city school and the city parish.

2. Because while the city school is homogeneous in its proximate objectives, the rural school must prepare its pupils for both rural life and urban life.

First. The rural school and parish serve as a feeder for the city school and parish. Migration from the farm to the city is common and easy in this country. A considerable part of the population of practically every city is recruited in this way. Since the advent of restricted immigration, our urban parishes must look to the country for new blood. Nearly every city school each year receives a number of pupils from the rural districts. A recent investigation in the Catholic schools of Louisville reveals that 8.2 per cent of the present enrollment had previously attended rural schools. We also discovered that 12.7 per cent of the pupils in our city schools were born in the country. Both parents of 17.4 per cent of the city school children are of rural birth, and of the remainder, 12 per cent had at least one parent who was raised in the country. From these figures we can say that approximately 30 per cent of our present urban Catholic population has been recruited from the rural districts. The roster of the city parish contains names of many families who have moved in from the country and they form, in many instances, the most active element in the parish. The dwindling down of the country parish means the building up of new parishes in the city, or the strengthening of the old ones. This cityward migration, which has been on the increase for a number of years, is a well-known fact, and one that has an important bearing on the rural school.

The mere fact that people in large numbers are moving to the city from the country, should not be a cause for grave concern. The farm is prolific in children, as the Federal census readily shows. All cannot remain on the farm or in the small towns, for there is not sufficient occupation. The introduction of im-

proved machinery and the occupational and geographical division of labor has released much man power in the country and stimulated its migration to the industrial centers. More than 50 per cent of the children born and reared on the farm can be expected to ultimately find their way into the city. This is natural and to be expected. However, if this more than 50 per cent would represent always the best and the most intelligent, then there would be cause for grave concern. If such were the case, it would mean the deterioration of the farming population, a lowering of living and cultural standard, and ultimately, perhaps, the classic catastrophe, often repeated in history, which comes when a nation robs the country Peter to pay the metropolitan Paul.

The city, then, can expect its citizenry to be augmented constantly by people young and old from the rural districts. If the training of the children in the country is neglected, the cities will have many of these children among them later on as uneducated adults. Without training or education, the rural surplus will drift into the cities, take up their residence in the slums, and, in many instances, become social problems instead of useful citizens. If the Church neglects the religious education of the boys and girls on the farm, many will be lost to the faith later on when they become part and parcel of the crowd in urban centers. On the other hand, if we have strong rural parish schools, where our children are thoroughly grounded in the faith and trained up in the practice of their religion, they will form a very fine and active element in our city parishes. Hence the improvement of rural schools is of vital concern to the cities.

Secondly. The city school is homogeneous in respect to its proximate objectives. By this I mean that the city school is preparing all its pupils for life in congested districts and industrial centers. They can aim at this one general purpose, for their pupils are homogeneous in respect to their present residence, and likewise their future residence. In the rural school, while there is pupil homogeneity in respect to present residence, these pupils must be prepared for two widely divergent life situations—that of the country and that of the city. Since more than one-half of the rural children will find their way later on to the city, they should

have the same sort of cultural and practical training as the urban child. Those that are to remain in the country must be prepared to meet the demands of the local environment.

These two facts illustrate to the Catholic school superintendent the importance of the rural school. We have 18,293 Catholic parishes and missions in the United States. Seven thousand and sixty-one of these have schools. The greater portion of the parishes and practically all the missions without schools, are to be found in the rural districts. Most of the dioceses have a fair proportion of such parishes and missions, with and without schools. Our responsibility is for the religious education of *all* the children in the diocese, and not merely for those who attend Catholic schools in the cities and large towns. The superintendent should recognize that he has a certain responsibility for the little ones of the flock, scattered in the sparsely peopled section of the diocese. The State is facing the problem of rural education and public educators are striving mightily to attain equality of educational opportunity for all. Our slogan, "Every Catholic child in a Catholic school," should likewise mean an equal opportunity for every Catholic child to acquire a thorough Catholic training. Our Catholic rural schools demand from us more attention and the rural parishes and missions with their thousands of children, without opportunities for a Catholic education, offer a great missionary field for our educational zeal.

The problem presented by the rural schools is indeed a serious one for the Catholic educator. Anyone who has had anything to do with such a school, will readily admit this. It will cause him more thought and study than the urban school which has already attained a high standard. Rural welfare depends upon the school and it is conceded that rural welfare is the most serious and baffling problem of American life. Naturally the first question that presents itself is that of objectives: What kind of education should the rural school strive to give its pupils? The general purpose of the elementary school is to produce specific changes in the mind and heart of the child. One of the principal means to that end is the curriculum. What these changes are vary with the individual and the community. Carrying out this principle literally

and educating the rural child for the farm alone would mean one type of education for the rural child, and another for the urban child. This would result in a dual system of schools: one system for the country and another for the city. The proponents of this view overlook the fact that more than half of the children will not remain on the farm.

Another view more widely prevalent is to have one common curriculum for all schools, ignoring any preparation for rural life. This would mean the urbanizing of the rural school, and this, as far as my observation goes, is the general practice in our Catholic system of education. All children are given the same sort of training without regard to local needs or the question of the life to be lived in isolated districts.

As Catholic educators, viewing the question of what should be taught the child in rural parish schools, we have two things to consider: Religion and the secular branches. In regard to the first, the religious content of the curriculum, there is no question but that it should be the same for all Catholic children, no matter where they reside. There is but one Lord, one faith and one baptism, and but one way to walk before God. It is true, the child in the country will be found more of a stranger to the ways of the world. He is subject to fewer temptations and, in many cases, there is a higher moral standard in the family life of the average rural community. Nevertheless, the ways of the world with all their evil connotations are invading more and more the rural districts. Moreover, many of these boys and girls will later become residents of the city, and hence they should be well fortified spiritually to face the manifold temptations of life in the crowded centers.

There seems to be no valid reason why rural boys and girls should not be given every cultural advantage of their urban brothers and sisters. Why should their education be curtailed and made specifically agricultural, merely because they were born and live on a farm? It seems to me that the purpose of elementary education is the same for country children as for village or city children, and that is, to give them such a training that will make them acceptable members of society, fitted to meet the practical

demands of daily life, possessing an interest in further learning, and so prepared that they will be free to enter upon any line of work or further schooling they may care to choose. Our rich social heritage and the opportunities of our modern civilization should be made available to all children. Restricting or narrowing the education of country boys and girls in order to keep them on the farm, is definitely opposed to the democratic principle of education. Hence the elementary education of the rural child should embrace all that it does for the city child.

This does not mean, however, that the rural schools should be exactly like the city schools, or that the children should have the same curriculum. Bearing in mind the fact that the rural school must prepare for life, two groups of children—those to remain on the farm, and those to go to the city, it has a larger task and a more complicated one than the city school. It must give the rural child all that his city brother receives, plus a special training for rural life. We must not forget that first of all it is a rural school. The school is to teach the child the things it does not learn outside of the school. It is also to teach him in terms of his own experience, and by means of the life about him. Because a rural child's experiences, environment and educational facilities are different from those of urban children, the rural curriculum must differ from the curriculum of city schools.

Thus, in addition to the cultural and social content of the curriculum which is the same as that for the urban schools, there should be added for the rural schools, agricultural training. By this I mean far more than the mere teaching of the science of agriculture. People in the rural districts are beginning to realize the need of more training to cope with present-day problems, such as production, marketing, cooperation, investment and farm legislation. The rural child should be taught to love his surroundings. He should be made to understand and appreciate the joys and the hardships, the opportunities and responsibilities, the high dignity and the distinctive social service of rural people, together with the vast possibilities of scientific farming. And all these, the schools should give.

Once the objectives of the rural schools are determined, the

next step is the adaptation of the curriculum to the conditions peculiar to the average rural school. Such a school is, as a rule, ungraded, *i. e.*, a single teacher will have from two to eight grades. It is obvious that a teacher under such circumstances will find it impossible to carry out all the provisions and to cover all the matter outlined in a traditional graded course of study. While the primary aim of a curriculum is to serve the children, it does so mainly by guiding the teacher. To be of any assistance to her, the curriculum must then meet the manifold needs of a rural teacher. The average teacher in such a school is relatively poorly trained, the teaching equipment meager, the reference books are few, supervision limited. The curriculum for rural schools should be particularly rich in detail, offering abundant material, illustrations, examples and suggestions with the subject-matter adapted to the ungraded character of the school and arranged to meet the peculiar needs of the local community, if it would serve the teacher's needs and contribute largely to the education of rural children.

Besides telling the teacher what to teach and how to teach it, the curriculum should give some assistance in planning the work, particularly in reference to the ungraded character of the school. The rural teacher faces some very practical questions: How much time should be given to reading, arithmetic, spelling and history? When should different classes recite? How can the work be arranged to reduce the number of grades and classes? What classes should be united, and in what subjects? What classes should come every day and what classes should not? All subjects should be covered in the school year, and just how to do it effectively with four or eight grades, is a real problem for the teacher. This problem, the course of study should help her solve. Hence, in order to adapt the diocesan curriculum to the special characteristics of the rural school, and to attain its own particular objective, there should be a separate and special course of study.

There are a number of other problems which have to be faced by nearly every rural Catholic school. One of these is the ever-present problem of finance, which is, perhaps, the most difficult of all for many to solve. While not peculiar to a country parish, the question of raising money to build, equip and maintain a

school, oftentimes presents an insurmountable obstacle to a rural church. To-day, many rural parishes find it a hard struggle merely to maintain the school. The small number of people, together with the lack of means, explains the 10,000 rural parishes without a school. It is the reason for cheaply built, badly arranged and even more poorly equipped schools. If we are to provide equality of educational opportunity for all the Catholic children in the diocese, and if we are to attain the ideal of every Catholic child in a Catholic school, it would seem that some sort of method of diocesan finance will have to be worked out. The State is now devising ways and means of distributing its funds so as to place the open country on a basis of financial equality in its effort to develop the rural school. Some kind of similar plan might have to be worked out for our diocesan system of schools, if every parish is to have its school.

School attendance has also always been a problem in the open country. In the winter the weather and bad roads interfere. In the spring and fall, the larger girls and boys are kept at home for work in the house and fields. It is a long and difficult task to convince parents of the economic fallacy of keeping their children out of school to save hired labor. By constant reiteration and a firm stand on the part of the pastor, it can be done eventually in many cases. The compulsory attendance law seems to be inoperative in the country and I have known of very few places where it was enforced. A plan which we have tried out successfully in one parish is that of the part-time school. During the spring and fall months, school begins at 7:00 a. m. and closes at noon. The plan has effectively reduced absenteeism and tardiness in this particular school, while the character of work done seems to have been somewhat improved.

These are some of the outstanding problems of the rural school. They are not insoluble, as study and experimentation have demonstrated. If the rural school offers many difficulties, it also possesses a number of advantages as compared with the city school. A writer in the *Journal of Education* for March, 1928, lists several such advantages. Among them are the following: (1) The rural school is a natural group. It is composed of large, middle-

sized and small children. The rural children learn a great deal from the older ones and vice versa. (2) Conditions in the country are most conducive to study. There are fewer distractions and temptations. The social differences are far less. (3) Children in the country have common interest, are all closely associated with their environment and, best of all, they can be taught many things through their environment. Nature, farm industries, agriculture and the related sciences can be studied first hand. (4) Life is less artificial in the country and social standards are more likely to be true. In the city the individual is lost in the group, while in the country there is more of a neighborly feeling. (5) The small group in the country means more efficient instructions for the child and allows the children to progress at their natural pace.

To these advantages I would add that the children in the country are fonder of school and as a rule more interested than city children. Holidays are not so attractive, for they mean labor at home, while the school gives them recreational and social activities.

The rural school must remain rural and minister to the needs of the rural community. It has indeed a large task to fulfill. If the children are to remain on the farm they need an education to fit them for their work. If they are to leave the farm for the city they must have an education equivalent to that given urban children, otherwise they cannot compete with their city cousins on equal terms. In both cases they must have a good general education and thorough religious training in order to know how to enjoy life and to discharge creditably the duties of citizens and Catholics. With proper direction and leadership, the rural school can continue to train many of the leaders of Church and Nation. It is an admitted fact that the rural school has made a significant contribution to the greatness of America. From rural America have come many of our leaders in every walk of life, who point with pride to the lessons of independence of thought, industry, cooperation, friendship, thrift and honesty learned in the one-room school, and it is hoped that these virtues will not be found wanting in our future generation. Our Catholic educators realize

the strategic importance of the rural school and its double task of training for urban and for rural life.

DISCUSSION

REV. HENRY MEYER: My first thought on receipt of the invitation to appear before this gathering of school superintendents, was that an old briar-hopper like myself might strike a discordant note in discussing any phase of school life before a body of men who are specialists in the science of pedagogy. I feared I might repeat the experience of the assistant, who, one Sunday morning was met by a very nearsighted and feeble old lady, and was asked by her to help her up the church steps. With the aid of the assistant and her cane, and with much effort, she managed to climb the seven steps. After her strenuous ascent she continued to hold his arm until she could catch enough breath to ask him: "Who is going to preach this morning?" He answered: "The assistant is going to preach at this Mass." "What," she replied in a startled voice, "the assistant is going to preach? Say, will you please lead me down the steps again?" But I console myself with the reflection that my intrusion on this learned assembly cannot give birth to any great expectations, and hence whatever disappointment may linger must likewise be of minor proportion.

The subject so ably outlined in the paper we just had the pleasure of hearing suffers not from a dearth, but from the wealth of perplexing thought that wells up at its mention: so that my chief difficulty is to single out a worthwhile one-half-of-one-per-cent of recommendation and diagnosis from what has been written and spoken concerning the country school.

I present merely one statistic to emphasize its importance: to show that we ought to be even more concerned about the smallest rural parish and its school than about the thousand famished monster of the urban center.

If we divide the population of the United States into three groups we shall find approximately 35,000,000 souls living in large cities, 35,000,000 in small towns, and 35,000,000 out there where they can still see those other worlds whose headlights glisten nightly in the distant sky, out where "Giddap" and "Whoa" and "Gee" and "Haw" have not been modernized into "Step on it" and into green and red and amber regulators of one's every step, in a word out there where God wants them to live. And "out there" there are more than a million more children than there are in the other two groups combined; more than a million more little bundles of flesh and blood who breathe in air perfumed by things that grow, not fouled by decomposed gases, whose ears know the chanted orisons of living things and whispering winds, and not the bedlam of crunching brakes, deafening factory whistles, nerve-wracking horns, and the whole man-made perversion of hideous noise-makers in the great city.

Now if the general welfare is to be enhanced, of if we want to do the most that we can for the glory of God, is it not plain that we must do at least as much for that crowd "out there" as we are doing for the others? And is it not plain that we are doing more, for example for the glory of God, when we anchor to his or her faith the boy or girl who will later on have ten or twelve children than if we perform the same service to ten of those who will have at most two or three? The impressiveness of this statistic overwhelms us if we continue it through only one generation.

Now what is the fact? It is almost incredible but it is true that even the health of the children in the city is better than that of those on the farm. Surely not even the most benighted—sardined—flat-dweller will say that this is because of the better air, more wholesome food, etc., of the city. All will readily see that because of preventive measures, opportunities for examination, periodical tests—in a word, because the city child is treated as though it were a thing of value, it is *for the time being* apparently better equipped to get along in life. And all will also understand that in the matter of health, it is only for the time being, and that the real stamina of country life is generally missing. I do not think it unfair to draw out this parallel and make it apply to religious instruction, character building, mental culture—in a word to the whole aim and purpose of the country school.

The strong assertion was made in the preceding paper that in the last analysis all rural cultural progress depends upon the country school. I think it unnecessary to run through the argument that proves conclusively that city standards rise and fall with those of the open spaces. The outlets cannot be stronger than the sources and it must always be true that the cities must ever look to the country for the replenishment of their population, the continuation of their physical stamina and for things that we speak of in a broad sense as powers of the soul, such as imagination, resourcefulness, etc. So rural betterment, whether it concern the economic, or the cultural and educational conditions, will ever be synonymous with *general—urban and rural—development*.

Now the crying need of the farmer is, not instructions on better farming (although they are also of great benefit to him) but a *higher cultural standard*. He can and does make his living from the soil; but his work does not give him the measure of life to which he is entitled. It is incontestable, we cannot be satisfied with "*making a living*": we must also "*make a life*." "That they might have life and have it more abundantly," refers also to the farmer, it is this thought that sustains the contention that the country school must be the chief factor in solving the great farm problem, and logically the country pastor must be the all-important board of strategy.

Among the problems of the country school the first usually listed is the financial one. I trust my paper will not become too provincial by reference to our Archdiocese where this difficulty is solving itself. The

majority of our rural grade schools are in districts that are predominantly Catholic and hence are supported by the State. Last year three schools (rural) that had been strictly parish enterprises for several decades were practically leased to the County Boards. The pastors of these schools are the principals; they have absolute discretion in the selection of text-books, teachers, etc., just as they always did; but now the county pays a per diem for each pupil. More right now a magnificent school building is nearing completion in a little town of eight houses, the center of a parish of about 100 families and of about fifteen square miles of territory. The building will have a value of approximately \$70,000. You will probably wonder whether the millennium has come when I tell you that whilst this enterprise is being financed by the parish, the parish will receive, from the county, an annual refunder of 10% on its investment and an allowance of 8 and 1-3 cents a day for every pupil attending it. The State likewise furnishes the bus service. The carved inscription on this building will read "Sacred Heart School." The teaching Sisters can thus be splendidly paid for their services and the school will be a source, not of expense but of revenue to the parish. It would be interesting to recount the struggle gone through in bringing this about: the years required to gain the good will of the community, the defeat—in a public and bitterly fought election—of a strictly non-Catholic community that occupied an equally strategic position for this centralized school and other particulars; but that is beyond the limits of this paper. I mention this in the hope of provoking thought and determination in these matters—for instance in the matter of free bus service. We are approaching a state of strength in rural educational questions, where I think before long we can demand free transportation for our pupils.

A second perplexing difficulty is the distance and isolation of the country parishioners. Now whilst in this matter I cannot say that distance lends enchantment to the view, I do not consider this a major problem. The constant improvement in roads, the more general availability of private or public automobiles, and more especially the growing popularity of correspondence courses in primary studies are slowly but surely silencing this minor chord in the sweet carillons of country life. A modification or rather an off-shoot of the popular catechism-by-mail method must very soon emerge; this method can and must be applied to the other "R's" so that there will be in fact no curtailment of study hours in even the smallest rural school. I mean supplementary courses can and must be devised for those whose study days are now necessarily abbreviated by work on the farm.

Permit me here to interpolate that whilst, in general, this paper contains the thought of my own individual self and thus exposes me to the risk of proposing for experiment methods that may have already been proved impractical, still some of these cullings have been gleaned elsewhere: In the words of the learned Professor: "These are not my own figures, I got them from a man who knew what he was talking about."

I submit my own mental ramblings on the third crux of the rural school, the subjects to be studied in these 8-1-1 schools (8 grades, 1 room and one teacher).

In general they cannot differ from those of the urban houses of learning. But in both we must beware of what may be called "Barbecue" education. A sandwich and a bottle of pop, a hot dog and a cup of coffee would not prove a nourishing fare if substituted for the regular home meal. So the mind of the child cannot thrive on hobbies if these are substituted for the fundamentals. Knowing how to build bird houses and paint lamp shades, is fine as is also knowing that a black note is longer than a white one (or is it the other way): but such things must not be learned during the hours that are regularly assigned to the four "R's". The story of the little girl who played several melodies on the piano and later in the evening, when asked by the visiting pastor to say the Our Father, was excused by her mother who said: "O Father, she hasn't got that far yet" illustrates my thought. The purpose of the primary school is to fuel the mind of the child for a non-stop flight through life; so the flow of instruction must be continuous and we should not dish it out in cigarette lighter proportions.

In the country the time devoted to physical culture can readily be reduced to a minimum, since doing the farm chores replaces it. It may be less poetical, but as far as development is concerned all the muscles that are exercised in rhythmic dancing will be brought into play by driving home the cows or by pushing a broom around the kitchen; and wielding an ax or hoeing substitutes adequately for turning a handspring. But the facts show there is a crying need for more hours devoted to studies like hygiene and sanitation in the rural districts. Evils that are regulated by city ordinances ripen to foul and abundant harvest in the country and the school is by far the strongest remedial agent in such matters. Much more should be said about these points but I feel the limitations of trying to condense long chapters into short paragraphs.

I trust I am correct in stating that in all education it is a waste of time to take up subjects that only stimulate the mind to feed upon itself. To illustrate: I consider rudimentary structural botany a mere useless burden whilst rudimentary field botany might well be used in a country school as one of the snacks needed to spice the fare of learning. But I cannot emphasize too much that in these non-essentials there is time for a snack only and not for any kind of a deep draught.

It seems reading lessons could be so arranged that they would contain a smattering of such studies—and that is all I mean by the word rudimentary.

And I think in all mental drilling, but especially in the work of the rural school, not only should we beware of permitting the mind to feed upon itself, but we must also not allow it to partake of its fare as the

epicure partakes of his. You know he delights in showing his feast but merely takes a sip of this and a taste of that. Carrying out the comparison: the mother delights in seeing her child eat everything on the festive table, from soup to nuts, but she often finds it necessary to restrain her hearty and healthy hopeful from trying to fill himself up on the *hors d'oeuvres*.

The majority of those subjects which older educators looked upon as mere frills and fads and fancies but which modern thought aims to crystalize into something worthwhile could be covered splendidly by using Government and State bulletins as reading lessons. In fact in the higher grades I cannot see why these interesting and instructive pamphlets should not be used generally for reading, spelling and composition tasks. And I do not limit this remark to the country school.

I bring this disjointed theorizing to a close with a few words on a subject which before long will probably be a regular item in the already over-filled calendar of the school superintendent. I take the liberty of reading to you a few paragraphs from a series of articles which I wrote last year for the *Catholic Telegraph* on the general topic of country life. These paragraphs refer to that splendid offshoot of the parochial school, the vacation school.

As it is evident from preceding articles that the children who are on the farm to-day, will in a few years form the bulk of membership of the city parish it follows that even the city pastor must see the wisdom and common sense of trying to strengthen this division of the army of Christ.

Now centuries of hallowed tradition and experience have proved beyond controversy that the best assurance of staunch faith and firm character is the Catholic school—a most precious heritage from our immediate forefathers who seldom erected a house to the worship of God without at the same time putting up a building where their children might receive their daily spiritual bread. We could well cast aside all cares and worries for the future if we could see a school building standing next to every Catholic church even in the most isolated country districts. But since this cannot be we must look for the best substitute. Fortunately there has been started, within the last decade, not indeed an adequate, but a splendid substitute for the parochial school. It is rather surprising that this new idea has not found its way into more dioceses. I refer to the vacation school.

Briefly it is feasible to have Sisters give a six weeks course to the children of almost every country parish. There is something about the ways of those devoted ladies who have dedicated their lives to the service of God that leaves impressions with children that even the priest cannot leave. This summer course includes hours in singing, playing, catechism, church and home etiquette and other extra classroom subjects. I have met pastors who told me that not a few Protestant families had their names

enrolled in these schools; and that neighboring public school teachers adopted some of the nice mannerisms that only Sisters can impart. I should like to see things so shape themselves, that every Catholic parish would be obliged to have a Catholic school; the regular parochial school if possible and the vacation school in all other cases.

THE FORMATION OF CHRISTIAN CHARACTER IN OUR PUPILS

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As Catholic educators, we are dedicated to the task of forming Christian character in the lives of the children entrusted to our care. We justify our system of education on the plea that, after the home, Catholic education can endow most effectively boys and girls with the qualities of mind and heart required for citizenship in Christ's kingdom upon earth and in heaven. The Catholic educator, therefore, must always be primarily concerned with the development of Christian character in the lives of growing children.

Very little that is new can be written on the subject of character formation. Nearly every book concerned with Catholic education contains some reference to this all-important educative process. Indeed, we hear so much about character formation that we are apt to take too much for granted and to adopt a rather self-satisfied complacency with regard to its attainment.

The purpose of this paper is to emphasize as forcibly as possible the supreme importance of the formation of Christian character in our educational system. To form Christian character in our pupils requires not so much an understanding of the theory of character formation as it does to be vitally moved by the dynamic power of this sublime objective. Success in the attainment of this objective requires the frequent examination and accounting of methods and achievements.

Character has been defined as "Life dominated by principles." Life comprises thoughts, words and actions. Character has to do with that which gives energy and direction to all these human activities. The man of character acts consistently and deliberately.

He is not a creature swayed by impulse from within nor by circumstances from without. Internal motives, which have become imbedded in his very personality, give movement, unity and stability to all his activities.

In the process of character formation, the significance of principles is most important. A principle may be defined "as an ethical concept that has become deeply rooted in the mind, has been elevated into a fixed standard of conduct and is consistently applied to direct one's activities." We'll may it be said that "principles to be really such must become branded in one's consciousness and must form a part of one's very self."

Closely related to the concept of principles is that of ideals. By an ideal, in the true sense of the term, we mean some type of excellence which is conceived as possible and desirable of personal imitation and realization. We admire the noble qualities of a friend or associate, we combine admirable traits of human character—to form our ideals. However created, our resultant ideal is always reducible to a certain type of character which in the last analysis means that we have chosen a definite group of principles as the guiding standard of our lives. Merely to admire human excellence does not suffice. Far more important than this is the earnest endeavor to live up to our ideals and to make them function in our lives. "It is the will that makes character and it is character that makes the man."

As educators we are dedicated to the task of forming character. As Catholic educators we must form a definite type of character. We form an integral part of the educational mission of the Church which continues the work of Christ among men. We have received our commission to teach from Christ Himself. Because of this, we are clothed with His grace and we are protected by the mantle of His authority. Under His divine leadership, we have consecrated our lives to the Christlike task of forming young hearts and souls according to the model of Him who said: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

The formation of Christian character, then, is our supreme educational objective. To make Christ live and grow in the souls

of children that they may imitate Him in life and live with Him for all eternity has ever been and always must be the one never changing comprehensive aim of Catholic education.

The example and teachings of Christ form our educational heritage. Consequently our task in forming Christian character in the lives of our boys and girls requires that we enrich their minds, enlightened by faith, with the treasure of God's revealed truth and that we train their wills, strengthened by God's grace, to conform to the principles and ideals of Him in whose name we teach.

Our educational concern must always be to reduce the problem of forming Christian character to the practical everyday life of the classroom.

More important than anything else for success in the formation of Christian character is the attitude of the teacher. Unless the teacher conceives his task in a large and comprehensive way, he will not succeed to any great extent in this difficult and complicated work.

We must ask ourselves frequently what we are striving to accomplish in our work as teachers. We must get away from the immediate atmosphere of the classroom with its daily difficulties and daily routine. If we limit our educational perspective to the narrow confines of our particular classroom, if we strive for immediate results and these alone, we are bound to be disappointed. Such a narrow viewpoint will make our work monotonous and irksome. We will lack the vital enthusiasm necessary for successful achievement in our sublime vocation as religious teachers.

The living product of Catholic education is to be sought in the after lives of those who have gone from the portals of our schools. We know how consoling it is to realize how much Catholic education has contributed to the present vitality of Catholic thought and activity in our beloved country. In no country in the world does there exist a more zealous devotion to Catholic ideals and principles. Countless men and women, nurtured in the holy atmosphere of the Catholic school, have given themselves over to the perfect service of Christ in the religious

life, while others are ever bringing glory to God and to His Church by lives of Christian worth and sanctity.

Every teacher can point to at least some former pupils, who exemplify in their lives the qualities of soul, mind and heart expected in the worthy graduate of the Catholic school.

We are the architects of the lives of our future men and women. Like architects, we must clearly conceive the complete design of true Christian character before we can determine its foundations. We must often visualize in the clearest possible terms what sort of men and women we desire our children to become.

What are some of the qualities we admire in our worthy graduates and fondly hope to develop in our present pupils?

We recognize the ideal graduate of the Catholic school as one who is blessed with sound and vigorous health. He is equipped with sufficient knowledge for his particular state in life. He is able to use this knowledge intelligently and serviceably. He is clear and accurate in his judgment of the values of life. He is neither conceited nor self-conscious. Without being stubborn or obstinate he is firm and consistent in his conduct. He is able to make up his mind on reasoned grounds and is capable of adhering to his resolutions. He is able to sympathize with the aspirations and feelings of others. He is a master of his emotions. He possesses the degree of refinement expected of his status in life. He is guided by sound principles of conduct and earnestly endeavors to live according to these principles. Over and above everything else he is loyally devoted to his religion. His faith is the well-spring of all his activities. Given the graduate who is strong and healthy, intellectually well informed, capable, energetic and enterprising, cultivated in taste and feeling, conscientious, morally upright and truly religious and you have the ideal graduate of the Catholic school—the individual of Christian character.

Here in flesh and blood is our objective. A vital, clear conception of the objective is the first requisite for intelligent, joyful and effective effort in the formation of Christian character.

The teacher who comprehends Christian character in the full radiance of its beauty and nobility will never conceive education

as the mere imparting of knowledge and the cramming of receptive memory. He will realize that the memorizing of formulae for the purposes of recitation and examination falls far short of the real objective of Catholic education.

A real understanding of the all-round development implied by the possession of Christian character will prevent the teacher from underestimating the value of the natural virtues in the educative process. We may well ask ourselves, are we not apt to overemphasize the supernatural virtues to the detriment of the natural? Do we not forget sometimes the powerful influence of human nature in shaping the child's destiny? A keen sense of honor and the square deal have been described as American virtues. Well may we ask ourselves, how do our graduates compare with those of secular schools in this regard? Honor, truthfulness, self-respect, self-control, a courteous regard for the feelings of others, refinement of mind and of speech—surely these should be the natural flowering of our whole religious system of education. Do we not find that sometimes our boys and girls are apt to be little disturbed by breaches of truth, loyalty and sincerity? Lying, deceit, petty thieving and cheating in examinations are not unheard of among Catholic school pupils. Can it be that this attitude is due to the tendency frequently found of overemphasizing the negative side of conduct to the detriment of its positive aspects? We must interpret conduct in terms of "thou shalt not" but at the same time let us not forget our more important duty of teaching our boys and girls to strive for Christian perfection at all times and at all costs. The complete understanding of the Christian ideal of character emphasizes the truth that the supernatural does not destroy or cancel the natural virtues but presupposes them, perfects them and sanctifies them.

Another phase in the process of forming Christian character that should engage our attention is the danger of overemphasizing the principle of authority to the detriment of individual initiative. It is an educational axiom that all real training is self-training. The possession of Christian character presupposes the habits of self-reliance, self-direction and self-control. These

habits are formed from within and not from without. Mere rules, enforced simply by appeals to summary penalties for their non-observance, will never go very far to form Christian character. For example, have we not seen children forced to go to the Sacraments weekly as a part of their school discipline, who will entirely neglect the Sacraments during the summer vacation? Frequent reception of the Sacraments is indeed eminently praiseworthy and pupils should be encouraged in such a practice, but mere compulsory frequenting of the Sacraments is not to be regarded as virtuous. Such practices ignore the fundamental law that all human improvement is from within outwards and that there is no such thing as compulsory virtue. Let us remember that to form Christian character we must penetrate the inner consciousness of the pupil and allow him sufficient freedom for the development of individual initiative. Let us train our pupils to do their duty intelligently and religiously all day long in school and out of school. Make the motive one of understanding service and loyalty and not merely the voice of superior or teacher, the requirements of the rule or the sound of a bell. By all means train pupils to do their duty all the time but inspire them to do this that they may please God and improve themselves.

Our greatest asset in the formation of Christian character is the effective teaching of religion. Religion is man's greatest concern. Its presence or absence affects for good or evil all of man's relations to God and neighbor. Here again it is necessary for the teacher to conceive religion as something more than the mere memorizing of catechetical formulae lest he teach catechism without teaching religion. Christian character connotes a sincere and earnest belief in Christ and His revelation. It requires personal loyalty to Him, the personal surrender of one's will to His will and the acceptance of Him as the living heaven-sent model to which it is one's highest aspiration to conform. Consequently, to teach religion means something more than to make religion understood. We must touch the souls of our pupils, we must convert them, we must inflame them with a personal loyalty to Jesus Christ. We must root out of our children's lives all evil inclinations and sow in them the seeds of virtue that they

may ever grow in Christian faith, hope and charity. We must appeal vitally to the whole child—to his heart, his feelings and his emotions by the use of art, music, drama and poetry. The whole atmosphere of the school, the personality of the teacher, the discipline, the spirit, the experiences provided—all must reflect the truths that are taught so that the pupil may not only know the truth but may develop the attitudes, habits and loyalties that are of the very essence of Christian character.

To succeed in forming Christian character, the teacher must not only comprehend Christian character in all its aspects but besides he must appreciate the dignity of the child and he must understand the nature of the boy and the girl—how they grow and develop into manhood and womanhood. The surpassing worth of the individual soul is the cornerstone upon which the whole edifice of Catholic education has been erected. Sympathetic attention should be given to the individual child regardless of his ability or external condition in life. St. Thomas tells us that "Education is no mere imparting or infusion of knowledge; it is rather a solicitation, suggestion and direction by which the mind is prompted to exert its natural powers in normal ways. While chief stress is laid upon the development of the intellectual functions, due notice must be taken of the subordinate faculties. Sense, imagination and memory cooperate both in the acquisition of knowledge and its retention." The teacher then, must realize that each child is a being of infinite sensibility and impressionability. The child is not a mechanical something to be pushed and dragged this way and that. Our work is to transform that child of infinite sensibility and impressionability into an individual who will believe, trust and love God, who will live according to Christian principles and who will endeavor to do good wherever he may be. In a word, we are endeavoring to teach our boys and girls how to become enlightened and virtuous Christians in whom the habits of right thinking, right living and well doing have become part and parcel of their very lives.

In the light of the spiritual value and possibilities in the life of each child entrusted to our care, certain questions present themselves. Do we not sometimes make very definite distinctions

in our dealings with individual children? It is not difficult to deal with attractive, responsive children. Such are the consolation of every teacher. But experience teaches that in every classroom there are children who are not attractive. Some are mentally handicapped. Some come from undesirable homes. The problem child is always with us. Are we doing all that we can to develop Christian character in such children? They are important in the sight of Almighty God. We know, too, that sympathy for such children, an understanding of their problems, encouragement and proper educational and emotional adjustment will oftentimes place them on the road to normal living. Nay more, does it not happen that frequently our most grateful graduates are those who were most unattractive and most unresponsive in their school days?

The foundation of Christian character in the last analysis must come from the personality of the religious teacher. "Life comes only from life" is an old scholastic maxim. Methods, curriculum and discipline are important, but above and beyond all these is the living voice and radiant personality of the Religious teacher. All else is secondary. All other things are merely dead tools. The Religious teacher is the intermediary between God and immortal souls. Someone has said, "The solution of all problems is Jesus Christ." How true this is in the life of the Religious teacher! A personal burning love for Christ; a knowledge of His methods of teaching; a love of children and an all consuming desire to make Him live in the hearts and minds of those whom He loves so well—here are the Religious teacher's golden means of forming Christian character in the lives of growing boys and girls.

DISCUSSION

REV. JOHN M. COOPER, S. T. D., Ph. D.: Father Quinlan in his very stimulating paper has made so many pertinent suggestions and has made them so well that I wish he were given the time allotted to me in order that he might expand some of them more fully. Perhaps I can best utilize my few minutes by devoting them to an elaboration of just one of the points which Father Quinlan has made, namely, the necessity in character education of sympathetic attention to the individual child. And in order to be concrete, I shall confine attention to just one character trait, industry and its antithesis, sloth.

Sloth or laziness is commonly defined as such disinclination to labor and exertion that leads to neglect of duty. It is classed among the capital sins because it is the cause of so many moral evils. To cure these evils we must naturally cure the laziness or sloth that is the cause of them. I have gone through a number of advanced religion texts to find what suggestions are given for the cure of sloth, and have found these four: (1) Labor to conquer it; resolve in the morning to avoid it; before retiring in the evening examine your conscience, and in case you have failed during the day repent and renew your resolution to be industrious; (2) Consider that work is an imperative duty and that idleness is dangerous and shameful; (3) Meditate on the labors and sufferings of Christ and the saints; (4) Give thought to the eternal rest which is the reward of those who are industrious in this life.

These suggestions are undoubtedly good so far as they go, but it is questionable if they go far enough. It is true that laziness is a capital sin, and is a cause of or factor in other sins, but it is equally true that laziness itself is more an effect than a cause, more a symptom than a disease. It is like a fever or a headache, and prescribing for the cure of laziness without previously diagnosing the cause of the laziness is very much like prescribing for a fever or a headache without diagnosing the malady that lies back of it.

Here are some of the factors that may be responsible for laziness as found in a particular child. Some of the physical causes may be: imperfect sensation, due, for instance, to myopia or slight deafness, or developed as the after effect of any one of a score or more kinds of recent or earlier injuries or diseases; fatigue states, due, for instance, to overwork or overplay; malnutrition, due, for instance, to undereating or overeating; vitamin deficiencies; the after effects of infections; endocrine disturbances. Some of the intellectual causes may be: dull-normal or borderline mentality; disability in some one subject giving rise to a sense of futility of trying to make good; retardation, due perhaps to illness with its after effect of over fatigability, in turn engendering the feeling that the struggle to catch up is hopeless, which feeling finally results in willed inactivity resorted to as a means of relieving the tension; or just a plain lack of interest in the particular studies in the curriculum. Finally, the laziness may be due to one or more of myriad forms of emotional instability. Sensitiveness wounded by ridicule or censure may lead to discouragement. The child may become accustomed to criticism and lose even the desire for the good opinion of others. Or again, occasional or repeated failure may lead to a sense of inferiority which in turn may easily lead to flight from reality and compensation in day-dreaming.

The foregoing is a much abbreviated summary of Wile's analysis of laziness or sloth based on the close study of many actual cases. His general conclusion is as follows: "To brand a child lazy without at least

attempting to get at the underlying causes of this symptom is both unscientific and unjust."

If I really wish to cure a child of laziness and in this manner forestall the manifold evils that come from sloth and idleness, obviously I must find the cause of laziness as it manifests itself in the particular child. This means that I must study intensively the individual child in order to find the cause, for the cause may differ radically from child to child. Only after I have found the cause may I have reasonable hope, short of a miracle of divine grace, of curing the malady.

The four suggestions that have been quoted as to the method of curing sloth are all good, but would it not be part of the good sense which God expects of us and requires of us to apply a fifth practical precept, namely, study the individual child, find the cause of his laziness, and treat the cause, not merely the symptom? The cause may be a physical one, an intellectual one, or an emotional one. As the cause differs so should the treatment.

During the last couple of decades an enormous mass of new and partly new information has accumulated upon the causes of delinquency or, as we should say, of sin, and on the technique and methods of its cure. This great mass of new information has come to us chiefly from the social and psychological sciences. In this short discussion one only of these many major causes of sin or, again to use our Catholic term, of these capital sins or occasions of sin has been touched upon, and that very briefly. Much more intensive studies have been made on most of the other capital sins, such for instance as covetousness and lust, as well as upon the social occasions of sin which we call the world, and the psychic occasions of sin which we call the flesh. Excellent summaries of this vast material are readily available in such works for instance as Healy's *Individual Delinquency* or in his monograph on *Honesty*, and more recent works along the same line, such as Cyril Burt's *The Young Delinquent*, in the pamphlets and books of Douglas Thom, and in the current contributions to more technical periodicals like *Mental Hygiene* or to more popular ones like *Children*. Such sources provide us with very detailed studies of the capital sins and occasions of sins, particularly as they show themselves in our modern urban conditions.

The remedies and methods of treatment suggested and used by men of the type of Healy and Burt and Thom, while successful in a large proportion of cases are, it is true, of the natural order, not the supernatural. As to this point, and in line with Father Quinlan's own suggestions, two considerations may be advanced:

(1) Natural means and motives are not to be despised. They at least help to lessen the occasions of sin.

(2) If a perfectly natural means is carried out from a supernatural motive the whole act becomes itself supernatural. If, for instance, I find

that a tendency in myself to crankiness, testiness and uncharity is immediately due to my taking too little sleep, and for supernatural motives I go to bed at a reasonable hour instead of remaining up until unreasonable hours, my sleep-taking itself becomes an act of supernatural value and merit.

Are we too sanguine when we look forward to a fusion or blending in the near future of this great mass of new information on the causes and occasions of sin and the natural means of remedying these causes with our traditional Catholic technique for soul training? In this technique the treatment of capital sins and occasions of sin has always had an extremely important part. Our newer information throws a flood of light upon the capital sins, the occasions of sin and the treatment thereof. May we hopefully look forward from this blending or fusion to a rejuvenated ascetic theology, an ascetic theology understood not merely as a discipline for the development of higher asceticism, but understood in its broader sense, as the Catholic athletics of the soul,—the Catholic system of character building, of soul training and of spiritual development that will utilize everything that can be utilized from the field of practical science, and that will at the same time supernaturalize the natural means and emphasize the supernatural motives?

Meanwhile, is it too much to expect that at least a rudimentary introduction to this newer light on the causes and occasions of sin and the method that emphasizes treating the causes instead of treating symptoms only may find its way into novitiates, normal schools, teachers' institutes and seminaries? No new courses are necessary. All that is needed is the introduction of certain new directions and content into the seminary courses in psychology and moral, pastoral and ascetic theology, and into teacher training courses, particularly in education and educational psychology.

Both our seminary and normal school psychology has confined its attention chiefly to the intellectual side of man. It has, seemingly under foreign influence from pagan and neo-pagan philosophy, neglected the great half of psychology that is of immediate practical value to the Catholic trainer of souls. In this half, we as Catholics, have made no appreciable headway since St. Thomas wrote his *Secunda Secundæ*.

CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

The first meeting of the Catholic Blind Education Section was opened with prayer by the chairman, Rev. Joseph M. Stadelman, S. J. After the minutes of the previous meetings of this Section were read and approved as read, Father Stadelman addressed the delegates, giving a brief review of the work accomplished in past meetings and expressing hopes for continued advance in the future. The first paper "Kindergarten Plans and Methods" was read by Sister M. Alma, O. P., Catholic Institute for the Blind, New York, N. Y. This paper was discussed in relation to the practicality of the use of the Montessori method in kindergartens for blind children.

SECOND SESSION

The meeting was called to order and opened with prayer. After the opening remarks by the Chairman, a paper on "Manual Training in Schools for the Blind; Its Aims and Importance" was read by Sister Athanasius, St. Mary's Institute for the Blind, Lansdale, Pa. This interesting paper was followed by an animated discussion concerning the various occupations of the sightless, the value of field agents in securing positions and the necessity of follow-up work as an aid to the less fortunate pupils. The decisions of Superintendents of Schools for the Blind throughout the United States were read and considered in regard to these important questions. The meeting adjourned with prayer.

THIRD SESSION

The first paper of this Session was read by Sister Augustin, D. of W. for Sister Albert, D. of W., Brooklyn Home for Blind, Port Jefferson, N. Y., on the subject, "Physical Training in Schools for the Blind, including Gymnastics, Games, Folk and Aesthetic Dancing." This was followed by a paper on "The Teaching of Arithmetic and Geography to the Blind," a valuable paper on methods by Sister M. Eymard, St. Joseph's Institute for the Blind, Jersey City, N. J. After the discussion which followed this paper, Sister Geronimo, O. P., Catholic Institute for the Blind, New York, N. Y., read a paper entitled, "High School Methods in English, History, Latin, Mathematics and Science." The advisability of careful selection of students for these courses was dwelt upon in the discussion which followed. The meeting adjourned with prayer.

SISTER M. GERONIMO, O. P.,
Secretary.

PAPERS

KINDERGARTEN PLANS AND METHODS

SISTER M. ALMA, O. P., CATHOLIC INSTITUTE FOR THE BLIND,
NEW YORK, N. Y.

The kindergarten training of the blind child is such a vital subject that for many weeks I have hesitated to write one word or even to give it a passing thought lest I should fail to devote to it the deep consideration and careful attention which it deserves. Life is a battle for all of us, but the sightless find themselves continually in the thick of the fight. Not a day passes that does not bring its petty annoyances to be borne with patience, its moments of depression to be overcome by cheerfulness, and the constant realization that the fight is unequal, which must be met with unfailing courage. What an important trust, then, has God placed in the hands of the kindergarten teacher who is to start the blind child on his difficult journey through life. The mind of such a child is like the piece of canvas upon which the artist is to paint his immortal picture. The kindergarten teacher is the artist who must trace with care upon the canvas the first outlines of the beautiful ideal she wishes to create. Sometimes she will find that the little mind is almost devoid of impressions of the common things about it, and too often, before she can begin her real work of creation, she must first obliterate the disfigurements of unnatural fear, or of languor and helplessness which have been fostered by the grossest misunderstanding of the blind child in its home. In passing, let us remark that these little ones, who come to us from homes where their needs are entirely misunderstood, are the greatest sponsors we have for our residential schools. Either they must come early to an insti-

tution which will give them the proper start in life, or else the parents of blind children must be taught to treat these little ones in every respect as they do the sighted children of the family. Let us now try to find out what materials the kindergarten teacher can most successfully use in order to give the sightless child the all-important start which he needs for the battle of life.

I am not going to propose any new methods or materials, but will simply take you back with me to scenes which were enacted many years ago in one of our foremost schools for the blind, and which I feel would be just as productive if carried out now as they were in the days of that fruitful past.

Before I can introduce you to the kindergarten teacher and her happy, busy little pupils, I must first show you their school-room. It is a large, sunny room, with a deep bay-window in the front which is never without its stands of flowering plants. Each flower-pot is marked with a child's name, and it is counted a special privilege when one is allowed to water his own plant under the careful supervision of the teacher. There is great rejoicing, too, when Mary's geranium bears a large, red blossom, or when Bobby's pink fuschia is in bud. Thus, from the very beginning is fostered in the little hearts the love and appreciation of God's fairest works, the flowers.

The room is furnished with a piano, tiny chairs, and little tables which are marked off in inch squares so that the children early become familiar with this unit of measure. There are several cases containing stuffed animals and birds, birds' nests, and other specimens which are most helpful. The crow and the humming-bird have ceased to be only meaningless names to these little ones, and they have learned to distinguish the hen from the duck by carefully examining the differences of bill and feet. They all know the fox by his great, bushy tail, and all love the soft little gray squirrel, sitting up so pertly with a nut between his paws, much more than his hairy little cousin, the red squirrel. Scattered about the room are specimens of the children's work. These festoons of balls, cylinders, and cubes, strung in perfect order, show that the little fingers have learned

to distinguish the various shapes. These inch-square tablets have been carefully pinned to the square inches marked on these cushions, which has been an excellent means of making the hands obey the mind. Although you might not guess it at first, you will agree that this little bowl-shaped model in clay does somewhat resemble a bird's-nest, especially since the little modeler has placed in it three tiny eggs.

This glimpse of the schoolroom gives us some idea of what the children are doing, but there is one important fact which I wish to bring to your attention. It is this: the schoolroom where these little blind children are spending several hours of each day is a pleasant place filled with sunshine and flowers. If we were to listen to the teacher's morning-talk, her stories, and the little songs the children are taught to sing, we should see that they, too, are filled with the beauties of Nature and the joy of life. This is a most important feature in the kindergarten training of the blind child—to fill the blank little mind with beautiful pictures and happy imaginings from the very beginning. We so often make the mistake of thinking that it is only through the eyes that beauty can be appreciated. Yet what should we know of beauty or of loveliness if it were not for the eager soul which is always vainly seeking here on earth for the truly beautiful which it can only hope to find in the presence of God? Let us strive, then, to give these starving little ones all the beauty and joy which it is possible to pour out to them. Their little souls are waiting eagerly in the darkened chambers, and they will quickly respond to all that is most beautiful and most worthwhile in life, even though the glad message must first be read by the vision of the artist-teacher, and then painted in such tangible coloring that her little sightless pupils can readily understand and appreciate. Hence, we see that the kindergarten teacher must be one who, within herself, has a deep love of all that is beautiful, and the happy faculty of translating it to others in her daily contact with the children.

Let us now see what our little friends in this old-time kindergarten are doing. Out on the lawn the trees and shrubbery are bare, and the grass is no longer green, so we know that this is

the winter season. But if we notice carefully the half dozen little tots grouped about the low tables, working so happily and industriously, we shall not only know that it is winter, but also that it is nearing Christmas-time, and that these children are making Christmas presents. How anxiously and earnestly they are laboring over the very simple little designs on their sewing cards. Of course, many unsuccessful attempts have been made, and even now some of the designs are not quite perfect, but all of the cards which are well done are to have little blotters or calendars pasted at the bottom, or they may be slit so as to form attractive book-marks. Who can measure the joy of the little heart at the realization that it is making a pretty Christmas gift for mother, father, or teacher? Here we have another great principle which should be faithfully carried out in our kindergarten work—to fill the daily lives of these helpless little ones with the joy of accomplishment, and to train them into self-confidence. The teacher should be careful to praise and encourage every effort of her little pupils, for we must remember that to the blind child even his own work does not appear attractive until its merits are appreciated and revealed by others. "They can who think they can," would be an excellent motto for the kindergarten teacher to keep in mind, for unless the sightless little one can be taught self-confidence and the joy of doing, the teacher can hope for little progress in his training. At this particular kindergarten of which we are speaking, all of the children's work, which was not used in making Christmas gifts, was sent home at the end of the school year, and then we can imagine with what joy and pride the little one exhibited the cards sewed with gay worsteds, and the colored paper mats woven with strips of some contrasting color.

But these children do not spend all of their time in the sunny classroom. Every morning they go up for an hour to the great, roomy attic, which is the best place one can think of for playing games. See them marking time, and now watch them as they march in a somewhat uneven line while a lively tune is being played on the piano. They are not permitted to touch their neighbor as they march along, but must be guided by the sounds of

each other's footsteps and by their knowledge of the large, rectangular room. Now watch them at a ring-game. They are playing "The Squirrel Loves a Pleasant Chase," and the little squirrel does not fear to run around the outside of the circle when there are the singing voices to guide it in the chase. We can easily see how such well-chosen games and marching exercises will help to overcome any unnatural fear or helplessness, and get the children ready to share later on in the activities of the gymnasium which should be a part of the necessary equipment of every up-to-date school for the blind.

Though the school contains a fine museum, the children do not depend entirely on these stuffed animals for their knowledge of Nature. What a happy sight it is to see the little ones being taken for a walk to the park by several of the teachers. Dendo, the big Newfoundland dog, is all excitement, marching first at the head of the line with the importance of a general, and then running back to make sure that no one is being left behind. They take their way through quiet streets, and when once the park road is crossed, there is no further danger.

As they walk along, and during their stay in the park, every bird note is brought to the children's attention, so that they very soon learn to distinguish the voices of the feathered songsters. This happy secret of Nature early learned will be a source of pleasure and interest to the blind child all through his life. By running down one small hill and up another, they get a mental picture of hills and valleys, and by being taken for a walk around a small pond, they obtain some idea of its size. On this pond there are ducks and swans, and the children have brought scraps of bread with which to feed them. Usually, they throw the bread into the water, but sometimes they are told to be very quiet, while one child crouches down, holding out a crust in eager expectation. If some greedy old duck or one of the graceful swans should seize the tempting morsel, the delighted child cannot suppress a cry of joy which throws the water-fowl into a tumult, much to the amusement of the children. In the autumn the teachers often take their little charges to the nearby woods on a joyous nutting party. To be sure, the little ones do not fill the attic with

a store of nuts for winter use, but they have found out for themselves how Jack Frost has opened the prickly burrs and hidden the smooth, brown nuts under the heaps of fallen leaves. The children do not need to go to park or woods for their acquaintance with the common wild flowers. In their play-time nothing delights them more than to gather great bunches of daisies, buttercups and dandelions, and it is a pretty picture to see them sitting in the old orchard amid the goldenrod and purple asters, while the teacher tells them the story of *Golden Hair and Blue Eyes*. All this brings us to one more important point in the blind child's early training. Because these children have run up and down the little hills with the tiny valley between, have fed the swans, and have searched for the nuts scattered among the autumn leaves, they will always have a right conception of these things, which no word-picture could ever bring to them. We must try as much as possible to fill their imaginations with actual experiences, which will be one of the best means of getting them ready to take their rightful places in the world later on.

Probably Frederic Froebel never dreamed of it himself, but he is one of the greatest benefactors the blind have ever had, since a carefully planned kindergarten training is the very best equipment with which a sightless child can make a start in life. The Montessori method has often been suggested, but I do not think that such a plan can be successfully carried out with our children, though it might be used in some instances. When the sighted child comes to kindergarten for the first time, his little mind is already stored with the pictures and images of the things he has seen, which is a foundation upon which the teacher can begin to build by means of the Montessori method. But what foundation have we in the little blind child who, it may be, has spent much of its short life sitting neglected in a corner? Perhaps we shall almost have to teach it how to walk, and how to hold things properly in its little, helpless hands. If a box of building-blocks is given to a sighted child, he will soon be trying to construct a house with a tall chimney like that in which he lives, and he will often place the blocks one upon another with the nicest precision. But to the blind child it is a much more difficult task to place the

blocks evenly, and how can he think of building the house with the tall chimney when he really does not know what they look like? The artist-teacher must remember that the mind of each of her little blind pupils is the empty canvas upon which she is to trace the first outlines of thought and experience. The whole kindergarten plan will lead to success in after years if we but strive to fill the fundamental needs of the blind child—to pour into it daily all the happiness and beauty that the little soul can hold, with patience and understanding to train it into self-reliance and the joy of doing, and to change the dull monotony of a non-seeing existence into a life of real experiences. This will widen the horizon, and so get the attractive outline ready to be filled in later with the charming details of God's greatest masterpiece—a useful and happy life.

MANUAL TRAINING IN SCHOOLS FOR THE BLIND; ITS AIM AND IMPORTANCE

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The selection of a life's work is one of the most important problems to be met by any individual, and at the same time one of the most difficult. We as Catholic teachers continually emphasize and urge upon the attention of our pupils the fact that in God's plan each one of us has a certain work to perform. We claim that it is a duty to discover what that work is and to accomplish it.

The choice of a vocation is ultimately a personal and private concern. When all is said and done the decision must come from the individual in question. The majority of people have learned to do a number of things equally well. Their greater success at any particular undertaking is to be attributed to their taste and enthusiasm for it. While this inclination or preference for a certain line of work will show itself somehow, the important feature in all education is to lead the pupil to discover for himself just what his aptitude is, and then to urge his will once he has chosen a certain path. This is the aim of vocational guidance, a topic much discussed in our schools to-day.

If this direction and guidance in the matter of selecting a life's work is considered so desirable and necessary for seeing pupils, how much more so for those handicapped by lack of sight. If the seeing boy and the seeing girl need this assistance because of their inexperience, how much more our blind boy and girl.

In our schools for the blind the manual training department affords the teacher an excellent opportunity to study what the sightless child best is fitted for by inclination and adaptability, and having once discovered this it becomes a duty to open a way for him to reach his highest efficiency along this line.

All educators agree that the best time for efficient work in the formation of habits is from the kindergarten through the grammar grades. We very often find that children entering our schools come from homes wherein they have passed a life of inactivity, and as a consequence are retarded mentally and physically. Our first concern is to teach such children to become self-reliant and this can be done with greater facility in the manual training class than in any other department.

Weaving which is the first step taught here is an ideal occupation, not only for little children, but for older ones as well, as it affords admirable opportunities for the development of head, hand, and heart. It trains both hands in deftness and the nerves and muscles are strengthened by daily use, thus giving a preliminary training for basketry which is the next step taken. The experience, too, in patience, perseverance, industry, economy in the use of materials, concentration and self-reliance cannot be overestimated. A consciousness of power comes also with progress and a sense of self-respect arises when the blind child realizes that he is of some use in the world. People do not know how capable the sightless are; consequently they do not believe in them. It is our duty to inspire belief in them because we know them with their capabilities.

Plenty of time must be taken in the first part of the year to teach the children to work well. Time is nothing when power is growing. Skill in the fundamentals is essential, and just as the fingers of the musician must be trained in music before the soul can find expression, so must the fingers of our little ones be guided and helped until a certain degree of skill is attained. If we make good baskets first, simple in shape, strong in texture, suited to the purpose for which they are intended, unconsciously they will grow beautiful. The most intricate basket will fail in its purpose if the joinings are careless or flaws in workmanship permitted. This is also true of rug and mat weaving, for the aim of all training should be to bring out the best there is in the children. Whatever they do let them do it thoroughly. It should always be a question of quality, not quantity.

Some children in the manual training class will learn faster

than others and they are always delighted to go about and help the slower ones. It will sometimes be found that they know how to explain a difficult point—perhaps because they have just conquered it themselves and understand what the difficulties of the sightless are.

One of Froebel's fundamental principles is that a child should never be allowed to fail—that his work should be so adapted that he will succeed every time, and that he should be led step by step as his power grows, to something more difficult.

The grading of work in the industrial department should depend entirely upon the children, as there are in every school certain children who have more manual than mental ability. If the child in the first grade is prepared to do industrial work of a higher grade, no matter how dull he may otherwise be, he should be permitted to do it, as it is his way of expressing what lies within him. Not only will his hand and mind be trained thereby, but his heart will be filled with the joy that always comes with achievement. It will also serve as a stimulus to slow children to do the work of their grade as perfectly as possible, in order that they may be advanced to that which is more difficult. Impression and expression should go hand in hand.

Visitors to our schools are usually greatly impressed with the quality and variety of the work displayed. Our teachers in the industrial department should keep very much in touch with the commercial world in order to produce in their classes a variety of those articles most in demand at the present time. Strict attention should be paid to color combination and the various little details of finish which tend to produce such a pleasing effect. If the work of our blind is to be saleable, it must meet as far as possible present-day requirements. That blind people can do work that satisfies the exacting demands of the critical buyer of the large department store is evidenced by the fact that orders for rugs, mattresses, etc., have been secured for the blind from some of the leading department stores. The caning, too, has met the requirements of these stores as well as the managements of some of our best hotels, and other well-known firms.

The majority of the blind, however, need practical, initial help

or influence, and constant encouragement to aid them to make a start. Many have ability to do work, but lack initiative in a business way. This is no less true of the seeing, many of whom receive aid in starting a profession or a business. How much more necessary is this help for the blind! No effort should be spared whether by individuals or institutions to help sightless persons to make a living. This assistance should be given before they lose hope, courage and ambition.

In our Catholic schools for the blind, the great antidote against this discouragement is religion, in the teaching of which we must be tireless, if we would mould according to the mind of Christ those who are so utterly dependent upon us for the opportunity to know and love God. We must teach them to realize that there is an "inner light" of mind and soul which far surpasses that seen by men. Religion must be lived. It must fill each moment of the entire day, even as the fragrance of a flower permeates the atmosphere in which the plant breathes. It is this religious education which more than anything else helps the blind to bear their cross with courage and resignation, and gives to them that patience and endurance which they so much need when surrounded by the trials and difficulties which must of necessity beset their path on their journey through life.

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PHYSICAL TRAINING IN SCHOOLS FOR THE BLIND, INCLUDING GYMNASTIC, GAMES, FOLK AND AESTHETIC DANCING

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Since time immemorial, physical training has played an important part in the life of every healthy individual. As we perused our ancient history, were we not surprised at the time given to this art, especially in Sparta, where at the tender age of seven, a boy was taken from his mother's arms and placed under the care of the government so that his little, subtle body might become stronger and muscular, capable of endurance, for every boy was brought up to be a soldier. With this aim in view, there was no room for the crippled or blind in this godless country; they were done away with at birth by their heartless parents.

We wondered, too, at the account given of the Olympic Games of Athens and admired the ease and grace with which the contestants performed their numerous and various feats. These were the days of conquest when physical fitness, not machine-guns and all the mechanism of our modern warfare, often decided a victory.

The tournaments of the Middle Ages, where muscular strength together with the hard-earned skill in the use of lance, spear and battle ax, won the victor his reward of knighthood or the favor of the royal spectators, give evidence of the untiring efforts, and numberless hours spent trying to obtain bodily prowess.

With the invention of gun-powder, little by little the perfect development of the body ceased to be an absolute necessity so that the strenuous training of the early days was no longer required.

The modern history of several nations has been and is still based upon a stricter form of physical training, that is, the military training of a few years which they require of their respective citizens. Thus, we see that bodily development although generally motivated by the idea of defense of home and country, has always existed in some form or other.

Until recent date, women had little part in this art; but with compulsory elementary schooling and higher education, they come in for their share of training and sports. Those physically handicapped have always been left aside in this line, and it is only lately that attention has been given to the physical development of the blind. The sightless not only need this training as well as their fellow-companions, the sighted, but it seems that they need it more, for they are as a rule, physically below par, and anything that can aid their bodies to become stronger and more vigorous will react in increase of capacity for good work and play.

But what can they, sightless as they are, do in this line, might be the inquiry made. The blind child craves a change from the daily routine of study or other occupation, and in no way can such a field of delightful work be suggested as that offered by our physical training system of the day.

"All work and no play makes Jack a dull boy," is a very old and trite saying which can be applied more especially to the blind whose sightlessness causes them to fear to venture forth in the careless, joyous exercise of their limbs in running and jumping. To give them this freedom of movement and the development of their bodies, there is no reason why they can not attempt those feats which are wholly muscular and rhythmical, such as the drills with different weight dumb-bells and wands, and the exercises performed on the various gymnastic apparatuses, such as the hand-grip machine, the cable for the progressive development of arms and chest, the trapeze, the parallel bars, etc. Of great help are the classroom exercises—trunk twisting and bending, arm twisting and bending, deep knee bending, point stepping and charging, head movement, swimming, pitcher's throw, etc. The punching bag and boxing gloves are favorites with boys, and the

blind love them as well, in spite of the half-expected yet unwelcome blows they sometimes receive. Thus the abnormal conditions such as, round shoulders, falling arches, weak ankles, curvature of the spine, are corrected, and the work of overcoming timidity and self-consciousness is begun by the ever-increasing vigor and health, due to the hardening of the muscles and the stimulating flow of the blood.

Games and folk dances will give the finishing touches to the bodily development by giving them freedom of movement, quickness and speed of action. A handbook, edited by the U. S. Department of Labor, entitled, *Recreation for Blind Children*, by Martha Travilla Speakman, gives quite a complete list of games for blind children of all ages, and the explanation of how they are to be played. Under the heading "Games and Plays for Little Children," we find:

1. Games of imitation such as, "Red Riding Hood," "Five Little Chickadees," etc.

2. Rhythm games and folk games and dances, under which we find a list of 36, nine of which are fully developed.

3. Miscellaneous indoor games include, "Who am I?" "Who is knocking at my door?" "Who has gone from the ring?" and ten others.

4. Miscellaneous outdoor games give an explanation of six.

The second chapter entitled, "Recreation for Older Boys and Girls," contains the following subheadings:

1. Miscellaneous indoor games, explaining 58.

2. Table games, showing how 12 different ones may be played, including "dominoes," "cards," "lotto," "parchesi," etc.

3. Games for parties, containing the description of 32 games.

4. Miscellaneous outdoor games, giving the explanation of the rules for "leapfrog," "tug of war," "football," "partner tree tag," "poison stick," and 20 others.

5. Relay races, giving details of 12 different races.

6. Athletic meets. In this chapter are found a list of 12 events and rules for boys' and girls' championship contests, stunts and other track events, including "running high jump," "shot put," etc.

7. Gymnastic work.

8. Various recreational activities.

That the blind love to *dance* is an established fact. Any one doubting this should attend the Blind Play at the Academy of Music each year, and see the graceful and wonderful execution of the various, difficult dances that are given. For those of a rather melancholy disposition, it is advisable to try dancing, and see the additional joy it brings into their lives. It seems to lift them out of their frequent spells of "blues," and it is indeed good to hear them laughing at their own mistakes as they dance away, realizing to the fullest extent "the joy of the dance." Folk dances, aesthetic movements and fancy steps change a heavy, awkward child into a light-footed and light-hearted fairy, graceful in form and motion.

In the athletic sports, it is impossible for the blind to play any of the field games, such as baseball and those which absolutely require sight, such as tennis and the like. But there is no reason why they need be left entirely aside in different events, such as boat racing, where the coxswain is the eyes of the crew, "the short distant dashes" by the aid of a wire guide, "rope climbing" in which they are very agile. Of course, the coaches in all these cases must take extra pains with the candidates. But think of the joy and satisfaction they are putting into the lives of the afflicted individuals, by letting them see that their cases are not entirely hopeless, and that they can do something for their Alma Mater. Charitable companions can guide them over roller-skating and ice-skating links, and can be guardian angels to them in all aquatic sports, such as swimming, diving, floating. Thus, with a little encouragement from their fellow classmates, the blind will not remain in the background, poorly physically developed creatures.

Physical training has now become more of a pleasure and less of a duty; a joy rather than a burdensome task; a means of using surplus energy and of developing the body, rather than a cause of weakening it; an incentive, when deficiencies in study bar them from the field, to make progress in the line of erudition, not a hindrance; a damper on passionate outbreaks, rather than

a fuel, feeding them; a building up of character, rather than a food for the play of uncontrolled nerves. It also aids the blind to get away from self and, through a hard-earned courage, to know no timidity, which must be a necessary result of their affliction, and thus to be able to plunge into the difficulties of life without fear or trembling, with as little dependence upon others as possible. It inspires charity, courage, self-sacrifice, presence of mind, quickness of perception, manliness, loyalty and the spirit of co-operation. Thus we can see that physical training affords us a golden opportunity to help our charges physically, mentally and morally.

To quote from a lecture recently given on physical training, the speaker said in part: "He whose blood is red, whose muscles are hard, whose sleep is sound, whose digestion is good, whose posture is erect, whose step is elastic, whose endurance is lasting, and whose nerves are steady, has just as many resources in life. Physical vigor and soundness contribute to happiness, to accomplishment and to service to society, to state and to country."

Since physical training has so many wonderful results, teachers must conscientiously give it at least the required minimum time, forty minutes a week for relief drills, two hours for directed play activities. In so doing, they will develop "sound minds in sound bodies," citizens worthy to defend at all times their Lord and Master to whose image and likeness they are created.

THE TEACHING OF ARITHMETIC AND GEOGRAPHY TO THE BLIND

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During the past year the eyes of every nation were focused upon the great Atlantic and Pacific Oceans. Young and old awaited with bated breath the outcome of man's conquest by air of these two mighty bodies. While the names of these fearless aviators resounded far and wide, one felt a great need of a fund of geographical knowledge for a fuller comprehension of their achievements.

Were the sightless men and women of our nation deprived of the thrills attached to each of these successive victories? Those who had occasion to be in contact with them could answer in the negative. Their interest in this novel method of travel and transportation was just as keen as if they had sight. It was in proportion to their knowledge and understanding of distance, climate, location, temperature, altitude and speed, all of which they undoubtedly derived and retained from their school-day study of Geography and Arithmetic. Their Catholic pride was particularly stirred at the latest attempt of General Nobile to reach the "top of the world" and plant there the standard of Christ, the King—the emblem of Christianity.

Like all other school subjects Geography has been undergoing many changes. The viewpoint has been shifted. Fifteen or twenty years ago the Geography lesson consisted of the memorizing of dry, unrelated facts. To-day the emphasis is being placed on how these facts affect the life of man, account for the activities of the people of the world, explain the customs, habits of living, and other social conditions. The normal blind pupil has a right to be informed of these principles, and with the aid of globes,

wooden maps, literature and explanatory descriptions by the teacher, stands just as good a chance of realizing their importance as the pupil blessed with sight.

Geography is one of the broadest and most important of the content subjects, and in a school for blind pupils should have primary consideration. It borrows from every other subject in the school curriculum and touches life in all its phases. Professor Smith of Columbia University says that with the single exception of Literature no subject in the elementary schools has such a cultural value as Geography. It has a powerful influence, if well taught, in broadening man's conception of the world; it breaks through barriers of racial and national prejudices; it develops initiative, reasoning powers and ability to meet and solve new situations. In fine, he states that the aim of the Geography teacher should be not to teach facts alone but to foster in her pupils respect, sympathy and understanding. The last three he calls the Great Spiritual Possibilities of the Geography class, or the big factors that are needed to-day to bring about world peace.

If, then, the development of initiative, the ability to solve the problems of life, the fostering of such virtues as understanding, sympathy and all the above values are possible from a study of Geography for sighted pupils, it indeed seems a praiseworthy pursuit for the teacher who would instruct those deprived of sight. Any subject or study that will broaden the outlook upon life, that will arouse sympathy for the difficulties of others and remove it from themselves and their particular handicap, should have a special place in the school work with blind pupils.

The foundation of these principles may be laid in the lower grades when the teacher first introduces the blind pupils to the simple study of food, clothing and homes. By considering the various articles of food with the pupils and discussing the number of people who had to work, the distance that had to be covered to give them even one meal; by enumerating the clothing and home necessities in the same manner, the teacher will be well repaid by the wealth of knowledge that the blind pupil gets from a lesson of this sort. An appreciation of what God and man

are doing everywhere to supply his wants, though he doesn't see it physically, will undoubtedly be aroused in the pupil.

The equipment for a school for sightless pupils should consist of a collection of the more common animals. These may be procured in large sizes in any toy shop. They may be used to great advantage to convey a concrete idea of the relative sizes, difference of covering and form. There should be samples of various products, raw and manufactured, which the pupils can examine and visualize in connection with the study of that particular article. A sand table of plastic clay for modeling may be a great help in conveying to the beginner a mental picture of the plan of his schoolroom, or the direction of the playground from it. He may be taught on this sand table the direction of the streets and avenues in the vicinity of the school. Occasionally a felt cushion with thumb tacks may be used for making outline maps. Of all the material aids for imparting geographical knowledge the globe with raised surface features is of greatest importance. The spherical shape of our earth remains a meaningless abstraction to the blind child who has never handled a globe. One such pupil when asked what she pictured the surface of the earth to be, stated that she always imagined two parallel rows of three continents each, on a flat surface. She couldn't conceive the world to be round like an orange or ball. Thus she was devoid of any understanding of the true shape and arrangement of divisions on our sphere and her Geography was merely a slavish memorizing of relative positions without any meaning.

The dissected wooden maps are next in importance after the globe. These have proved to be invaluable not only in acquiring new facts but for a readjustment of incorrect ideas which pupils had acquired without the maps. The sightless boy is extremely interested in the scale of these maps and is thus enabled to figure quite accurately the actual area of land divisions.

Taking imaginary trips with products from one country to another is about one of the most interesting forms of geographical instruction for the blind pupil. It helps to fix in his mind, almost unconsciously, the definite location of his home, its relative position to the rest of the world as well as the physical features

which separate them. These journeys are traced on the maps and the pupils are required to describe the cargo being carried, to understand the direction, and to name the bodies of water and the countries through which they pass on the trip.

For supplementary reading in connection with any continent Carpenter's Geographical Readers are very fine. They are not as yet published in revised Braille, but even if the teacher is obliged to read them to her class, the time is well spent. The subject-matter makes an especial appeal on account of its story and travel elements.

Sightless pupils get much enjoyment from an accurate description of the pictures and tables in the sighted Geographies. The normal pupil will not mistake a picture of a sampan or house boat on a Chinese river for an Eskimo's skiff made of skins; he will readily distinguish between a scene laid in the jungles of Africa and one on the Siberian tundra. Even in the varied methods of industry, costumes, customs and the like peculiar to certain regions, the blind pupil can associate the picture with the locality. All this, of course, is possible only after these continents have been studied, and depends likewise on the skill of the teacher in describing the picture.

Many of the modern methods suggested and used for the successful teaching of Geography to sighted pupils are practicable with the sightless. Games, rhymes, songs, and stories contain much geographical value for the child in the lower grades. The pupils love to go on excursions to parks, woods, camps and places of interest. The scenery, points of direction, signs on buildings, advertisements and the like may be easily described to the children. Experience has proved that these outings when rightly conducted have a wonderful educational value apart from the pleasure and personal enjoyment which children derive from them. It is always possible on these visits to let the blind children "see" by feeling everything and anything that will enable them to build up accurate conceptions of objects.

Geography is correlated with all the school subjects more or less. History and Literature are always influenced by the geographical conditions associated with their subject-matter. Arith-

metic is also correlated unconsciously with Geography in the study of Longitude and Time, location of ships at sea, standard and local time and time belts. There is a certain amount of thought training for blind pupils here, though, like many, many sighted children they may never have an actual experience of traveling very far from home. They get practice in Arithmetic and evidently enjoy figuring out any type of problem dealing with travel. Another opportunity of correlation presents itself in comparing or contrasting the population of continents, leading countries or cities; in the values of imports and exports, in the percentage of raw or manufactured goods produced or consumed in certain regions or the financial status of one nation as compared with that of another. Again, in mathematical geography there is an extensive field for correlation.

Arithmetic is an exercise which demands sustained attention and is a rich field for the development of plodding ability. The pupil devoid of sight has great need of every opportunity that will strengthen his power of endurance to stick to his task and succeed, despite his handicap. Development of reasoning power is also given as an arithmetic ability of the highest value. Whatever one's lifework is to be, a storehouse of reasoning power, when guided by God's grace is always a useful asset.

Many other worthy educational results are listed in favor of Arithmetic, so that it should be given attention similar to that of Geography for blind pupils.

Great stress is being laid to-day upon visual instruction as an aid in every subject for sighted pupils. This is true of Arithmetic also. The question then arises, "How are we to supply our sightless boys and girls with some equivalent in Arithmetic that will lessen their task?"

First, in the matter of equipment there should be an abundance of objects connected with various occupations as tooth-picks, peas, pegs, circles, beads and blocks. With these the beginner should be made acquainted with numbers as applied to quantity. He can be taught to count, to group and to understand relation of numbers and quantities. Facility and accuracy in the mastery of the tools—the four fundamentals, may be obtained by means

of these objects. The meaning of half and quarter, can also be developed. The use of the pint and the half pint bottles for measuring liquids, the use of the inch-tape or ruler for measuring height of children, area of desks, tables or other objects in room, have proved to be practicable. The tape measure and ruler need, of course, to be marked off in a way which the blind pupil understands. The telling of time has been made easy by using imitation clock faces with brass clamps inserted to indicate the hours. Playing store and using real money is one of the best methods for introducing the various coins and for the making of change. Each pupil should be permitted to play storekeeper in turn. The prices may be made in Braille and attached to each article. Games and rhymes which are usable with sighted children may be adapted for the instruction and enjoyment of blind children also. The enthusiastic teacher who has a little inventive power will find new ways and methods of holding the interest of her pupils in all number work. By means of daily drills and reviews pupils should gain a definite mastery of all the combinations and tables. These should be conducted as competitive exercises.

Long division seems to present the greatest difficulty to the sightless child. This fundamental can truly be called the one which tests the mechanical reasoning ability of any pupil. McNair in his book on *Methods* has arranged a set of graded examples dealing with each type of difficulty here. These are valuable for any teacher whose pupils find this process a stumbling-block.

Great patience and care are required in leading the blind child through the operations with fractions and decimals. These should be preceded by much practice in oral and objective work by way of introduction to them. Percentage which is a direct outgrowth of the work with fractions and decimals demands a firm foundation as most of the upper grade work is based upon it. In the higher grades the Arithmetic should be informational as well as disciplinary. Blind pupils delight in writing and keeping make-believe checks, promissory notes, drafts or stock certificates. In fact, everything that brings them into closer relationship with their sighted companions, as handling of the above, the discussion of what is stated upon each, the use of these and so many

other business forms in vogue to-day, all have a special charm for the pupil who can't see them physically.

The teacher should insist upon an intelligent understanding of all problem work. The procedure in the solution of problems is exactly the same as that followed by sighted pupils. The teacher must also keep in mind that children learn to do by doing and should therefore, provide opportunities for acting as well as estimating and computing. If she has had any experience with blind children she must appreciate the keenness of their sense of hearing and take advantage of this fact to strengthen the mathematical powers of her children by ample practice in oral Arithmetic.

The methods outlined herein entail much more labor on behalf of the teacher whose duty it is to instruct blind pupils than if her lot were cast with normal sighted children.

Seeing in her charges, however, the image of God to a greater degree than if they were blessed with sight, she will be fulfilling His holy will by the practice of virtue required in dealing with them. Furthermore, by her effort to imitate the life of Him who gave both spiritual and temporal sight to His dear blind on earth, she will merit the enjoyment of that beatific sight for all eternity.

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HIGH SCHOOL METHODS IN ENGLISH, HISTORY, LATIN, MATHEMATICS AND SCIENCE

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O thou who dwellest in the day!
Behold, I pace amid the gloom:
Darkness is ever round my way
With little space for sunbeam-room!
—*L'Envoy*—Francis Thompson.

With these touching words, Francis Thompson has all unconsciously painted for us a picture of the intellectually gifted sightless student begging for a share of our culture and educational advantages. Since it is demonstrated continually in the news of the day that sightless boys and girls can compete in mental attainments with the sighted, it is unnecessary to prove that fact in this paper. The question about the blind to-day is not—Can we educate them?—but—What method shall we use in educating them?

Personally, I consider the residential school ideal for younger children, but after the preliminary training has been given and vocational guidance supplied, it is desirable that the child mingle with the sighted in the classroom. Since he probably expects to live at home or find employment after leaving school, this is the best way of preparing him to live amiably and work efficiently with those who "dwell in the day."

Granted that the blind can be educated in schools with the sighted, how is this to be done in the busy, crowded high schools of our cities? In order to answer this question, I shall give an exact description of how this very puzzle is solved in a school of over three thousand girls.

One teacher in this school takes charge of the blind students; she has learned the Braille system and supervises their study periods, assigns guides to take the girls to and from class and

adjusts all difficulties. The success of the blind students in this school depends to some extent on the care and kindly influence of this teacher. The regular class teachers do not as a rule object to the blind students as they feel the special teacher will assist them at any time. However, as each class teacher faces a blind pupil for the first time, she is apt to develop what is commonly known as an inferiority complex until the pupil proves that she is capable of the work. For this reason I have outlined some general directions for each department, showing exactly how the blind pupil reacts in high school classes and specifying some helpful methods of instruction:

ENGLISH—Almost all of the literature required for a four-year high school course has been printed in Braille for blind students. The modern literature courses require a sighted reader as these books are not in Braille. The reader is usually a volunteer student and she is often willing to give her services without pay. The blind pupil prepares outside work on the typewriter, but takes examinations from the special teacher. Class recitations are excellently rendered and interesting in content. There is no distinction in method and the pupil has no extraordinary difficulties with her lessons.

In this connection, I recall an English teacher who did not wish to have a blind girl in her class. Probably she had read and misconstrued the dictionary definition of blindness which is not only "absence of vision" but also "lack of intellectual discernment" in regard to the old saying that "none are so blind as those who will not see." Her objections were overruled, however, but she refused to call on the sightless girl to recite. Then there came a day when the teacher asked a super-difficult question which no one in the class could answer. The blind girl raised her hand, answered the question and from that day forth was the shining star of that particular classroom.

Alexander Pope has a word for those "who blindly creep or sightless soar." Although those who teach the English classics can only pity those who "blindly creep," surely they must admire the magnificent gesture of those who "sightless soar."

HISTORY—This subject is developed along lines similar to the

English classes. Readers are in demand and seem to be always available, as the special teacher has ways and means of supplying them. One method is a club whose members pledge themselves to assist the special teacher during the school year. In examinations the sound of the typewriter or the Braille writer may interfere with the concentration of the other pupils, so an exact copy of the examination is sent to the special teacher who gives the test privately. Absolutely no concessions are made in these examinations and the pupil who fails must either repeat the subject or be dropped from the school register and directed to other vocational work.

LATIN—Whenever I see a sightless person with a Latin book, I rejoice, for I know that therein lies complete forgetfulness of self and the joy of finding the new and unknown. And to my mind there come those haunting lines of the Aeneid:

*Stabant orantes primi transmittere cursum,
Tendebant manus ripae ulterioris amore.*

How we pity those imaginary souls of an imaginary world—but do we pity the real minds of the blind in this too real world, begging for just a glimpse of our wonderful stores of knowledge. We cannot show them the visible beauties of the universe, but we can show them the entrancing world created by the ancient masters of song and story.

As for the practical side of this study—Latin books in Braille are available and the perfect concentration of the blind student in class is especially helpful in the study of languages.

MATHEMATICS—Text-books are provided in Algebra and Geometry. There is a special device called a Braille slate by means of which the pupil can work out assigned problems. The teacher sometimes sends a blind student to the blackboard with a sighted companion; the guide writes out the solution as the blind girl explains it. In the geometry text-book the figures and letters are in raised print so that the pupil may demonstrate her theorem in class. Constructions and originals may be worked out with a little device called a tracer. Examinations in these subjects are usually taken in Braille.

SCIENCE—Blind pupils may elect Chemistry, Physics or Biology

as well as Physiology and Physiography. Their lecture and laboratory periods are identical with the regular classes but they do not perform the experiments. The sighted companion explains the procedure and results; the blind girl types the experiment as explained and receives credit if she shows reasonable understanding of the aims and conclusions of the test. In Chemistry she is assigned a careful, intelligent companion on account of the inflammable nature and high volatility of the chemicals used. Strange to say, chemistry is a favorite study and to the "*Cui bono?*" of the average student the blind answer, "Why, a thrill every day."

If it is true that "half the cruelty in the world comes from a stupid incapacity to put one's self in the other man's place" then we must educate ourselves to see with the eyes of the blind, to realize their abilities, to know their longings and hopes. Even with the blind we are apt to define education in the terms of utility, forgetting that culture in itself is a blessing, a fulfillment, a bond of friendship and a power over the hearts and minds of men. And in order that our task of educating the sightless may be well done let us recall the delicate little prayer which closes the *L'Envoy*:

"O light in Light, shine down from Heaven."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 26, 1928, 2:30 P. M.

The meetings of the Seminary Department were held in Loyola University, Cudahy Hall, Room 114.

There were about thirty delegates present when the first session was opened with prayer by the President, Rev. James W. Huepper, B. A. This first session was honored by the presence of Most Rev. Sebastian G. Messmer, D. D., Archbishop of Milwaukee, and Rt. Rev. John B. Peterson, D. D., Auxiliary Bishop of Boston.

The minutes of the preceding convention were adopted as outlined in the printed Report.

The first paper read by Rev. Peter Leo Johnson, D. D., St. Francis Seminary, St. Francis, Wis., was entitled "Method of Presentation of Ecclesiastical History in Our Seminaries."

Stating that the student should possess at least some knowledge of the sources of ecclesiastical history Dr. Johnson emphasized the necessity of a well-arranged library and an explanation of its use to the students. As a knowledge of the process of attaining truth is as necessary as a knowledge of the truth itself, all should possess some knowledge of elementary criticism. There are several authors who treat of this question. Dr. Johnson in outlining his own method of teaching demanded from each student during the term the written criticism of one book. Several form sheets were given to the students as guide to the treatment of one topic each term. Oral calls are replaced by a fifteen-minute forum each week on a subject already posted.

In the discussion Rev. Thomas W. Tobin, C. SS. R., Mt. St.

Alphonsus Seminary, Esopus, N. Y., spoke very highly of the solid character of the paper. He added that perhaps there was a danger of the students lacking an historical background. How, then, do they assimilate the matter that is given them? During the lecture they are receptive. Perhaps, then, an oral quiz before each class might be very useful. Geography, too, can sometimes aid history. Thus outline maps in connection with Church history would help in the better understanding and retention of many historical facts.

Rt. Rev. Msgr. Humphrey Moynihan, D. D., of St. Paul's Seminary, St. Paul, Minn., approved of some original work in history being done by the student in order to cultivate a taste for history. Speaking of the paper in terms of praise, Rt. Rev. Msgr. Louis J. Nau, S. T. D., of Mt. St. Mary's Seminary, Norwood, Ohio, nevertheless favored the quiz before each class. Rev. John B. Furay, S. J., of the Theological Seminary of St. Mary of the Lake, Mundelein, Ill., thought the question of time allotted history in the seminary course was very important as regards the method to be used. Rt. Rev. Msgr. Thomas H. McLaughlin, S. T. D., of the Immaculate Conception Theological Seminary, Darlington, N. J., was interested in the results produced by Dr. Johnson's method. Dr. Johnson in conclusion stated the results were remarkable. He found very beneficial the informal teaching resulting from the students constantly consulting the professor on various phases of their personal work.

In the absence of Rev. P. J. Lydon, D. D., of St. Patrick's Seminary, Menlo Park, Cal., his paper, "Canon Law in the Seminary," was very kindly read by Rt. Rev. Msgr. Nau. In a very practical paper, Dr. Lydon first outlined the necessity of canon law from many different aspects. The method should be both historical and real. Without the historical background the law very often cannot be understood. Then there is need of dwelling particularly upon these points of special practical importance, oftentimes illustrating the teaching by concrete cases. It is impossible to cover the whole canon law in the seminary course, but at least a substantial foundation should be acquired. After ordination priests must study canon law to have a proper knowledge

of it. In the last year of the seminary course it seems wise to explain the faculties of the diocese. He concluded by a reference to the letter of the Apostolic Delegate which evidently demands a more important place for canon law in the seminary.

Very Rev. Charles A. Finn, D. D., Rector of St. John's Ecclesiastical Seminary, Brighton, Mass., opening the discussion with the observation that one hour a week is certainly insufficient, thought the lack of time was one of the chief obstacles to a proper teaching of canon law. The library should always contain the sources of canon law and any works helpful in the study.

An interesting talk was then given by Most Rev. Archbishop Messmer of Milwaukee. There are two points of view possible. First, there is the question of how much is to be taught as the seminary curriculum is already crowded. Then how is the canon law to be coordinated with other subjects? To have unity there must be cooperation between the Professor of moral theology and the Professor of canon law, for many questions of canon law are treated in moral. In the actual teaching great attention should be paid to two points: the history of the law and the philosophy of the law. At least an elementary knowledge of the history of the law can be given, and then an explanation of the reason and the consequences of the law help very much in its proper understanding.

His Lordship, Bishop Peterson, noted the necessity of the Professor being inspired with the spirit of his subject. Every subject has its proper method of approach; history treats of what has been, dogma of what will ever be, and law treats of the living reality, the regulation and the application of principles to the lives of men. Thus there should be a Professor to teach canon law and it alone. Rev. Joseph J. McAndrew, A. M., LL. D., of Mt. St. Mary's Seminary, Emmitsburg, thought that the Sacraments would constitute a complete course in canon law in the seminary. Rev. Francis V. Corcoran, C. M., D. D., Ph. D., Kenrick Seminary, Webster Groves, Mo., advised emphasis being always placed on the fact that the Church has the right to make laws and that these laws must be observed.

The chair announced the appointment of the following committees: On Resolutions: Rt. Rev. Msgr. Humphrey Moynihan, D. D.; Very Rev. Charles A. Finn, D. D.; Rev. Francis J. Connell, C. SS. R., D. D. On Nominations: Rev. John B. Furay, S. J.; Rev. Joseph J. McAndrew, A. M., LL. D.; Rev. Arthur J. Scanlan, S. T. D.

SECOND SESSION

WEDNESDAY, JUNE 27, 1928, 9:30 A. M.

The meeting opened with prayer. "Pastoral Theology in Our Present Seminary Course" was the subject of a paper by Rev. John J. Harbrecht, S. T. D., Mt. St. Mary's Seminary, Norwood, Ohio. Despite the general improvement in our seminary education, Dr. Harbrecht noted that pastoral theology had not yet obtained a definite position in the seminary program. After naming the sources of pastoral theology he gave a brief sketch of its history, showing the different concepts which formed the basis of the pastoral theology of some present-day authors. Pastoral theology must be restricted to certain pastoral duties, as, for example, the protection of individual souls, the searching out of the fallen away, the training of the faithful to self-activity through the Sacrament of Penance, and the fostering of the spiritual life of the parish. As conditions are constantly changing, the application of our principles to these new conditions must be thought out. Ultimately pastoral theology must take its place with the other theological sciences.

Rev. Francis J. Connell, C. SS. R., S. T. D., of Mt. St. Alphonsus Seminary, Esopus, N. Y., was impressed by two points in regard to the paper. The first, that pastoral theology had such a history, and secondly, that man can really be practical only when he possesses a scientific foundation. Practical judgment is of no value unless founded upon theoretical principles. And this truth should be impressed upon the clergy. At least one year should be devoted to this subject. The difficulty of applying principles, not only to individuals, but also to groups was mentioned by Rev. Ernest Zizka, O. S. B., St. Procopius Seminary, Lisle, Ill. As

Rev. Frederick J. Russell, C. M., S. T. L., Ph. D., of St. John's Diocesan Theological Seminary, Brooklyn, N. Y., noted: the study of pastoral theology although it seems easy to the student, yet is with difficulty put into scholastic form. And this appears necessary, as we should have a unified form of dealing with souls. Rev. Arthur J. Scanlan, S. T. D., of St. Joseph's Seminary, Yonkers, N. Y., thought that pastoral theology was perhaps too divided at present, questions of pastoral theology often being treated by different professors. To supplement the teaching of the professor of pastoral theology he suggested the introduction of outside authorities into the seminary for occasional lectures. Very Rev. Charles A. Finn, D. D., from his own experience and investigations, believed that pastoral theology in individual seminaries is just what the individual professor makes it. The question, therefore, is, What is being done in the various seminaries? Rt. Rev. Msgr. Nau stated that in Mt. St. Mary's Seminary they had six lectures a week during the last term. Rev. Dr. Finn continuing, gave as his opinion that pastoral theology should set before the student in a practical way what he has learned before. He should be taught how to do things properly and validly and how to maintain a spirit of zeal in his work. In the fourth year two hours a week were devoted to practical talks on the ministry and two hours a week were spent on practical liturgy. One particular aspect worthy of note was the science of convert making. Each young priest going forth was inspired with the idea of making converts, and with a method of how to proceed, the results had been remarkable. This year alone in Boston 1,500 converts were confirmed.

The second paper of the morning session, "A Periodical Devoted Exclusively to Seminaries," was read by Very Rev. Thomas Plassmann, O. F. M., D. D., St. Bonaventure's College and Seminary, St. Bonaventure, N. Y. It appears that the time is not yet ripe for such a periodical. The obstacles in its way would seem to eliminate the possibility of its being practicable at this time. Treating the question in a restricted sense, that is as a periodical issued by students as the publication of an individual seminary, it does not seem to be required by any intrinsic or extrinsic neces-

sity. However, it is issued in some places and seems to serve at least some purpose. It cultivates in the student the power of expressing himself in good literary form. Later it would help the priest, as writing is a most useful pastime. The exchange of periodicals, too, between seminaries would help to foster a better spirit and bring them more closely together. To-day, too, it would seem that in view of the great evil that can be done by the press, our Catholic scholarship should be continually cultivated so that priests by their writings may in some way counteract its evil influence. And the most effective way of teaching seminarians the art of writing is a periodical. However, it should always be dignified, substantial, scholarly and scientific.

Father Furay, S. J., thought that a periodical for seminaries was not feasible. It is certainly necessary to teach the future priest the art of expressing himself in writing. But is the periodical the best means of accomplishing this? It does not seem so. This perhaps is best accomplished by the writing of various articles in history and sermons.

Rev. Francis V. Corcoran, C. M., D. D., Ph. D., recalling the fact that the paper had been read at the suggestion of Rt. Rev. Bishop Shahan, felt that if a periodical served as an incentive to writing it should be encouraged. However, a periodical for seminaries would necessarily have a small circulation because of the narrow field to which it would be addressed. Rt. Rev. Msgr. Moynihan, complimenting Rev. Father Plassmann upon his paper, thought it an excellent plan for the seminary to have its own publication just as colleges and universities. It would serve to overcome that great deficiency of our priests who write so little.

THIRD SESSION

WEDNESDAY, JUNE 27, 1928, 2:30 P. M.

The joint session of the Seminary Department and the Preparatory Seminary Section was presided over by Rev. James W. Huepper, B. A.

The first paper, "Helping the Borderline Student," was read by

Rev. Michael Harding, O. F. M., of St. Bonaventure's College, St. Bonaventure, N. Y. At the outset he stated that his purpose was not to establish the intellectual standard required, but this must be determined in order to understand what students may be helped. A student at least should have sufficient ability to enable him to preach the doctrine of salvation and to administer the Sacraments. The backward student might be coached by the Professors. Often, too, brighter students can help those who are less gifted. The Professor, in addition, should strive to see that he acquires at least the essentials. In many cases the difficulty is due to the fact that they do not know how to study properly and always the necessity of faith and patience should be impressed on such students. Only borderline students whose characters are above reproach are worthy of consideration.

Rev. Francis V. Corcoran, C. M., D. D., Ph. D., mentioned the extreme difficulty there exists in classifying the borderline students. True, there should be no defectives in the seminary, but yet we find many borderline students there. The question arises, then, what is the best way of helping them? Primarily, it is a question of sympathy and direction on the part of the faculty. Particularly in regard to dogmatic truths is their intellectual inability manifested. However, the fundamentals at least should be acquired. And this is done by constant emphasis and repetition.

As was pointed out by Rt. Rev. Msgr. M. J. Nolan, Ph. D., S. T. D., of St. Andrew's Preparatory Seminary, Rochester, N. Y., this is certainly a greater problem for major seminaries than for preparatory seminaries. It is in preparatory seminaries that they should be sifted out. Extra coaching seems to be the only practical way to help some students and it should be done for some considerable time. This seems to be particularly true when there exists a deficiency in Latin. Experience also shows that such students are helped by repetition in class. Rt. Rev. Msgr. Moynihan thought it best to drop the backward student in philosophy if it appeared that he could not make the standard required. As Rev. Father Lambert remarked, it is certainly true that there exists a great difficulty in the preparatory seminary because of a poor

foundation in those starting. For some time it may be difficult to determine precisely the intellectual standard of certain students. Rt. Rev. Msgr. Nau also noted that many students who start poorly, afterwards become better students. Very often the difficulty is due to a deficiency in Latin. Rev. Father John B. Furay, S. J., explained the procedure at Mundelein Seminary. About two weeks after commencing philosophy all the students are given a test. Those who fall below a certain standard call to see the prefect of studies individually. Several causes may be assigned as the reason of a failure. It may be due to a lack of Latin, or not knowing how to study, to laziness or sometimes to mental deficiency. If a student fails the first half year he is given a re-examination. A second failure means the repetition of the term. Passing the second term the student may enter the second year. However, a student should have an exceptional character to supply mental deficiency.

Very Rev. Daniel Kaib, O. S. B., in "Training Our Seminarians in Business Methods," set forth very clearly the necessity of a knowledge of the uses and conventionalities of business transactions. Without some method of keeping an accurate account of his financial affairs, the priest would soon be in difficulty. Accordingly, some instruction in bookkeeping is necessary. The priest will never learn it afterwards. Thus it should be given a place in the theology course.

Rev. Father Otto C. Kappus of Toledo in commenting upon the paper thanked Father Kaib for the great help he had already received from the use of his little book, *Bookkeeping for Parish Priests*. After a general discussion in which all agreed that some such knowledge was essential to the priest the third session closed with prayer. Over fifty delegates had been present.

FOURTH SESSION

THURSDAY, JUNE 28, 1928, 9:30 A. M.

The meeting opened with prayer. Rev. T. B. O'Brien, Pastor of St. Jarlath's Church, Chicago, Ill., read a most interesting paper on the "After-Training of the Seminarian in the Parish." The

pastor should provide the ordinary comforts of life for the curate, room, food and a vacation. Companionship should not be denied him. His companions should always be welcome. On the other hand, the pastor has a right to obedience, to a steady service in the parish, in the school, and even in matters not purely spiritual. Thus, the pastor should outline the work to be done. Perfect harmony demands in all cases a spirit of self-sacrifice.

Rt. Rev. Msgr. Thomas H. McLaughlin, S. T. D., Immaculate Conception Seminary, Darlington, N. J., spoke highly of Father O'Brien's paper. It is a most important question. The potentialities of the seminarian must become actualities in the priesthood. The virtue and zeal to be manifested must be vivified by the direction of the pastor. His future is often determined by his first pastor. Thus the seminary has a right to expect something of those who have charge of him in the beginning. The work of the seminary is essentially fundamental. It is a preparation for his actual work. Thus the pastor could assist in the consolidation of his piety, in his introduction to the priestly ministry, and initiate him in parochial administration. This period of a priest's life, agreed Rev. Dr. Frederick J. Russell, C. M., was most important. Very often it was the making or breaking of a young priest. Rev. Arthur J. Scanlan, S. T. D., thought that a little more cooperation was needed between all those concerned. According to Rev. John J. Harbrecht, S. T. D., we should use experiences of the past to help us form a method of procedure for the future. There does not seem to be sufficient contact between the seminary and the young priest during his first years in the ministry.

Very Rev. Dr. Thomas Plassmann, O. F. M., thought it would be an excellent thing to have a paper on the question suggested by Rev. Dr. Harbrecht. As noted in the last point of Father O'Brien's paper a priest is also a man. Thus our object should be to produce manly priests and priestly men. Rev. Father Kappus of Toledo asked the question as to how far the pastor's authority extended in relation to the spiritual affairs of the curate.

Very Rev. Charles A. Finn, D. D., stated that undoubtedly example was the best means of teaching the young priest. They also need encouragement. The best results are obtained when

there is cooperation between the pastor and the curate. Consequently young men should never be sent to difficult pastors. Such pastors should be given experienced men. Often young priests have turned out to be failures because at the outset they encountered unsympathetic pastors. He suggested the printing of Father O'Brien's paper in a separate pamphlet.

Owing to a change in the program necessitated by sickness the paper "Progressive Methods of Teaching" kindly undertaken at the last moment by Rev. Francis L. Keenan, D. D., St. John's Ecclesiastical Seminary, Brighton, Mass., was not ready for the convention but will be forwarded to the secretary to be printed in the general report.

Very Rev. Charles A. Finn, D. D., Rector St. John's Ecclesiastical Seminary, Brighton, Mass., then read the following report of the committee on Resolutions:

RESOLUTIONS

We, the members of the Seminary Department of the National Catholic Educational Association, heartily welcome the helpful prescriptions regarding seminary studies and administration recently laid down by the Sacred Congregation of Studies of Seminaries and Universities, and transmitted to us by His Excellency, the Apostolic Delegate.

We earnestly recommend that there be accorded to canon law in the seminary curriculum a place commensurate with its importance in the practical exercise of the sacred ministry.

We further recommend that interest in research work be fostered in connection with historical studies, especially by a more extensive use of the sources available in seminary libraries.

We suggest that emphasis be laid not only on the individual but also on the social care of souls in the study of pastoral theology, in order to promote the efficiency of our clergy in their ministerial labors.

We advise that seminary authorities consider the feasibility of establishing a seminary periodical, in order to stimulate a greater interest in the study and production of Catholic literature.

While candidates for the priesthood whose intellectual ability is doubtful should be dealt with in a spirit of charitable helpfulness, we recommend that they should not be admitted to Holy Orders unless they give evidence of sufficient mental attainments to acquit themselves creditably as official representatives of the

Church, considering the present-day educational status of our nation.

We advise that seminarians be provided with such fundamental instruction in business methods as is necessary for the proper administration of parochial temporalities.

We solicit the helpful aid and the fatherly guidance of the pastor in helping the young priest to perform efficiently and zealously the duties of the sacred ministry, to strengthen the spirit of priestly piety and studiousness, and to avoid all clerical abuses.

After some little discussion in regard to the resolution concerning periodicals the resolutions were adopted on a motion of Rev. Dr. Francis V. Corcoran, C. M., seconded by Rev. John B. Furay, S. J.

On behalf of the Committee on Nominations Rev. Father Furay, S. J., nominated the following officers for the coming year: President, Rev. James W. Huepper, B. A., Milwaukee, Wis.; Vice President, Rev. Joseph M. Noonan, C. M., D. D., Brooklyn, N. Y.; Secretary, Rev. Louis A. Markle, D. D., Ph. D., Toronto, Ont., Canada.

Upon request of the meeting, Rev. Dr. Corcoran, C. M., cast a single vote resulting in their election.

There being no further business the meeting closed with prayer.

LOUIS A. MARKLE, S. T. D., Ph. D.,
Secretary.

PAPERS AND DISCUSSIONS

A METHOD FOR THE PRESENTATION OF CHURCH HISTORY

REVEREND PETER LEO JOINSON, D. D., ST. FRANCIS SEMINARY,
ST. FRANCIS, WIS.

It may be assumed that no method of presenting Church history can afford to forego a sympathetic, not to say a close, alliance with a library. Indeed there have been times when the method embraced the classroom too exclusively. Talent, brilliancy, technique and industry of a teacher associated with the most favored kind of a class, cannot alone supply the needed inspiration, suggestibility, interest, enthusiasm and dedication for Church history. These arise mainly from contact with books and from certain, elementary though it be, technical training in their use.

Few there are like indefatigable Prescott or Motley, who though unknown, write an historical classic and win fame in a day. Like the scenes of Motley's drama the library becomes the familiar theatre of the student. "I haunt it," he wrote of the Grande Place of Brussels, "because it is my theatre. Here were enacted so many tragedies, so many stately dramas which have been familiar to me so long that I have got to imagine myself invested with a kind of property in the place."¹

To familiarize students with books, method should furnish opportunity, stimulus and supervision. Writing in the *Cornhill Magazine* (April, 1864), Matthew Arnold lends to the matter, when he writes: "I read the other day in the *Dublin Review*: 'We Catholics are apt to be cowed and scared by the lordly oppression of public opinion, and not to bear ourselves as men in the face of the anti-Catholic Society of England.'" He continues, ". . . In spite of all the shocks which the feeling of a good

¹ G. P. Gooch, *History and Historians in the Nineteenth Century*, 3rd ed. (1920), 416.
(584)

Catholic . . . has in this Protestant country inevitably to undergo, in spite of the contemptuous insensibility to the grandeur of Rome which he finds so general and so hard to bear, how much has he to console him . . . if he has his eyes open. Let him go . . . to . . . the reading room of the British Museum. Let him visit its sacred quarter, the region where its theological books are placed. . . . He will find an immense Catholic work, the collection of the Abbe Migne, lording it over that whole region, reducing to insignificance the feeble Protestant forces which hang upon its skirts." The variety and disunity of Protestant works are noticed, and then the writer continues in reference to Migne: "Majestic in its blue and gold unity, this fills shelf after shelf, . . . mounting up into heaven among the white folios of the *Acta Sanctorum*, its left plunging down into hell among the yellow octavos of the *Law Digest*. Everything is there, in that immense *Patrologiae Cursus Completus*, . . . religion, philosophy, history, biography, arts, sciences, bibliography, gossip. The work embraces the whole range of human interests; like one of the great Middle Age Cathedrals, it is in itself a study for a life. Like the net in Scripture, it drags everything to land, bad and good, lay and ecclesiastical, sacred and profane, so that it be but matter of human concern. Wide embracing as the power whose product it is, a power, for history at any rate, eminently *the Church*."²

There can be no doubt about the possibility of catching the student's imagination, interest, and ambition, by exhibiting the treasure-houses of the Church found in books, and hence comes the advisability of opening up libraries according to a well-defined plan and execution. In the quotation from Arnold the appeal is to negative values. The method should mainly visualize the sources and books from a positive standpoint.

No Catholic student fails to react to the burning messages in the *Jesuit Relations*, the *Berichte*, or the *Annales*. Even the thought that Parkman, Puritan freethinker, broken in health and nearly blind, paid so high a tribute to the Jesuit missionaries, should open up these and other vast stores to the Catholic

² Matthew Arnold, reprint in *Essays in Literature* (Everyman 1924), 127-128.

student.³ Naturally there are no illusions about the practicability of making every student a future great historian, nor can there be any serious delusions about the advisability of a minimum visual contact for every student with the main sources of Church history.

Every seminary library, cooperative with the method, should have a printed, *descriptive* list of its books, with multigraphed supplements regularly issued. If a complete catalogue is inadvisable, partial lists, descriptive of particular sources, might be multigraphed for distribution. To recruit general interest, and to aid the history class, an exhibit of rare books, and special sources, might be arranged for periodically, to which, as an added feature, explanatory talks might prove profitable. At any rate, the class in history should be divided into groups, the smaller the better, for visiting, inspecting the interior of the library, and for listening to a critical survey of its various sections.

After the student has seen, and perhaps touched the essential books, method may include for the individual student a certain indication of the technique involved in their use. No amount of talent and labor will suffice as substitutes for a bit of technical education, at least in a theoretical way. This is taken for granted in graduate studies, and is intensified in theory and practice, but the contention is that every candidate for the priesthood should have a minimum of technical knowledge, if only his future as a pedagogue is entertained. In other words, the student of history, as well as the specialist is interested just "as much in a knowledge of the processes by which we attain to truth as in the knowledge of truth itself," at least every student should possess some knowledge of elementary criticism, regarding analysis, that is, of the extent and kind of sources, and regarding synthesis, that is, of the criticism, interpretation, and construction of the same, as elaborated by some historian. To this an elementary study of method adds the important bibliographies. The average priest will not use the technical training he has received, unless imperatively called upon. He does not analyze the daily milk, though his school included this technique in his training, he leaves

³ Gooch, *op. cit.* 420.

all this work to the professional bacteriologist. Laboratory work is prescribed for the natural sciences to each student, not so much because of results as of ways of reaching them, so in history, besides the results, the truth ready made, each student ought to have some knowledge of the processes for attaining to the truth, to the results and findings of history.*

Every library should contain specialized books for history. Certain ones should be numerous enough to reach each student easily. The following works on methodology are suggested as elementary: *An Introduction to Church History*, by Peter Guilday (1925), *Lehrbuch der geschichtlichen Methode*, by Alfred Feder, S. J., 3rd ed. (1924), *Historiae ecclesiasticae Propaedeutica* in two parts by Humbert Benigni, 2nd ed. (1905), Fling, *op. cit.*, *The Study of Ecclesiastical History*, by Wm. Edward Collins (1903), *The Historian and Historical Evidence*, by Allen Johnson (1926), *Introductio generalis ad Historiam ecclesiasticam criticè tractandam*, by Charles DeSmedt (1876). The following are listed for more advanced work; *Lehrbuch der historischen Methode*, by Ernest Bernheim, 3-4th ed. (1903), *Introduction to the Study of History*, by Ch. V. Langlois and Ch. Seignobos, tr. G. G. Berry (1925), *Propädeutik der Kirchengeschichte*, by Joseph Nirschl (1888), *Les Sources de L'Histoire de France*, by Auguste Molinier, 6 vols. (1901-1906), see the *Introduction*, vol. V, i-clxxxvii; Gooch, *op. cit.*, *Sur les Chemins de L'Histoire* by Gabriel Hanotaux, 2 vols. (1924), *L'Essence de L'Espagne*, by Miguel de Unamuno, tr. Marcel Bataillon (1923).

To put the paper on a more concrete plane, one illustration may be cited to show the need for some technical knowledge. A book of history is brought to a pastor for his estimate of it. Elementary training will aid him at once by running down the title of the book, its author, date, plan, scope, ideas, and sources. If the preface, biography, encyclopedia, Who's Who, fail to produce sufficient information, the simplest way to procure data will suggest itself, the book review. The following questions will bob up, Has the author's purpose been realized? Does the book clearly deliver a message? Is the author's judgment good?

* Fred Morrow Fling, *The Writing of History* (New Haven, 1920), 20.

Should one buy the book? Read it? It is a better book than others on the same subject? Is the subject treated worthwhile? To whom is the book to be recommended?⁶

The method finds an invaluable application, if only for demonstrative purposes, in a specialized history room (seminar), where the sources, auxiliaries, and *instruments de travail* of a limited field are housed.

Every library, auxiliary to the method, should have a reading room which is organized and strictly maintained as such. For instance, books therein are not for circulation. In this room practical prominence should be given to the section of the bulletin board allotted to history, especially by a consistent use of it for all history announcements, bibliographies, required reading, and topic work.

Newcomers in the history class may be given form sheets dealing with eight summarized items which are divided as follows: two sheets briefly describing the make-up of a topic or a thesis, including information regarding table of contents, bibliography, foot notes, quotations, and specimens; two sheets enumerating standard methodologies; three sheets demonstrating the double margin plan for note taking; two sheets outlining a syllabus for a social history of Catholics in the United States, four sheets explaining a card index system, and giving specimens of the same; one sheet on how to review a book; one sheet outlining an historical syllabus adapted from the *Introduction* of Langlois-Seignobos. Besides these a general bibliography is presented to incoming students. To give a practical value to the form sheets every written examination includes a question referring to them, and all assigned topics are made up according to them.

One topic per semester of at least fifteen hundred words may be required of each student. The source for such work should be stated. Prior to the submission of the written topic, the date being fixed, preliminary work may be prepared on index cards. All topics should be moulded according to the form sheets. Two

⁶ Adaptation from a *Syllabus of American History and Map Studies* by Robert Livingston Schuyler and Dixon Ryan Fox in *An Outline of Modern History* (1928).

works treating this matter are suggested as useful, *How to Write a Thesis*, by Ward G. Reeder (1925), and the *Principles of a Note-system for Historical Studies*, by Earle W. Dow (1924).

At last the classroom is reached. Lectures may be preceded by writing the headings on the blackboard, with an indication of one or more sources. It is considered helpful, even needful, to give a few lectures at the commencement of the three divisions of Church history, early, middle, modern, on their peculiar requirements according to methodology. Each period (century at times), 1-461; 461-1076; 1076-1305; 1305-1648; 1648-1789; 1789 to the present, may be treated under nine headings. Four would deal with the general political, social, intellectual, and religious history; one would specialize the Church in one of the foregoing, and four would detail a type of Churchman or lay in each of the four general fields.

In lieu of the oral quiz at each class, a fifteen-minute forum may be held once a week before the lecture begins. It is thought advisable to post the subjects for discussion and to appoint a weekly leader of discussion.

Written examinations may be given regularly. It is thought that a text-book should also be selected as an aid to the method.

A method for teaching Church history has been sketched in this paper. It may not be out of place to affirm that method is not history, and that a well-trained student is not an historian. Method may obstruct history and ruin a prospective historian. It may easily prove a handicap to the specialist, and rarely so to the amateur, but on the other hand, it is needful to both. Not a few historians exhibit the handicap of method, those are meant who make method an idol, who seek objectivity alone, and suppress individuality and all the invisible realities of truth, which are bound up with life and its faith, culture, and tradition. Introduce a Hottentot into modern surroundings, and he has nothing except objectivity, for he is cut off from a thousand and one things, from the hopes, despairs, blood, sweat, defeats, and victories, which lie back of the objectivities. Method therefore may be blindness, and bring on vulgarity, disunity, and prejudice. Is it not true that just as soon as a science sloughs off the trap-

pings of some scientist or group, it soars above the common tongue with some universal medium? The men who emphasize method too much sometimes betray a subjectivism to which mere amateurs could not aspire. No one has been so imperative about the employment of the objective method as the late Charles Seignobos, and yet he became apodictic, nay even passionate, and prejudiced, regarding the *Origines de la Civilisation Moderne* of the distinguished Catholic historian, Godfrey Kurth.

Amateur and specialist need method, though perhaps this serves best when forgotten, as Marion Crawford said about Latin and Greek, "To be cultured, one must have forgotten his Latin and Greek."

Method may be said to be the crystal which fractures truth into its beauties, and presents it piecemeal to the student. Method is not history, it is a means, a very useful enrichment for study, and it is a part of a thorough education. It may act like the camel which is invited into one's tent, or it may prove as essential as a camel which is kept in its place.

DISCUSSION

REV. THOMAS W. TOBIN, C. SS. R.: Dr. Johnson's paper, "Method for Presentation of Church History," will commend itself to all for its sound pedagogical value and its clear and complete exposition of a very difficult subject. The ecclesiastical science of Church history has admittedly a far-flung horizon due to the many points on which it has touched the life of man for more than nineteen centuries. To the professor it is at times a serious problem how best to chart this broad sea for the benefit of his students; and to the seminarian who is impressed with the importance of this study, the very magnitude of his task is liable to appall him. Dr. Johnson has some very practical suggestions to offer the professor anent the solution of this difficult question and by his advocacy of the "form sheets," he enables the student to address himself intelligently to the acquisition of a scientific knowledge of Church history.

Dr. Johnson wisely refrains from the discussion of specifically local problems that each professor must work out for himself in the time allotted by the curriculum of the seminary where he teaches, and confines himself to mapping out an ideal course towards which all may strive. He touches every phase of the subject:—library, with its value for consultation and research work; form sheets, with their practical aid to the students in note-taking and preparation for writing their theses; the positive acquisi-

tion of historical knowledge from the lectures of the professor, and the check-up on the student by written examinations at stated times.

I should like to raise a question here in reference to the lecture system. May there not be an unconscious tendency to presume too much on the historical equipment of the student; that is, rate too highly his ability to grasp the matter of the lecture, overlooking the fact that the subject is generally entirely new and that his historical background is often very sketchy, and on this score be led to overemphasize the value of the lecture to the consequent neglect of the recitation? Happily, the "hearing the lesson" method is practically a thing of the past. Yet I note that Dr. Johnson allots only fifteen minutes a week for conference or open forum or established problem. Would it not be practical to ascertain how the students have assimilated the matter of a previous lecture by a brief but searching quiz of ten minutes before beginning the next lecture? (I am assuming a 50-60 minute period.) If the student realized that he might be called on to give an account of what had been treated in a foregoing lecture, he would not be liable to take the line of least resistance and the professor would have the satisfaction of knowing whether his previous lecture had been understood. Besides there would be a pedagogical advantage: during the lecture the student holds himself in a *receptive* mood; by the quiz he is *actively* stimulated to coordinate in a definite form the fact-material he has learned from the lecture.

And now I should like to say a word or two about historical geography. Prof. B. A. Hinsdale in his valuable work *How to Study and Teach History* has two very illuminating chapters (viz. XIII and XIV) on this topic. In an earlier part of the book (page 34, paragraph IX) he remarks, "From even a summary view of historical apparatus graphical representations cannot be omitted. Such appliances are even more necessary in studying history than in studying the existing state of things in the world. How could historical geography be taught without historical maps?" In the succeeding paragraph he continues, "In nothing does the historical student of to-day enjoy a greater advantage over the student of former days than in respect to historical geography, and particularly in respect to historical maps. Bondage to the modern map is now a voluntary, not a compulsory servitude. . . . Historical atlases are produced in such numbers and are of such excellence and cheapness that the student is actually embarrassed to choose among them." Prof. Henry E. Bourne, on page 127 of his *The Teaching of History and Civics*, has this to say: "Geography brings out other relations of nearly every historical incident, some of them as simple as its chronology, others, more complex. Geography has sometimes been called the two eyes of history. . . . Many parts of geography could be better comprehended if they were explained in connection with those historical events to which they have given rise. The converse of this is true: history should be brought down to earth and kept

there." The late Father Alfred Feder, S. J., places geography among the "Material Auxiliary Sciences" in his *Lehrbuch der Geschichtlichen Methode*. (Page 49, No. 7.) This shows what a distinct service may be rendered in the presentation of matter by the judicious use of historical geography. Names of places that else were an "airy nothingness" are given a "local habitation." Yet it is not merely for fixing the location of places that the aid of historical geography is invoked. Geographical position has often exerted a preponderating influence in the trend of history. Thus, charting the journeys of St. Paul throws a flood of light on some passages in his epistles and missionary experiences; shading the several portions of the map enables the student to follow more clearly the triumphant march of the Gospel from land to land of the Roman Empire; indicating the territories occupied by the Nestorians and Monophysites shows the political reasons that led to the Erastianism of the Eastern Emperors and their unwarranted interference in strictly ecclesiastical matters. These and numerous other instances make manifest the helps afforded by the judicious use of historical geography. I have been amazed at times at the elementary knowledge of geography on the part of students and their consequent haziness of ideas on a given question. The introduction of outline maps to be inserted with their notes has proved of benefit to them. Each one is provided with a series of maps suitable to the periods taken up, and is required to work them up with assistance as needed from the professor and with the aid of atlases. The ideal atlas of Church history is yet to appear on the market. The slender volume of Karl Heussi and Hermann Mulert is a step in the right direction. Dr. Shepherd's *Historical Atlas* is also very helpful.

The use of the quiz in connection with the lecture, and use of historical geography are the only two comments I would submit in this discussion of Dr. Johnson's very valuable paper, "Method for Presentation of Church History."

CANON LAW IN THE SEMINARY

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Before the New Code the study of canon law received little attention in the Seminary. The pre-code legislation was buried in bulky tomes; some of it had gone into desuetude or had been superseded by later Roman decrees so that all in all it is not difficult to understand the neglect of the subject. In this country, the decrees of the Third Council of Baltimore with the special Instructions of Propaganda rendered good service to Bishops and priests of an earlier day, but Canon 6 now reminds us that particular legislation opposed to the Code cannot safely serve us any longer unless, of course, the Code expressly retains it. While we still study the Third Plenary Council for some useful legislation, practically, the New Code must be our manual of law. We know the summary way in which some ecclesiastics dispose of canon law: "the Bishop is canon law," or as an assistant might say: "the Pastor is canon law." They forget that all clerics from Cardinals to assistants are likely to perform invalid acts unless they keep before them the new code which protects rights, points out duties and promotes order, peace and sanctity. If a cleric gave special attention to this subject in the past it was sometimes suggested that he was preparing for a fight. No one can reasonably say that to-day for the Church makes canon law an integral part of the Seminary curriculum (Canon 1365.) The fact that canon law is frequently depreciated and its observance minimized causes some seminarians and young priests to look upon it as so much red tape to be put in the category of purely penal laws and offsets the work of the Seminary which stresses its value and binding character. What they see done here and there obscures for them the things that should be done. How many, for

instance, write for baptismal records before a marriage or send the notification of a marriage to the place where the parties were baptized or, if they do, how often is the notice of the marriage recorded in the book of Baptisms? Yet, since the object of this law is grave, neglect of it is no small matter.

There are several reasons why canon law should be carefully studied in the Seminary and after ordination. By knowing the law the priest will avoid acts that are invalid and unlawful; he will acquire a deeper knowledge of the Church's organization, her mind and maternal solicitude for souls; he will learn more about his rights and the things that detract from the dignity and decorum of the clerical state; there is much law that he must observe in the administration of the Sacraments; some priests should be prepared to do the work of diocesan officials which requires an accurate acquaintance with law and any confessor may be obliged to write to the *Paenitentiaria*. Finally, the faithful must be frequently instructed by the priest on marriage, sponsors, punishments and similar subjects.

TIME AND METHOD

Needless to say the curriculum is crowded. How much time have we for separate classes in canon law? I understand that in some institutions there is one hour a week for the whole four-year period of theology; in St. Patrick's, Menlo Park, one year is given to canon law five hours a week, the regular Moral Theology course being finished in the other three years. There may be still other practices. By following the second plan, between five and six hundred canons are fairly well covered including some account of the growth of the legislation. The average student is not a Latinist and his power of assimilation is not great and hence we must make haste slowly. Each student should have a copy of the Code and become acquainted with the law in the language of the Church. But the usefulness of commentaries like those of Doctor Ayrinhac, Father Augustine and Father Woywod is obvious. The Congregation of Seminaries and Universities requires a short study of the history of the legislation

and rightly discourages subtle and useless digressions since law is a rule of action. The *Codicis Juris Canonici Fontes* edited by Cardinal Gasparri as well as a copy of the old *Corpus Juris* will give the professor a good background to the study of succinct statements of the code itself and the *Acta Apostolicae Sedis* contains much matter that can be summarized in class. What an interesting study it is when viewed in the light of history! In some seminaries essays are written on parts of the ground covered. Would it not mean much in living interest if, for example, a brief study were made of the history of the Constitution *Romanos Pontifices*, (1881) which is cited in the *Fontes* a number of times? Snead Cox's *Life of Cardinal Vaughan* gives a vivid picture of the circumstances that led to the issuance of that famous document. Much history lies behind the stately words of Canon 218 on the universal jurisdiction of the Roman Pontiff. The Canon would mean more if we asked the student to read up on Febronianism, the famous *Punctuation of Ems* and the memorable answer of Pius VI to the daring metropolitans who would have the Pope only a *primus inter pares*. Canon 3 on Concordats will have little interest for the majority. But a summary of the Concordat of Napoleon with the Church in 1801 and a brief reference to its rupture in 1905 will give life to the text. An Abbas Nullius and his powers will be easily confused with an ordinary Abbot unless we open Kenedy's *Catholic Directory* and show what is meant by the Abbatia Nullius of Belmont, N. C. An Administrator Apostolic will not be identified with the Vicar Capitular of a vacant diocese if we point out at least two cases in this country where Rome has appointed Administrators Apostolic within recent years and the circumstances that led to the appointment. No extended excursions can be made but concrete references such as these will undoubtedly make canon law more intelligible and therefore more interesting to the class.

The average seminarian like his brother in college, does not revel in the abstract. The first eighty-six canons of the code call for much illustration from the world of everyday life. Even with illustrations the results are not always encouraging. Take Canon 15 on doubts of law and doubts of fact. After a number

of examples of such doubts have been given, the professor may find at the term examination that even a senior will apply the principle to a doubtfully valid Baptism. This shows how vague are the ideas of many students and how necessary is daily drilling on fundamentals.

CANON LAW IN THE MORAL THEOLOGY TEXT-BOOKS

Apart from the special class of canon law, the student meets much positive legislation in the course of Moral Theology. Solid works on Moral Theology which were used before the code would lose much of their serviceableness to-day unless revised in accordance with the new code. Even Moral texts edited since 1918 ought to be improved by the addition of the answers that are emanating from the Commission of Interpretation. While canon law as such can be changed, the moral law cannot; yet, one may sin gravely by violating a canon of the code. The fact that the law of the universal Church binds under sin must be emphasized as there is a temptation to class some clear precepts as merely penal or matters of recommendation. All parts of the law that we touch ought to be carefully studied but what I would stress is the need of dwelling on special points of great practical importance.

PENANCE:—Canons 207 and 209 will bring relief to troubled minds. The principle of common error to-day is more easy to apply and more useful than the interpretation of pre-code canonists. Some illustrations are needed to make the student understand a probable and positive doubt. The jurisdiction of Sisters' confessors under special circumstances is generous enough to satisfy all reasonable demands. Those who preach retreats in convents can explain these canons and there should be no danger of offending the powers that be. A certain Mother Superior some time ago, however, dismissed the zealous retreatmaster who simply expounded the law on the rights of the Sisters. The answer of the Commission of Interpretation November 10, 1925, shows that Canon 900 does not refer to reserved censures. Reserved sins will not have the importance formerly attached to them both because of their limited number and the causes which

take them out of the category of reserved sins. Reserved censures have always appeared a bugbear to seminarians and confessors. The definition of a censure, the conditions required in order to incur one must be clearly understood. The question of ignorance, its various kinds and degrees, must be well illustrated as some misunderstand the relation of knowledge to censures. In some cases there is no need of asking for faculties because of the total ignorance of the penitent that a censure was attached to his act. Not all priests keep this in mind. There are about fourteen out of forty-four reserved censures in which complete knowledge and freedom are necessary to incur the censure. These can be specially marked by the student in the list of reserved censures found in the appendix to various texts. In the other cases, a person acting with crass ignorance would incur the penalty. The nature of an urgent case in which absolution can be given at once is not difficult for the student to grasp. The *absolutio complicitis* needs careful explanation as more than seminarians do not think that it refers to any mortal sin *contra sextum* which is external and mortal for both parties. A form letter to the *Pacnitentaria* is printed in some books. Students should know where to find this and be told of the necessity of the seal on the letter, etc. Any confessor may be obliged to write to the Sacred Penitentiary and without a form letter he will not do credit to his professor of classics. A small volume by the Rev. J. Simon, O. S. M., called *Faculties of Pastors and Confessors for Absolution and Dispensation*, Wagner, New York, 1922, is to be recommended.

MATRIMONY:—This is a difficult tract from the canonical viewpoint and the average priest may fall into many errors in connection with it. Each of the impediments and nullifying defects must be clearly expounded and cases involving them ought to be proposed as the abstract is grasped best through a concrete setting. At times, pastors send in their cases to the Seminary or the professor can formulate cases that may happen. Occurrences from real life add to the interest of the student and the cold type begins to have a new meaning for him. When the Vanderbilt-Marlborough Case occupied the front page of the daily papers and the

bigots outside the Church and ill-instructed Catholics within were speaking of the venality of Rome and her Rota, there was a good opportunity to explain more thoroughly *vis et metus*, the nature of a declaration of nullity, the value of evidence, etc. The summary of the case published in the *Acta Apostolicae Sedis* could have been read in class. Even after the smoke of battle has cleared away and the decision published there are yet Catholics and even some priests with a reputation for more than average learning who shake their heads doubtfully. They do not grasp all that the Church requires before such a marriage becomes valid. It is a stumbling-block to them that the lady went back to her consort after separation and that they raised a family. Did not fear vanish and the marriage become valid by that fact? These objectors do not know the doctrine contained in Canon 1134 and frequently applied by the Holy See even in cases of the most obscure people. Moreover, the expenses connected with Rotal decisions are not exorbitant and often enough are nominal or *nil*. (Desmet II, No. 712.)

We cannot emphasize too much the rules affecting the form of marriage and the proofs of freedom to marry. At times, priests take the marriage license as sufficient proof because in some states the clerk asks the couple whether they were ever married before and the answer is indicated in the license. This, of course, for various reasons, is not enough for the priest. Again we are told that the parties will attempt marriage before the judge or minister if the priest refuses to act at once. The Holy See in the Instruction of the Congregation of the Discipline of the Sacraments, July 4, 1921, rejects this as a justifying cause for undue haste and insists as a rule on our getting baptismal records, letters from former pastors, etc. The sworn affidavit of the parties themselves is not in itself sufficient outside of danger of death. The supplementary oath referred to in the answer of the Commission of Interpretation June 3, 1918, always presupposes probable evidence from other sources even though not sufficient in itself. (Cfr. Canon 1829.)

There is need of telling the student in detail how to write for a dispensation and what the chief canonical causes are and that the

Chancery generally grants dispensations on the supposition that all the necessary conditions have already been verified. In connection with mixed marriages there is much practical matter of vital import. The promises, so far as human judgment goes, must be given seriously and, as a rule, in writing. It is said that some priests take an oral promise as sufficient and this in ordinary cases. The restriction of the scope of the impediment of disparity of cult in the New Law will naturally reduce the number of invalid marriages brought to our attention in Chancery offices. The future pastor may meet some of these valid contracts between baptized non-Catholics and non-baptized persons which have ended in the divorce courts. These cases can be sent to the Holy Office by the Ordinary under the same conditions and probably with the same result as in the Helena Case of 1924 (*Ecclesiastical Review*, February, 1925). The special faculties given the pastor in Canons 1044 and 1045 call for much explanation. The faculties being permanently attached by law to the pastor's office under the conditions mentioned in the Code, may be delegated habitually to the assistants who may often be concerned in these special situations. Great as are these powers the *facultas sanandi in radice* is not included in them.

DECLARATION OF NULLITY:—Students should be warned that later on as priests, they must not tell too much to the laity who are seeking a declaration of nullity. These people at times bribe witnesses to swear to what they know nothing about in order to hasten the solution of the case. The priest should be wise enough to ask for the facts and to be silent about the law. Let the matrimonial court deal with the case. Canon 1990 should be thoroughly explained as the cases there mentioned are more frequently dealt with. Telegrams or private letters are not authentic documents and the decision is not given under the hypothesis "if these documents are authentic." The judge and the defender of the bond must make sure that they are authentic. The necessity of three judges always and of an appeal when the marriage is pronounced null, in all cases outside the seven mentioned in Canon 1990, must be brought home to the student.

CANON LAW CLASS

It is quite impossible to cover the whole code well in the Seminary since other subjects must be allowed their proper time. It becomes a question of selection and relative emphasis. There are some young priests who admit that they saw very little of the code outside the canons contained in the Moral Theology class. Time should be made for the section on Clerics in general and particular: what is allowed and what forbidden to clerics; what are their special rights and duties; the Roman Pontiff, Cardinals, the Roman Curia, the Diocesan Curia and its officials, vacancy in the See, etc. Vague ideas prevail on Religious communities, exemption, vows, novitiate, secularization. While the ordinary priest does not need an expert knowledge on Religious, he should have clear ideas on the more important points. Every priest must be interested in the pastoral office, its rights and obligations, national parishes, the removal and transfer of pastors. Some time should be devoted to the more practical canons of the Penal Code. Examples of such practical questions would be: condemned societies whether forbidden under censure or not; the special faculties of Archbishops in the United States in regard to the three societies formally condemned in 1894; the question of bringing clerics into the civil courts; forbidden books and permission to read them; the nature of a *censura ab homine* and its absolution; alienating Church property without permission; the serious offenses for which a cleric must or may be deprived of his office or benefice by judicial procedure. Those who may become officials of the Curia would need to know the machinery of the Matrimonial Court and its norms of judgment. The difficult book on *Trials* can scarcely be done in the Seminary but requires post-graduate study. Some Bishops send their more promising priests to the University or to Rome for a degree in canon law. The Rector of the Catholic University in his report for the year 1927 stated that there were five professors and fifty students in the Department of Canon Law. These young men will be safe guides in the Curias of their respective dioceses.

The seminary cannot guarantee proficiency in sacred science if the young priest neglects the warning of Canon 129: "*Clerici studia, praesertim sacra, recepto sacerdotio, ne intermittant.*" The proper observance of Canons 130 and 131 on the Junior Clergy Examinations and the Theological Conferences to be held "*saepius in anno*" would do much to deepen and to widen the elementary knowledge acquired within the walls of the seminary. All we can do is to lay the foundation and to give the earnest levite a taste for and an interest in the studies that perfect him as a priest.

DIOCESAN FACULTIES

It is a fact that some cannot understand the printed faculties of their dioceses and there are priests who never possessed a copy. They do not know, for instance, whether they have the right to absolve from the censure of excommunication attached to attempted marriage before a minister acting in his religious capacity. It will aid the young priest if the professor secures copies of the various diocesan faculties towards the end of the fourth year and makes a commentary on them for the benefit of the deacons. It would be well at the same time to have them send in their names to the Central Bureau of the Holy Name Society, New York City or join the Eucharistic League or other societies in order to secure the power of attaching indulgences to beads, medals and other articles of devotion. The general law does not give this to priests nor can the Ordinary delegate his powers to his priests. (*S. Paenitentiarum*, July 18, 1919.)

There is nothing dry about law if it be approached with "*amor, labor, tenor*"; this *amor* will be enkindled by giving the background of the canons and illustrating them by the facts of history and of the ecclesiastical life around us.

Note:—After this paper had already been written a Circular Letter of the Apostolic Delegate bearing the date of May 26, 1928, was transmitted to the Ordinaries of the United States. This Letter contains the recent Instructions of the Sacred Congregation of Seminaries and Universities regarding seminary training in this country. I quote those sentences which refer to

our subject: "The study of canon law should be given a more important place in the curriculum of the seminary than it has held up-to-date. A knowledge of canon law is of daily use in the priest's ministry and is of especial value in the government of dioceses. Therefore, it would be most opportune if Ordinaries, in conformity with the prescriptions of Canon 1366 confide the teaching of canon law to a professor who has taken his academic degree in the subject at a university approved by the Holy See. This professor might also assist the Bishop in the capacity of legal consultor in diocesan matters." In another paragraph of the Circular it is laid down "that the lectures on Philosophy, Theology and Canon Law as well as the recitations in the same subjects, be held in the Latin language." Let us hope that this important pronouncement of the Holy See will do much to give canon law the standing that it deserves in the Seminaries of the land.

DISCUSSION

VERY REV. CHARLES A. FINN, D. D.: Father Lydon has an excellent paper; interesting, detailed, practical. But to the priest from Boston this paper seems rather strange, in that it contends for so much less than we have found not merely possible, but actually practical. Our program was presented to the Educational Congress a few years ago, and accordingly is known to many of you.

Therefore I would simply add, as my word, the fact that an extension of the canon law course has worked out very happily. The professors have courses which do not overlap, but which severally emphasize the matters of ecclesiastical positive law, and the others of natural and divine positive law. This makes for a clear understanding, and for the emphasis on the value and importance of law, which Father Lydon described.

Moreover, the familiarity with the code has proved itself valuable in the priesthood. Few, of course, are canonists, but the ordinary thing is for our priests to be familiar with the various items, which Father Lydon mentioned, and in addition, to have the code at hand as an obvious solution of many questions which arise in priestly life. The Chancery finds in this a great help. For, with the multitudinous demands, it is very necessary that the local priests know and handle matters correctly to the limit of their power. Hence, I recommend this, not merely as a possibility, but as an actuality which has been worked out in our experience.

Since the recent decree of the Sacred Congregation for seminaries and universities has told us that the study of canon law should be given a more

important place in the curriculum, there is no choice left in the matter. Every seminary should make canon law one of its important studies.

A number of commentaries have already been written on the code, and any of these would serve as a great help in explaining the code. At St. John's Seminary, Brighton, we use Creusen-Vermeersch, and have been much pleased with it. The many books in English likewise have created a deep interest in the various canons of the code. It is well to have in the library the sources of the code. With the *Corpus Juris*, Council of Trent, and various volumes of *Fontes Codicis Juris Canonici*, the students have at hand the antecedents of the codex, and may thus be encouraged to look up the sources of the present canons. This will be most helpful in obtaining safe interpretation.

We should strive at all times to inspire in the hearts of students a respect and reverence for the code. It should be placed on their book shelf with the Bible and breviary, as it is the official expression of the social life of the Spouse of Christ.

PASTORAL THEOLOGY AND SEMINARY EDUCATION

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A great process is unmistakably at work in the seminary education of America. Its proportions and results are of such a character, that it is truly more of a movement, than a mere passing trend, which lacks enduring influence. For no one man, like Newman, Manning, or Ward in England, or Sailer, Hirscher, Moehler or Stolz in Germany, during the last century; no one school like the Jesuits at Innsbruck or Salamanca; no one purposeful group, like the Sulpicians or the Lazarists in France; no selective process, such as the schools of the Eternal City practice—to which we pay our meed of deference, honor and acknowledgment—are responsible for the ever upward trend of the curve of progress of our seminary education. Undoubtedly such factors are operating here or there in our seminary schools; yet it seems, that the present situation of their education is under the inspiration of divine grace due more to the enthusiasm for the cause of seminary education, to the clear vision of its realities, to the deep understanding of its ends and purposes, and to the thoroughly awakened consciousness to the responsibilities for achieving positive results, which its canonical authorities are manifesting in its administration and the professors are displaying in their theological teaching in the various seminary schools of the country. It is true, that one can see grades of difference between single schools. But it is not to these that our attention is directed; but to a far more impressive social phenomenon. It is to the wonderful unity of effort, which is going on in seminary education as a whole in this country that our attention is directed. For on all sides we witness splendid efforts

of positive moral grandeur, which are seeking to organize and perfect our seminary educational agencies for the more effective delivery of our theological heritage to the levites of the sacred sciences, measuring the success of the work by their advance in this inheritance.

These efforts have become visible in a vast array of excellent works. Leaving out of our consideration the great trend for better seminary housing and physical equipment, we turn to the striking results, which this tendency has produced in our literature. Among the general works, which have served seminary education equally as well as other fields of education, is the *Catholic Encyclopedia*, unparalleled by any other Catholic reference work. In the field of Philosophy, Turner, Moore, Shallo, Dubray, Zybur, have heralded the message of scholastic philosophy with its rich heritage for our seminary education. Preuss undoubtedly envisioned and met a need in our seminary schools, when he translated Pohle's *Dogmatic Theology* and Koch's *Moral Theology*. Although the footsteps of Kenrick, Groenings and Rohling have not been followed by any recent American scholar in the construction of an American moral theology, still Ryan, Ross, Miltner, Hill, Haas, Muensch, Bruehl, etc., have been doing excellent work in the theological interpretation of modern social ethical problems. Baierl has given us the first scholarly treatise in American apologetics on the *Theory of Revelation*. Schumacher, Callan, Grannahan, Simon, Grimmelsman have rendered valuable service to seminary Sacred Scripture study through their books. Guilday, Zwierlein, Lamot, Gaul have aroused a deep interest in Church history in seminary education. Otten has supplied seminary education with a good text on the history of dogma. Henry is exercising considerable influence in the field of seminary homiletics. The Benedictines at Collegeville, Minn., are fostering a liturgical movement and literature. In the realm of religious and moral education, the works of Shields, MacEachen, the *Catholic Educational Review* and the *Libica Method* occupy a prominent position. Schulze has given us the first real American pastoral theology. The theological reviews, especially the Pastoral and Homiletic and the Ecclesiasti-

cal, are making better contributions to this movement, since they carry more scientific and less inspirational articles.

However, some of the most direct expressions of this movement, which have been of the greatest pedagogical influence, have taken place in the Seminary Department of the National Catholic Educational Association. For professors of theology from the various seminary schools of the country, with no other motive than their love for the cause, have steadily used this forum to discuss the problems of seminary education. Although the department formulates no binding resolutions, programs or policies for a unified solution, still its discussions have proven to be a very successful educational agency for the spread of the best thought and practice in seminary education. Moreover its printed reports now constitute the best literature, which we have on seminary education.

This situation contains some real values for Pastoral Theology. The thought of these values has led me to avoid giving a factual report on the position of Pastoral Theology in our seminary schools. Although a survey of seminary catalogs reveals a surprisingly large variety in the number of hours and of years given to the study of this science, still such data are of little value, unless we know the attitude of mind held in regard to the science as such. They may serve as a basis of inference; but what we need above all in the field of theology is the reality of concept. And here is where we are handicapped in the field of Pastoral Theology. For there are but few declarations on the part of our professors on this vital point. Only two come to mind, first that uttered in the conference of 1925, which declares that Pastoral Theology belongs to the domain of Moral Theology,¹ and secondly, that of Schulze in his *Pastoral Theology*, which conceives this branch more as an adjunct to canon law, than as an independent science.² This lack of declared viewpoint makes it extremely difficult to obtain any definite knowledge on the relative position of Pastoral Theology in the hierarchy of sacred sciences, as it is now taught in our seminaries.

In the light of what has been said, it is not difficult to see the value, which this Department with its present background has for a problem of this character. For it is obvious that it affords

an opportunity to get this problem before seminary educators and to have them evaluate it in line with the historical development of the science itself. And thus in time its thought will gain responses in our seminary practice, and eventually Pastoral Theology will assume an influential position in the great movement of life and work now going on in our theological circles.

The history and character of and the ordinances of canon law on Pastoral Theology make it a fitting and opportune topic for discussion in this assembly.

A striking item in the history of Pastoral Theology is its slow evolution. Perhaps our own situation in America is a recapitulation of this development. Be that as it may, Pastoral Theology, like all other theology, finds the source of its doctrine in the thought and practice, which the Saviour revealed and His Apostles applied. However, despite the fact, that the cure of souls is the very operation, which the Lord gave to the Church's being, still it has taken, like most obvious, usual and commonplace realities, centuries to systematize the Church's thought on this operation. This does not mean that the priest was left to exercise his ministry of the cure of souls according to his own thought. On the contrary, it has been in the past and remains so to-day one of the deepest convictions of Catholicism, that it is not the priest who ministers by reason of his own personality to souls; but that it is the High Priest of our confession, Jesus Christ, who baptizes, preaches and rules His mystical body, the Church.³ In the words of St. Paul, our priests are the ambassadors of Christ; *Pro Christo legatione fungimur*.⁴

In the infant Church its servants drew their principles and inspiration for the direction of souls from the New Testament writings. With the rise of early Christian literature, especially of the Didache, and the letters of Clement, Ignatius, Polycarp, down to Gregory the Great, we witness the formulation of regulations and positive directions on single pastoral questions.⁵ Tertullian and Cyprian furnish an abundance of such material. In the golden age of patristical theology, three works, a veritable pastoral trilogy, mark the peak of pastoral development in those times. They are the works of Gregory Nazianzen,⁶ John Chrysostom⁷ and Gregory the Great.⁸ Ambrose,⁹ Jerome¹⁰ and Au-

gustine¹¹ were likewise very influential in this field. In the early Middle Ages, the practical aspects of religious worship received the most attention, as we note in the penitential and liturgical books.¹² The rise of mediæval mysticism and of its two great exponents, Peter Damian¹³ and St. Bernard, produced some writings, especially Bernard's *De consideratione sui* and his *De moribus et officiis episcoporum*,¹⁴ which exercised exceptional influence in this period. *Some opuscula* of St. Thomas¹⁵ and St. Bonaventure¹⁶ were direct contributions to the field. In the fifteenth century St. Antoninus¹⁷ and St. Lawrence Justinian¹⁸ were the great lights of practical theology. The Council of Trent rejuvenated all theological study, as we see in the golden period of theology immediately following it. Charles Borromeo has won an enduring place in Pastoral Theology for his practical insight in the problems of the cure of souls.¹⁹ The year 1591 marks the introduction of the use of the name of Pastoral Theology by Auxiliary Bishop Binsfield of Trier in his *Enchiridion theologiae pastoralis*.²⁰ The *Hortus pastorum* of Marchant and the *Instructio practica* of Tobias Lohner (7 vols. 1678) were the outstanding contributions of the seventeenth century.

During the early eighteenth century the pan-theological works of Simonetti²¹, Tournely²² and DuHamel²³ were used as the tools of practical theology. But the keen observers of ecclesiastical pedagogy of the period saw, that such works were inadequately supplying the theological student with that equipment, which was necessary for a splendid and positive fulfillment of the pastoral ministry.²⁴ As a result of this observation, a new viewpoint came into prominence in theological circles. It was recognized, that too much time and energy were being devoted to the speculative sciences, and too little effort was being given to the practical training of the theological student, and too little attention was being paid to the evaluation and application of Catholicism to the life of the times.²⁵

The influence of Stephen Rautenstrauch, Abbot of Braunau in Bohemia, and a favorite at the Austrian Court, gave expression to this viewpoint in an organized way in the Austrian theological schools.²⁶ Although we cannot commend the method of his procedure, nor a great deal of his thought, still he rendered

a distinct service to theological teaching, in this, that under his patronage Pastoral Theology became a distinct and separate science in the hierarchy of sacred sciences. In 1774, he succeeded in introducing into the Austrian universities a new curriculum, which shortened the time allowed for scholastic theology, and gave more time for the study of the practical problems of the priestly ministry.²⁷ In this scheme Pastoral Theology occupied the greater part of instruction. Three years later, in 1777, Empress Maria Theresa officially declared Pastoral Theology an independent branch of theology, which had to be taught at all Austrian theological schools.²⁸ Thus Pastoral Theology is the only sacred science, which reached its majority through the power of a secular government.

As a result of this action, the students of this new science had thrust on them the difficult task of giving it a systematic development. And in the attempt to give unity to its content, and to scientifically explain the truths and principles of its many-sided activity, the science itself suffered many trials. Its first exponents were led on by a rationalistic spirit, and as a consequence their doctrine failed to carry the message of the positive supernatural principles and realities of the pastoral ministry.²⁹

Bishop Sailer's (d. 1832) clear vision and understanding of supernatural realities led him to champion the cause of the operation of the Church in the cure of souls against any intrusion of the state into its ministry. His works and writings won the day.³⁰ For in the course of the next seventy-five years three great theologians, alongside of a host of lesser writers,³¹ were able to give Pastoral Theology a thoroughly orthodox and scientific systematization and development. These writers are Amberger, Pruner and Krieg, the classicists of modern Pastoral Theology.

Their claim to this rank rests on their conception of the pastoral ministry as a whole, and on their explanation of it in this light. The reality, which these conceptions convey, merits indeed our attention; since the weal or woe of the development of Pastoral Theology in our seminary schools depends on it, just as the general development of the science has depended on it. The concept shows a progressive development among these three the-

ologians. Amberger built his theory of Pastoral Theology on the thought: What does the Church as the divinely instituted association of salvation on the authority of Jesus Christ accomplish and achieve for the direct purpose of the salvation of souls? Amberger stressed the activity of the Church. On the thought of the Church at work, he built up his whole system of Pastoral Theology.⁸²

Pruner's concept introduces a new element. His thought is: What does Christ accomplish in and through the Church in the exercise of His eternal cure of souls? His emphasis lies on Christ's ministry in the Church for the cure of souls. His system explains all priestly activity as the ministry of Christ in the salvation of souls.⁸³

Krieg rounded out these two concepts by stressing a third element. It is the thought of the ordained ministers of the Church. According to Krieg Pastoral Theology is the science, which treats about those activities, which the priesthood carries on in the name of Christ and the Church in order to mediate the work of redemption to individual souls. These activities are the teaching of the truth, the dispensation of grace and the direction and continuation of the Christian order of life in the life of the individual and of the parish.⁸⁴

Since the death of Krieg, there has been little advance in the science as a whole. The greatest and most significant progress in recent years has been in the separate branches of homiletics, catechetics and liturgy, which have really become distinct sciences to-day. But in that field of Pastoral Theology, in which Krieg rendered his best service, and which he calls "special cure of souls," there has been some progress in practice, but more stagnation and decline in theory. For the viewpoint is expressed here and abroad in clerical circles that practice does not need the aid of a science; good practical judgment and experience are sufficient for the pastoral ministry. Some fail to see the havoc which this attitude is causing; yet those, who know the history of the Church, fully realize that all experience disassociated from her secure principles generally bolts headlong into all kinds of absurdities, just as all false logic does. Any attempt to forestall such absurdities through a mere gathering of rules, counsels,

casuistical directions, the relation of anecdotes, etc., may act as a brake to this viewpoint in the individual, but they will never develop in him an understanding and consciousness of the reality of his ministry as a whole.

However, there is a very hopeful movement spreading from circle to circle, both here and abroad, which is developing a deeper interest in and a better application of this special cure of souls. Foremost in its ranks stands our Holy Father, Pope Pius XI, who, realizing the need of a specialized cure of souls to accomplish the design of his pontificate—the Peace of Christ in the Kingdom of Christ—has urged the Bishops and priests to strive by their fervent zeal to have the individual, the family and the state through persevering prayer, exemplary life, the spoken and written word, and other works of charity, give the Sacred Heart such love and honor as are His due as their King.³⁵ Then, too, the emphasis, which our Holy Father put on the Kingship of Christ by instituting a special feast day to its honor, has a special significance for our study.³⁶ For the science of special cure of souls is nothing else than the theory of how to minister in the kingly office of Christ through the discipline of the Church. It is the science of the principles according to which the Church's educative office conveys to the individual and the community its educational values.

All the pedagogical standards and means of this education can be embraced under the term, which St. Paul uses, namely, the "*nomos tou Xristou*," "the law of Christ."³⁷ It expresses the sum of educational principles and processes, which the Saviour has left in His Church for the direction of souls. For Christ the King rules over His Church as His mystical Body through His minister and ambassadors, creating for its head and members its unity, order and law. Unto this end, He gave His Apostles a special law, whereby the citizens of His Kingdom could fashion themselves into new creatures by its observance. The Latin Fathers very appropriately designated this law of Christ as "*disciplina*." Discipline is the standard and the means whereby faithful in the Church are to become Christlike. This is what Tertullian means when he says: *Alias enim via cognominatur nostra disciplina*.³⁸ He thus understands under the words *via* and

disciplina the *ratio agendi et vivendi*, by which Christ describes Himself as the way, which all must follow, if they would go to God.³⁹ Only in the footsteps of the Saviour can man obtain His new life. But it is only direction and leadership which securely establishes the individual in the truth of Christ and in His grace. The royal office of the priesthood contains and administers this direction and leadership; and the essential appeal of the movement just referred to seeks to obtain a better evaluation of the special content and the positive tasks of this office.

These tasks in our day are manifold. They differ according to place and place. Yet the means, ends and principles of all pastoration remain eternally the same, just as the nature of the soul remains always one. The needs of the soul are the changing elements.

In view of this, Pastoral Theology must limit itself to the classification of the activities and duties of the pastoral ministry and to a description of the groups and types of the faithful, and then leave to the prudence and tact of the single priest the application of the means of the word and discipline according to the individuality of each personality.⁴⁰

Hence, necessary to this end is an analysis and an application of the fourfold function of the cure of souls to the various types of the faithful. The first function is the protection of the individual and the community, so that no one loses the faith or its supernatural life. Secondly, it is necessary to search out the fallen-away, the minimum Catholic, the ignorant, and the erring. For search for the lost sheep is the first duty of the shepherd, as the Lord Himself so beautifully teaches. The third function is to train to self-activity through the Sacrament of Penance. The fourth function is to foster and perfect the religious and moral life of the individual and of the social body of the parish. Thus the cure of souls has essentially an individual and a social characteristic.⁴¹

In the light of these realities, no wonder then, that the code of canon law prescribes a course of Pastoral Theology for seminary education.⁴² And the importance of this law is seen in the Apostolic Letter of the present Pope to Cardinal Bisletti, Secretary of the Sacred Congregation of Seminaries and Uni-

versities.⁴³ He insists on the observance of the law and urges that the course of Pastoral Theology not only teach how holy things are to be treated holily; but how they are to be applied with greater fruit to men, in view of the present conditions, wherein our Christian people are experiencing a far different manner of living than our forefathers ever dreamed of. The Pope says: "It behooves the priest to know these conditions, so that he may find in the power of Jesus Christ new remedies for new evils in order to inject into every artery of society the saving force of religion."⁴⁴

In closing, I may formulate the thought of this address by saying, that Pastoral Theology must in the light of its historical development and of its canonical position take its proper place in the great theological movement in America, articulating what efforts and endeavors it is making for the perfection of our seminary educational agencies, in order to insure a more effective transmission of our theological heritage to the levite about to enter on the cure of souls, of which, it has been said, *divinorum divinissimum cooperari Deo in salutem animarum*.

FOOTNOTES

¹ Proceedings of Catholic Educational Association, 1925, p. 587.

² cf. Pastoral Theology. Herder, 1927.

³ Adam. Wesen d. Katholizismus, p. 82. ff. develops this thought beautifully.

⁴ II Cor. V. 20.

⁵ Thus Gregory Gr. divides his Liber regulae pastoralis into four books which answer the questions: qualiter veniat quis ad regimen animarum; qualiter vivat; qualiter doceat; qualiter redeat ad semetipsum.

⁶ cf. Oration II in Nicene and Post-Nicene Fathers. 2 Series, vol. VII, p. 204 ff.

⁷ cf. De Sacerdotio in Nicene and Post-Nicene Fathers. 1 Series, vol. IX, p. 83 ff.

⁸ cf. Liber Regulae Pastoralis in Nicene and Post-Nicene Fathers, 2 Series, vol. p. XII, part II.

⁹ cf. De officiis ministrorum. Migne. P. L. Vol. 16, Col. 25 ff.

¹⁰ cf. Letters Nepotian, Heliodorus, Rusticus, Oceanus, and others.

¹¹ cf. De doctrina Christiana Migne. P. L. Vol. 34, pg. 16 ff.

¹² cf. C. Krieg. Die liturgischen Bestrebungen in Karolingischen Zeitalter. Freiburg, 1888.

¹³ cf. his Liber Gomorrhianus; de Eleemosyna; de horis canonicis; Dominus vobiscum; de cœlibatu sacerdotum, contra intemperantes clericos, etc. Migne, P. L. Vol. 145.

¹⁴ cf. Migne. Vol. 182, col. 727 ff. and 809 ff.

¹⁵ Esp. his explanations of the Creed, Our Father, Hail Mary, Ten Commandments, and Sacraments.

¹⁶ cf. Opera Omnia. ed. Peltier. Paris, 1871. De reductione Artium ad theologiam, Vol. 7, p. 498 ff.; Expositio missæ Vol. 12. p. 257 ff.; De præparatio missæ Vol. 12, p. 278 ff.

¹⁷ cf. Summa aurea, Esp. Bk. 2 and 8. Summa confessionalis; Summa confessorum. See Hurter; Nomenclator, Vol. 2, p. 950 ff.

¹⁸ cf. De regimine et institutione prælatorum.

¹⁹ cf. His three pastoral instructions and his Pastoral Letters.

²⁰ Trier, 1519.

²¹ cf. Institutiones Theologicae. Venice. 1731, 2 vol.

²² cf. Compendium Theologicum. Venice 1736.

²³ cf. Theologia speculativa et practica. Paris 1691. 7 vols.

²⁴ Dorfmann: *Ausgestaltung der Pastoraltheologie zur Universitäts-disziplin*, Wien, 1910, p. 3.

²⁵ cf. Zschokke, H., *Die theologischen Studien und Aultalten der Katholischen Kirche in Österreich*, Wien, 1894, p. 30; p. 51.

²⁶ cf. Dorfmann, op. cit., p. 68 ff.

²⁷ *ibid.* p. 3.

²⁸ *ibid.* p. 90 ff.

²⁹ Such were Giftschutz, Schwarzel, Reichenberger, Spechtenhauser, Fingerlos, Drey, Gräffe, Herzog, Hinterberger, Rosenkranz. They were not scientists, but exponents of Josephism. cf. Dorfmann, p. 136.

³⁰ Sailer took Pastoral Theology out of politics and gave it a scientific development. cf. Dorfmann, p. 196 ff.

³¹ Special mention must be given to Jais, Powondra and Graf. cf. Dorfmann, pp. 206-207.

³² cf. *Pastoraltheologie*, Regensburg, 1888, 4th ed. p. 18 ff.

³³ *Lehrbuch der Pastoraltheologie*, Paderborn, 1900, 3 vol., p. 1, 2, 3. Both Amberger and Pruner follow the mystical method. The new edition of Pruner by Seitz Paderborn, 1923, has introduced so many practical items that the old method is almost lost.

³⁴ cf. *Wissenschaft der Seelenleitung*, Herder, 1919, p. 1. See also "Encyclopedie der theologischen Wissenschaften," Herder, 1910, p. 277 ff. where explanation of Pastoral Theology is given in brief. Krieg belongs to the practical school of Pastoral Theology; so do Kerschbaumer, Schuch, Ricker, Skocdople. cf. Dorfman, op. cit. p. 236 ff.

³⁵ cf. Latin translation "Ubi arcano Dei" by Theatinerverlag. Munich, 1923. p. 48 and 53.

³⁶ cf. Encyclical Letter "Quas primas," Dec 11, 1925.

³⁷ Gal VI, 2.

³⁸ De orat. c. 11.

³⁹ Jn. 14, 6.

⁴⁰ cf. Krieg, *Wissenschaft A. Seelenleitung*, p. 83 ff. for a scientific classification of activities and a description of types of faithful.

⁴¹ For the Social Cure of Souls see Krieg, op. cit. p. 428 ff.

⁴² Can. 1865 No. 3.

⁴³ Acta Apost. Sedis. Vol. XIV, No. 13, p. 451 ff.

⁴⁴ *ibid.* p. 456.

A SEMINARY PERIODICAL

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In our past sessions of the Seminary Department we have frequently discussed the subject of seminary publications. On a few occasions it was suggested that all the seminaries of the country unite on a common plan and cooperate in the publication of a regular periodical to be devoted exclusively to seminary matters. Thus far no stringent arguments have been put forth to urge the practicability and timeliness of a publication of this kind. Apart from every other consideration, it would seem that for some time to come our present ecclesiastical reviews and periodicals will not only willingly afford ample space to seminary matters, but will most gladly welcome the united cooperation of seminary men in this country in the earnest hope of raising American ecclesiastical literature to a higher standard of scholarship.

Here is an objective which deserves our whole-hearted attention and therefore, instead of branching off into the things of the future, it seems well to consider what the seminary may do and can do in the matter of training the future priests both in scientific research and in the art of writing. Among the various means to this end I know of none that is more practical (whether it is also practicable, remains to be seen) than a periodical which is edited and published by the seminarians. With very little time at my command I cannot promise to offer an exhaustive study of this subject. Like Saint Francis I shall put down my reflections and suggestions *paucis et simplicibus verbis*.

It is well to declare at the outset that we are dealing here with a side-issue in seminary training. There is no intrinsic or extrinsic necessity for the periodical in question. In the past, seminaries have produced holy and efficient workers in the Vine-

yard without the aid of such a periodical, and they will continue to do so in the future. There is no law or official recommendation which may be invoked. Tradition, too, is rather unfavorable. In recent years some European seminaries and a few in this country have been issuing such publications, but these are for the most part in the tentative stage.

We are fully aware of the sacredness and the delicacy of the office of training priests and of making them resemble in all things our great High Priest. Therefore, if this new venture—and let us presume for the moment that it is entirely new—should in any way divert our attention from the *unum necessarium* and should even in the slightest degree impair the progress of our future priests towards their sublime goal, we would indeed be treading on dangerous ground. The question, then, to settle is, whether we are dealing with a project which will soon resolve itself into a mere fancy and which is sure to die an early and natural death, or whether the project deserves at least a fair trial.

Before discussing the subject proper it is well to reach out a little farther and to determine what place is being accorded in our present curriculum to the ancient and venerable *ars scribendi*. May it not be truly said that on the whole it receives but scant attention. Whether the natural and commercial sciences have crowded it out of our school system, or whether our modern credit system with its advance-guard of intelligence tests, selectives and electives and its final bureaucratic *Imprimatur* as to scholastic fitness, have quenched in our youths "the smoking flax" of the ambition for stylistic excellence, I am not prepared to say; but certain it is that literary work is not receiving the attention it should. Those who have read the sermons of our seminarians could furnish us with some interesting discoveries, not so much as to new dogmas and false doctrines, but as to new ventures in the fundamentals of grammar and spelling. And what else can they do than thank the Lord by whose abundant grace the *viva vox* of the preacher, his earnestness and enthusiasm will make the faithful overlook such "trivial things". Of course, the seminary professor will blame his inferior colleague, the college professor,

and the latter will tell you that our high schools are not teaching the fundamentals, and so all the blame is ultimately laid at the door of the poor Sister in grammar school; and she too has her excuses, but there is no one to listen. It is true, the seminary has a right to expect that in the inferior schools *linguas praesertim latinam et patriam alumni accurate addiscant*, and further, that *ea in ceteris disciplinis institutio tradatur quae conveniat communi omnium culturae* (can. 1364); but the seminary has at least the duty to cultivate and perfect in its students the faculty of expressing in correct and pleasing language, both in speech and writing, those philosophical, theological and spiritual truths which they learn in their regular course.

True, the *ars dicendi* has naturally the preference in our seminary work, for *fides ex auditu; auditus autem per verbum Christi*. But we all are convinced, I am sure, that the pen exercises a wholesome restraint upon the tongue. The student must write his sermon before he delivers it. This practice makes for logic, precision, force and elegance. For this reason all seminary catalogues require written tests not only in homiletics but also in other departments. But the question is, do we insist here effectively on the maximum effort on the part of the students? And does it ever occur to us also that the professor is a human being? Let us confess honestly with how much more diligence the student would work out his theme and how much more care the professor would bestow upon its correction, if the test were to be printed and published in the seminary periodical, bearing the name of Alma Mater, and were possibly to travel to the reading tables at other seminaries? It is easy to see that a 100% effort would be put forth by many a student who, were he to fear only the professor's red ink, might be satisfied to put forth 75 or 80 per cent.

But is not our curriculum crowded and top-heavy? This plea for a more effective cultivation of the art of writing, with a view to publishing the best essays of a class, does not increase the number of classes but merely tends to render our teaching more efficient. It is not expected that the hard-working student of ordinary ability be listed for this work. At our last year's meeting the problem of occupying the brighter students was discussed.

Here is a splendid opportunity for giving them an abundance of interesting work. Research work is the very best thing to put in the hands of the gifted student; it will keep his mind on books and will have a steadying influence on him in later years. It is our duty to send forth each student a *homo Dei, ad omne opus bonum instructus*. Not infrequently, as we look over the ranks of those now engaged in the Vineyard, a feeling of sadness comes over us when we observe that many talents are being buried which under proper direction might have enriched Catholic literature and adorned the House of God. Let the young man taste the joy of having produced a treatise or dissertation of recognized merit in the higher sciences, and you will have ensured for him a fruitful career and perhaps even saved his soul from danger.

Of course, we may be told that this is diverting the attention of our young men from the essentials of their priestly calling, from the spirit of prayer and works of piety. But, it seems wise to take human nature as it is; to consult the best interests of our aspirants not merely in their present state of youthful fervor but as they will be many years from now, when they are surrounded by dangers "from within and without"—dangers that they cannot know and that we ought to know. It is our duty not merely to provide for those candidates who will be located in well-organized dioceses where each man has his work outlined and where the assistant finds his day's program on the breakfast table, but also for those men whose lots have fallen in less "beautiful places", who are trying to build up God's Kingdom far away from our large centers, where it may cost them twenty-five dollars to see a brother priest and go to confession. These are the men that require our particular solicitude; men that have to be furnished with special aids to keep their spirit aglow and to keep their interest centered upon worthy things, even if these should be innocent hobbies. *Spiritus ubi vult spirat*. There are many ways in which the priest may profitably employ his pastime. And certainly it is more conducive to his spiritual advancement if he is taught in his early days to exert his energies upon wielding a useful pen than upon wielding the golf stick.

Emulation and ambition in all worthy fields of endeavor, even

in the art of writing, are tendencies to be strongly encouraged in young men. Recognition from ecclesiastical superiors is a worthy object to seek. It is one thing if a young man craves to see his own picture in the daily paper; it is quite another if he signs his name, even with his middle initial and his A. B., to an article written by him. The former is vanity; the latter presupposes at least weeks of strenuous efforts for a holy cause. For *Nemo coronabitur nisi qui legitime certaverit*. Induce a young man to do an original piece of painstaking research; censure it severely and mercilessly and you will have taken a great deal of vanity and conceit out of his head, while at the same time you have planted in his heart a germ that may bring forth fruit a hundredfold.

So much for the individual. Has the present question any bearing on the relations between the different seminaries? Would not the exchange of such periodicals make for a better understanding and appreciation all around, and remove much of that narrow rivalry which lives on in dioceses where several seminaries are represented? This sort of rivalry springs largely from sentiment, provincialism and doubtful glories of the past. It is far better for us to emulate with one another in that truly wholesome rivalry which has its source in *doctrina et sanctitate*. The days have passed when the students of Paris would publicly discuss, in heated debates, the merits of the theses of Master Albertus as against those of Master Alexander, when from Oxford the irrepressible Roger Bacon thundered his powerful invectives against both of them. Similar intellectual delights have always been afforded the students at Roman Colleges, not only in the days of Vasquez and Poncius, but even in our own day. Would it not be worth our while to create a medium which would bring the theological schools in this country into closer contact and incidentally contribute a modest share towards the sacred sciences?

A glance at the history of Holy Church, while it may not solve our problem, will at least indicate the direction in which we should walk.

Of the twelve Apostles five were writers. That is almost one-half. But that was not all. With the addition of two more Evangelists the number soon increased to seven, until St. Paul

came augmenting with his facile pen the New Testament writings by over one-half of their former proportions.

But, we are told, the Holy Spirit inspired them. True, and the same Holy Spirit abides in the Church to-day, and "He will teach you all things whatsoever I shall have said to you". Inspiration is a mysterious *charisma*. The Holy Ghost is responsible as the primary cause, but we should not deny the sacred writers the credit for the untiring zeal and unabated interest which enlivened their pens. St. Paul's missionary zeal is as much in evidence in every stroke of his pen as it is in his powerful sermons and long journeys. And even on his journeys he was no less concerned about his parchments and books than about his heavy winter cloak. The busy city pastor who faithfully emulates his Apostolic and pastoral zeal for the ten months of the year might do well to remember this when for the two remaining months he follows him into "Macedonia" or to some other distant part, to enjoy a well-deserved rest. We are altogether too prone to picture this great Apostle with reference only to his tiresome travels and journeyings and we are apt to overlook those long, weary hours, those dreary nights, when squatting in some corner of Aquila's tent he was bent over his parchment, writing one of his soul-stirring epistles. His motto *Caritas Christi urget nos* is revealed to us no more forcibly in his classical address to the Athenians in the Areopagus than in that one short sentence, written with almost boyish enthusiasm: "See what letter I have written to you with my own hand."

Writing the Gospel or for the Gospel should be termed, with very good reason, the Apostolic Art. So great is its spiritual power and influence that even those who were not classed as men of letters have resorted to it with marvelous success. "The foolish things of the world hath God chosen, that He may confound the wise". St. Mark is seated at the feet of the first Pope to jot down his discourses in simple and unpolished style. At Hieropolis Papias records in simple fashion what the itinerant Disciples and presbyters tell him concerning the words and deeds of Jesus. Many centuries later, St. Francis, the Poor Little One of Christ, boldly addresses himself to the rulers of the world entreating them

to spread the love of Jesus Crucified, and the lowliest of his companions have followed his example. We owe it to the zeal and foresight of St. Philip Neri, the Saint of Simplicity, that the great Baronius wrote his twelve large volumes of the History of the Church.

Writing has been a mighty weapon in the hands of the Church. The writings of our magnificent galaxy of Fathers, Doctors and ecclesiastical writers constitute the chief medium of her tradition. There have been times in various countries of Europe when the clergy were the chief and only representatives of literature, both secular and sacred. Not that this condition is an absolute witness to the intellectual standard of the clergy; still, the absence of literary ambition and activity is hardly a favorable testimonial.

There are certain instances in our clerical life where writing is not merely a useful accomplishment but a requisite. We may pass over all official correspondence and records, for these are consigned to the secrecy of the Chancery, and perhaps it is just as well that many of them never see the light of day. The matter is more delicate when the minister of the Gospel appears before his congregation. An old pastor was asked, on a Sunday morning, by one of his former pupils to read the announcements. After guessing his way through the brambles and bulrushes of atrocious misspellings, faulty constructions and capitalized verbs and adverbs, he closed the book and sighed to himself: "How did that young man ever get through?" He regained his composure only at the first prayer before Communion as he prayed from his inmost soul: *Ne respicias peccata mea, sed fidem Ecclesiae tuae*. However, there are unmistakable signs that the simple faith of our people is gradually being superseded by a more critical disposition which is keeping pace with our vaunted progress in education. The seminary is not an uninterested witness to this condition of things.

Thanks to the awakening in many parts of the United States of an active historical spirit, we are gradually enabled to link the past with the present. This is eminently the task of the priests. It seems that the pioneer missionaries in this country had a keener appreciation of the value of consigning God's work to

writing than is found among the present generation. In the early years of the Church the subdeacons were put in charge of this work, and there is every reason why the young levites of to-day should be trained to gather and record the history of the expansion of Christ's Kingdom in every territory and parish, *ut Ecclesia aedificationem accipiat*. In this field splendid original work is being done by students at some of our theological seminaries.

In virtue of his office the priest is the *Defensor Fidei*, especially within his own jurisdiction or within the sphere of his influence. He considers it his duty to denounce from the pulpit evil literature and correct misrepresentations and errors of an unprincipled press. Naturally he will be guided by the axiom *Prudentia est auriga virtutum*, and will not allow the dignity of the priesthood or the sacredness of Catholic doctrine to suffer in the heat of debate. However, there are times when the pen will prove more powerful and effective than the pulpit. There are places where for hundreds of miles around the priest is the only spokesman for the Catholic Church and where he may see many golden opportunities to further God's glory both "by word and by epistle". St. Paul exhorts Timothy: "*Insta opportune, importune.*"

If it is our duty to warn Catholics lest they be contaminated by the evil influences of an irreligious literature, we are also assuming the duty of affording them suitable substitutes in the matter of reading material. A zealous pastor had preached a powerful sermon on this topic. His text was taken from St. Peter: "Because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour". Inebriated with the self-evident success of his eloquence he walked with measured step from the church to his house and before entering he casually picked up a stack of Sunday literature which the newsboy had deposited on the porch. After scanning the latest baseball scores, with some interest, he leisurely turned leaf after leaf and somehow the Lion's Paw appeared to his subconscious mind in every column. He was suddenly aroused from these subconscious impressions by the very direct and definite question: "To what purpose is it to warn the flock of Christ against the Lion when he is in their very midst? Would it not be more valorous to attack him in his den?"

or at least to furnish our people with such weapons as would effectively thwart his onslaught?" It is not known whether this pastor had found a practical answer during the six remaining days of the week.

Much has been said and written in recent years about Catholic scholarship. The question concerns primarily the priest who is the chief representative of what has always been the Church of scholars. In virtue of his very profession, every priest is a teacher of the most noble and most profound of earthly sciences. This profession requires a more elaborate and more thorough preparation than any other profession. Stress his title of teacher a little, and you have the scholar. Not that every priest must be a scholar (God forbid!); but should not every neo-presbyter, as he glances back over eighteen or twenty years spent over his books, say with Thomas a Celano: *Tantus labor non sit caussus*? His common business instinct should lead him to this resolve. But how much easier will it be for him to keep it, if in his student years his soul has caught a spark of the desire for scholarly research and deeper study. Where should we look for leadership if not among the "Masters in Israel"?

Perhaps too much has been said here by way of preliminary discussion. But this discussion touches upon essentials; what is to follow has to do merely with an accident, viz.: the seminary publication. It is a means to an end, and, I believe, a very efficient means. There are many difficulties, obstacles and, possibly, in some seminaries serious objections. *Veruntamen (unusquisque) memor sit conditionis suae*. Whether this periodical is to contain purely scientific articles or whether it is to be edited in a more popular vein; whether it is to be an annual, a quarterly or even a monthly; whether it is to be financed by subscriptions, advertising or free offerings from the alumni, or whether the seminary treasurer should be inveigled into advancing the necessary funds—all these and many other problems will depend on local conditions. It goes without saying that the strictly diocesan seminaries will not feel the same needs and opportunities for such a publication as will other seminaries. These are private concerns, and *Unusquisque abundet in sensu suo*.

The objection, that too much is being written these days, and that the theses or essays of theological novices cannot measure up to scientific standards, would seem to spring from a hyper-realistic view of life and of progress on the one hand, and from an altogether too aristocratic conception of scholarship on the other. Many will be found, both in the seminary and without, who will peruse those papers with great delight and who will be the better and wiser for reading them. Some veteran alumnus might be found who after many, many years of enforced or deliberate separation from his old text-books would have the good fortune of still recognizing in these essays the voices of Sabetti and Tanqueray of long ago. For the young men, however, who are privileged to compete for the honor of having their work published (and practically all the members of the class should be induced to compete) this project has very distinct advantages. *Primitias tuas non tardabis reddere.*

It may not be out of place briefly to discuss the making and the qualities of the periodical. Let us take for example an annual seminary publication. In order fitly to serve its purpose, the periodical should be dignified, substantial, scholarly. The first refers to its make-up, such as cover, illustrations, descriptions and in general to the whole subject-matter. I say dignified, for it is the product of the seminary; it is published by future priests who have to be trained that whenever they make their influence felt in public, and for that matter in private, they should bear in mind that they are the spokesmen of Christ's Holy Church.

Hence the periodical should be devoid of anything that is gaudy, showy, trivial or collegiate. Its exterior form and its pages should bear the mark of dignity and simplicity. An elaborately adorned leather cover may induce the subscriber to place the volume in the parlor, whereas I would much prefer to see it in the priest's study. We should be equally careful in choosing the quality of paper, the illustrations, and other details which are apt to detract from the substance.

The question may be raised whether the periodical may contain local and personal matter. We would rather say No; but there is a practical consideration which deserves our attention.

The most interested readers will be and should be our own alumni. They will bear part of the expense, and for that reason the periodical should offer some personal attraction. Hence a concise and attractive chronicle of seminary events is not out of place. Furthermore, there should be a sympathetic paper on current alumni activities, including changes, promotions, noteworthy events or achievements. It will also be appropriate to publish the pictures of the *ordinandi* and class pictures. These are worthy souvenirs and will brighten up many a rainy day for the man who is destined to spend the rest of his days in Alaska or New Mexico. But when there is question of featuring character sketches of individuals, the editor should sedulously avoid anything that may smack of a collegiate atmosphere, and it would be well to observe the principle: *Melius est deficere quam abundare*. A few scenes from Alma Mater, the picture of a venerable professor or a distinguished alumnus, a selection of good poetry, a well-written necrology — all these are items that seem to have a *raison d'être* in the annual seminary periodical.

Secondly, the periodical, if it is to be worthwhile at all, must be substantial. The subject-matter is not to deal with light and superficial topics, but with philosophy, theology or any of the other subsidiary branches of the curriculum. The periodical will serve a real purpose and will benefit the individual and the entire class if the topics are chosen from the tracts read in class. This is the easiest way to get out the volume. The professor assigns a number of subjects in which the matter is viewed from different angles or which represent specific and detailed questions, problems or disputes. The students prepare their work and hand in their paper at a given time. The best are chosen for the annual periodical, after due revision. In this way a distinct advantage is achieved, both for the class and for the readers. All the papers bear upon one central topic; many a debated question will be clarified and incidentally many a little contribution will be made to the sacred sciences. The seed thus sown will produce its harvest in due time.

To make the periodical scholarly, it is well and almost necessary to prepare the writers remotely by a brief course in methodology,

which could take the place of the seminar. Here the students are taught the use of sources, the coordination of material, the meaning of quotations, etc. An inestimable fund of valuable knowledge is acquired in this manner. Many years from now, when all the technical information that was drilled into the young head has been reduced to a minimum, this one topic of research will stand in the mind as an unshaken rock. This experience is apt to give the student not only confidence but will deepen his appreciation of Catholic teaching. After all, reading the text-book and listening to the professor is in reality nothing more than a *studium passivum*; it becomes *activum* once we have to go out like the husbandman in the early morning to reap the harvest with our own hands and to separate the cockle from the wheat.

At the time when Modernism was condemned it was said that American priests were not affected because their knowledge of theology was too superficial, or, as it is sometimes called, practical, for the proper appreciation of the real points at issue. May the Lord preserve the childlike faith of our priests and keep them in their innocence, but the Roman decrees concerning clerical studies seem to sound quite a different note.

In cauda venenum. How may the periodical be financed? Generally speaking, the available sources of income are the Seminary burser or rector, the Alumni, friendly business houses, and the sale of the publication. It would not seem to be out of the way if the seminary budget allowed a certain amount for this enterprise, for, provided we do not evaluate things on the purely material basis of dollars and cents, a successful publication is an asset and does bring returns in more ways than one.

The second source of subsidy will be found in the ranks of the alumni. The more closely we can link our Alumni to their Alma Mater the better it is for them, and for us. The seminary publication should be made a strong link. That is one of its purposes, and if it fulfills this purpose it is doing a noble work and has a valid claim for existence. It is true, priests as a rule do not open circulars soliciting subscription or patronage, but there is always a reliable number of them that will whole-heartedly respond to any appeal from Alma Mater.

The third source is the soliciting of ads from business houses. If conducted with prudence and necessary reserve this method will bring fair results. The sale of the periodical may also be made a source of income.

A disagreeable feature, and one which perhaps constitutes the strongest objection against a seminary publication of this kind, is the apprehension that it may cost valuable time and unwelcome distraction to those students who are in charge of the business department. If this task can be handed over to a lay person, the difficulty is solved. For the rest, the only thing to do, here as in all extra-curricular interests, such as Mission Crusade work, teaching catechism and other activities which take the seminarians away from the sanctum of the seminary, is to lay down ironclad rules and to insist that they be observed.

HELPING THE BORDERLINE STUDENT

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We all recognize that the sublime vocation to the holy priesthood requires a fitness of nature and grace, which is but imperfectly attained and maintained by any of us; but we know, too, that there is a standard, physical, moral and intellectual, below which no one is even relatively fit for this great office. "*Melius enim est Domini sacerdotium, paucos habere ministros qui possunt digne opus Dei exercere, quam multos inutiles, qui onus grave ordinatori adducant*". (C tales 4 Dist 23.)

The physical standard at its minimum is expressed by the legislation on *Irregularity ex Defectu Corporis* (Canon 984), to which common sense adds the requisite of health necessary to do the work of a priest. The moral standard has been discussed in a paper "Weeding out the Unfit" by Very Reverend William BART, C.M., in 1922, and received such hearty approbation on the part of this convention, that safe norms seem agreed upon, to exclude the morally unworthy.

My task is not directly to determine the mentally unequipped,—it is to help the borderline student,—but I feel, that I must draw a line of demarcation which will at once dismiss from all consideration, those youths whose natural deficiency is such, that for their own sakes, and for the sake of the Church, they should be told "*paterno modo at tempestive*" to take up some other vocation.

While "the moral and spiritual training of candidates for the priesthood is, beyond question, the sovereign purpose of the seminary" (*Discipline in the Seminary*, Walsh, 1927); intellectual culture and development have a place of essential importance. Seminary training must in its way submit to the test *Bonum ex integra causa: Malum ex quocumque defectu*.

From the days of St. Paul to the time when the Council of Trent convened in its fifth session, June 1546, "to extirpate heresy and reform morals" it was taken as axiomatic that the *ordinandus* should "Carefully study to present himself approved unto God, a workman that need not be ashamed, rightly handling the word of God" (Timothy II, 15-22-26.) The Council of Trent obliged Bishops to make certain of the *scientia competens*. The preparation for this test and frequently also the *periculum promotionis* is entrusted to the seminary faculties, "*Sibi adscitis ad id peritis et idoneis viris*" (C Trent 23 c 7) *Qui ad presbyteratus ordinem assumuntur --- hi sint etiam, ad populum docendum ea quae scire omnibus necessarium est ad salutem, ac administranda sacramenta, diligenti examine praecedente, idonei comprobentur.* (Sess. 23 cap. qui pie 14.)

Present-day legislation, (Canon 1365), specifies the years over which the course must extend and the main studies it must embrace: dogmatic and moral theology, holy scripture and Church history; canon law, liturgy, sacred eloquence and ecclesiastical chant, pastoral theology with practical exercises in teaching catechism, hearing confessions, visiting the sick and assisting the dying.

Bear with me if I recall to your minds this commonplace information about the essential knowledge and required subjects, because I wish to draw the lines tightly before applying the law of dismissal, (*dura lex sed justa lex*) to those who for no moral fault, but only on the ground of defect of talent "*in studiis adeo parum proficiant ut spes non affulgeat eos sufficientem doctrinam facere assecutoros*". (Canon 1371.) I need hardly say that the subjects of the curriculum are not all of equal importance, but I repeat that the *scientia requisita*, without which even the most generous-minded of Bishops could assume responsibility for ordination, is the ability to suitably preach to the people what they must know for salvation, and that the candidates be judged capable of properly administering the Sacraments. This, of course, is far from the ideal but does express the absolute minimum standard.

"The lips of the priest shall keep knowledge, and they shall speak the law at his mouth, because he is the angel of the Lord of

Hosts." (Mal. 2, 7.) We all realize that a priest should for every reason be educated. "There is no danger of exaggerating the measure of intellectual perfection desirable in God's priests. We must strive for the best attainable under any given conditions, and for this employ the means calculated to secure the largest measure of success." (*Intellectual Requirements for the Seminary*, Corcoran, Catholic Educational Convention, 1920.)

Theoretically, the mentally unqualified who enter the seminary should be few indeed. How frequently the topic of discussion has been "Requirements for Admission to the Seminary," and, as often, it has been agreed that the Third Council of Baltimore justified adequate preparation being insisted upon, that all the legislation of the Holy Father only confirmed this, and that emphatic steps should be taken to make certain of credentials, and that if schools are not satisfied with these they are at liberty to examine candidates themselves. Whatever may be said of the advisability of students making their preparation in a college, colleges do not claim the right nor should they be allowed to send those not intellectually prepared for the course they are to commence. Bishops rarely ask us to dispense from requirements, unless it be to give private tutoring to a candidate who actually gives promise. I should like to start with the presumption, at least the *presumptio juris*, that all have been found *idonei* to begin the seminary course.

If I am wrong in this, I suggest continuing the controversy and agitation till we obtain satisfactory entrance credentials, supplement them if you wish, by your own entrance examination, and respectfully submit to the Bishops your complaints and invoke their authority for legislation in the matter.

A more fertile source of the mentally "*parum idonei*" is the transfer from one seminary to another. "*Experientia docet*" says the Second Baltimore Council, and the citation is given verbatim in the Third Council, and would be probably cited again if a Council were held in our day. "*Saepius evenire, ut alumni Seminarum in aliud migrent sive quia ad ministerium haud idonei judicantur, sive discipline severioris fuga, sive tandem ex animi inconstantia et levitate. Praecipimus igitur, ut nemo hujusmodi*

in posterum in Seminarium quodvis admittatur; nisi secum afferat litteras testimoniales ab episcopo et superioribus seminarii ex quo recens egressus sit." We do not here refer to those who are actually dismissed. That is generally, conscientiously reported; but, it is shifting a burden to advise a student to go elsewhere, unless it is honestly felt that he could do better in another school. When there are good reasons for a change, the report should not be charitable at the expense of sincerity.

In the face of all that has been said, and is being said and will continue to be said, we cannot ignore the universally admitted fact that the greatest handicap a seminary student labors under at the outset, is an imperfect knowledge of the language in which most of his studies are to be conducted. The Rev. Walter Stehle, O.S.B., in his paper at the last convention graphically pictured the situation and forcefully pleaded amelioration of conditions, especially in our colleges, and we resolved the usual resolves. He wrote: "If we keep on we may and I trust will succeed in creating an enlightened public opinion in our educational circles, and so prepare the way for a reformation in these things, until some authority with power to act, will be aroused and make proper demands, and get what it demands."

Meanwhile, if we admit students who are not adequately trained in Latin, it seems to me, that very helpful, and even, very necessary for most of our borderline students is a special class which will review grammar, teach pronunciation and Latin conversation. Students who are conscious of their deficiency, eagerly seize the opportunity to take advantage of it and they profit accordingly.

If the candidates enter the seminary satisfying entrance requirements in the knowledge of Latin, it is still possible that all will not give satisfaction. Possibly, we ourselves, the professors are to blame. Mistakes in teaching are sometimes responsible for the dullness of pupils. True, most of our professors possess Degrees or other assurances that they themselves have acquired the knowledge, but, some may not understand teaching methods and the proper manner of imparting it. Others may fail in their work because they have been told to teach a class for which they are not qualified. They fail because they have not the matter to impart.

All admit that results depend largely on the preparation, earnestness and personality of the professor, according to his power to excite interest and command attention. Toward the hardworking seminarian of mediocre talent, the teacher should be patient, encouraging and helpful.

Cardinal Gibbons has a thought-provoking paragraph in this connection in the *Ambassador of Christ*, (page 208): "For the comfort of backward and diffident minds, I will observe that some of the most learned scholars and most successful orators were at the foot of their class in the early stage of their studies. The consciousness of their natural defects far from depressing, stimulated them to the greatest ardor, while many who possessed innate aptitude for learning subsequently failed, their very facility proving a dangerous and fatal gift, which led them to indulge habits of indolence."

It is not to be expected that our seminaries can grade their classes either in favor of the talented or for the benefit of borderline students. Our seminary courses are organized with the average student in mind. But, if special tutoring is valuable for the gifted, how much more practical and helpful to the struggling. The professor, given time and a lot of charity, might find it possible to give help outside of class, or special professors might coach such students.

A much more common practice, which seems taken for granted by the students themselves, is that of helping one another. There are numberless instances, where brighter seminarians thus help their less talented companions, invaluable. With due regard to seminary discipline, this can be encouraged to the spiritual as well as intellectual advantage of all concerned.

It is important, it seems to me, for the teacher to point out a synopsis of the matter he is teaching, with a stress on the quasi-essential parts which must be thoroughly grasped. This will enable the student to study first what is necessary, then what is useful and lastly what is merely agreeable.

We could with much profit to some, suggest books in the vernacular which may clarify the subject. Writings of this kind are ever increasing in number and may supplement, even im-

prove on the subject-matter as treated in a compendium, or explained in class. It may be a pity that students are not able to get the theology from Latin texts but "*in extremis; extrema tentanda sunt.*"

Usually, the seminarian is low in class standing, not because of the lack of native ability, but, rather, because he does not know how to study. In his *Collationes in Hexameron* St. Bonaventure, the Seraphic Doctor, gives some directions concerning the art of study. Our study, must, first be orderly. In the second place, it must be persevering. St. Bonaventure finds a desultory reading a great hindrance for it betrays a restless spirit, which makes no progress, nor does it permit anything to take root in the memory. We learn to know a person minutely by looking at him often and by studying him, not by a mere glance. In the third place we must study with pleasure. God has proportioned both food and taste, so that both must correspond if the food is to be wholesome. Finally, says St. Bonaventure, our studies must remain within proper bounds, and must be prudent. We must be discreet and moderate and not attempt a learning beyond our strength. The exact limit for every student is drawn by his talents. Beyond this he should not seek to go nor should he remain below it. The Seraphic Doctor concludes his directions with an illustration from St. Augustine. Those who do not carry on their studies in an orderly manner are like colts who gallop hither and thither, while the useful beast of burden plods securely on and arrives at its destination because it proceeds steadily and perseveringly. (Felix Kirsch, *Catholic Teachers' Companions*, Chap. 3: *Teaching the Art of Studying*).

The following principles of study, I have adapted from Bishop Hedley's *Lex Levitarum* as seemingly very much apropos at this point. First should come the study of elements. The elements of ecclesiastical knowledge may be classed under four heads: First, philosophical terms and theories; second, dogmatic definition; third, ethical principles; and fourth, history. A man is never safe or trustworthy as a teacher of religion who has wide gaps in fundamental or primary knowledge.

There must be industry, implying a sustained and regulated

effort. This demands a serious view of one's position and work as a student. Some Church students are very childish, they pass from ordinary college work with its boyish amusements to philosophy and theology without changing their tastes or ideas. The student who goes into the world after graduating through college knows that a man's work is serious work. Seminarians often feel that there is no horizon beyond the next holidays.

If there is a question of laziness this constitutes a moral fault and should be dealt with by severity. No less in New Testament days than in the Old he who refuses to learn when it is clear that he has the talent should be repelled. "*Quia tu scientiam repulisti repellam te, ne sacerdotio fungaris mihi.*"

At the 1918 convention Doctor Pace brought out that the will to study is the main thing. The student should make steady use of ordinary means and avoid distraction. If he is on the borderline he should not be allowed to do work that takes much of his time from his studies. He should not, just for pleasure, be allowed to give time to the classics or mathematics, nor indulge a propensity for verse making. Extra curricular activities of all kinds should be forbidden him.

There is not much intellectual pleasure in the beginning of any science. "The roots of the arts are bitter" says Aristotle, but, roots are roots. It is a considerable temptation to many students to be impatient with the formalities of study; the monotony of classes; of the verbal exactness required by the professor; of the repetition of dry formulas; of the careful refutation of absurd objections and the setting up of dead-and-gone heresies for the mere purpose of knocking them down again. But the most of these things cannot be dispensed with. They are part of the training, and if a man has not the wit to see this, and the patience to go through with it, he simply cannot be trained. Therefore, the student must have faith and patience to succeed.

While it is a mere truism to say "*nemo dat quod non habet*", and we are forced to pause at the statement "*ignorantia in sacerdotibus mater est omnium errorum, qui in ecclesia oriuntur*" (Con. Tolet IV), we all recognize facts like the following: Men of very limited ability about whom their teachers are in doubt as to

whether they possess the essential requirements of priestly knowledge, are not rarely found to be the most successful, efficient and respected priests engaged in parochial work; scores of examples of this kind could be cited; again there is a still larger number of students who enter the seminary rather poorly equipped in classics, who succeed rather poorly at first, but who end by developing a very creditable knowledge of matters comprising the seminary curriculum. (Doctor Dyer, *Entrance Requirements*, Cath. Educational Convention, 1908).

I would hold no brief for the borderline student whose character is not above reproach, but may I be permitted a plea for the candidate who is conscientious, trustworthy, prudent and pious? Experience tells us that some of these will never acquire more than a working knowledge of the sacred sciences but their supernatural view of their work will enable them to do what not a few have done before. Of this class, it seems, was the Saint of Ars who may well be considered the model of parish priests. The inferiority of M. Vianney's ability perhaps has been exaggerated. To assert that he was an ignoramus is a gross misstatement. "I am persuaded," says M. l'Abbe Tournier, "that though M. Vianney was one of those men who though he may not shine outwardly, possess a sound and stable judgment, which is of more value than a superficial genius, which fascinates by the aid of prodigious memory and a great facility of speech but has nothing more solid." (*Cure of Ars* by Monnin, page 62.) At any rate, the second nocturn of his feast, August 9, says of him: "*Sed ut erat tardioris ingenii in studiis fere insuperabiles expertus est difficultates. Jejunio et oratione divinam opem imploravit. Theologiae curriculo operose confecto; satis idoneus inventus est qui sacris initieretur.*"

BUSINESS TRAINING IN THE SEMINARY

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That a moderate familiarity with the usages and customs of business is a practical necessity for priests in the United States, will, I think, be granted by every one who has given the matter any thought. There may be marked differences of opinion as to the best time for imparting the required instruction to the clerical aspirant—whether it should be given in the seminary, or earlier in his course—but as to the thing itself, its desirability, its necessity, there is, I believe, practical agreement. Since the work of the priesthood in this country includes the management of temporalities, a proper knowledge of business is felt to be essential.

When we speak of “business training” with reference to the ecclesiastical student, we do not wish to contend that he is to be put through a two or three years’ course of commercial studies, or that he must be made acquainted with all the varieties and intricacies of commercial activity. Much less do we advocate that he be trained to master the subtleties of stock-market speculation, of real estate development projects, or of oil-well and gold-mine enterprises. What we mean is that he should be instructed in the usages and conventionalities which obtain in the performance of such business transactions as will sooner or later become a part of his pastoral work. He should understand the ordinary commercial terms, and be familiar with the commoner business papers, such as checks, promissory notes, drafts, certificates of deposit, etc. He must know the obligations which are assumed by one who becomes party to such papers, either by issuing, receiving, or endorsing them. He must know how these various

business papers are to be drawn up, how to compute the maturity of time paper, make interest and discount calculations, determine whether or not a commercial paper is negotiable, and so forth. Last, but most important of all, he must be impressed with the necessity of keeping an accurate and complete record of his transactions, and must be made familiar with an approved method for doing this. The importance and necessity of keeping accurate, systematic record of his business dealings as they affect the parish finances, can not be overstressed. The lack of them has too often been followed by the most lamentable consequences.

A priest to whom the finances of a parish are entrusted owes it to himself, to his parishioners, and to his successor in office (on whom may devolve the completion of an undertaking), to keep full and complete, accurate and reliable records of his business dealings. Deporable occurrences, resulting from ignorance of ordinary business ethics or from carelessness as to proper accounting, have loudly emphasized this again and again. Without dependable records, the financial affairs of a congregation will quickly become so involved and tangled up, that neither the priest himself nor anyone else will be able to unravel them.

In practically all cases where trouble arises, investigation discloses that it resulted not so much from a lack of business ability as from the failure to make proper entries for the transactions performed, for moneys received or expended. It may be that promissory notes have been issued and no entry made to indicate and record the obligation assumed. As a result, the recurring interest periods are overlooked, and even the day of maturity of such obligations finds the maker unprepared to pay as promised. Perhaps, whilst such unrecorded notes payable are advancing toward their maturity, death or one of a dozen other causes puts a new incumbent into the original debtor's place, and he, uninformed concerning these liabilities, is unexpectedly confronted with the necessity of meeting them, with resultant embarrassment and loss. There is probably not a Bishop or a diocesan chancellor in this country to-day who can not cite instances, drawn from his own experience or coming under his own observation, in which ignorance of the principles of accounting

on the part of priests, or carelessness, or both, resulted in a shameful confusion of the parish records, in financial loss, in disputes, incriminations, scandal.

Diocesan statutes make it obligatory for priests in charge of congregations to keep reliable records of their finances, and they call for periodical reports concerning them. To quote from the statutes of one diocese, we find this obligation expressed as follows: "*Quotannis, ante primam diem Februarii, relationem uniuscujusque missionis a prima die mensis Januarii usque ad trigesimam-primam diem mensis Decembris, factam juxta schedulam antea a Cancellario transmissam, et a Rectore et Curatoribus subscriptam, Nobis transmittere debet Rector, qui similem relationem coram congregatione, ante finem mensis Januarii legere tenetur.*"

We see, therefore, that at least in some quarters it is not merely a matter of choice, but one of obligation, that the young priest be fitted and trained to keep proper records of the parish finances over which he is given control.

But, knowledge of bookkeeping is not acquired by intuition, any more than a knowledge of astronomy or of mathematics is so acquired. Instruction is necessary, and where this instruction is not imparted, and priests are under the necessity of keeping books, they are obliged to devise methods of their own, haphazard, faulty and incomplete at best, unintelligible to anyone, except, possibly to themselves, and the result in nearly every case is confusion, financial embarrassment, and loss.

Very well, some will say, give ecclesiastical students all the business training they need, but give it to them before they reach the seminary because bookkeeping is not a seminary study. This is true. A seminary, in our present acceptance of the term, is primarily a school of theology, and strictly speaking theological or kindred studies alone should comprise its curriculum. However, in view of the many-sided activities in prospect for seminary students, this rigid program must often be modified. Circumstances over which seminary authorities have no control must be reckoned with, and these often compel deviations from what would otherwise be ideal conditions. This is particularly true in

the case of seminaries in countries like our own. Branches of study which have no bearing whatsoever on theological training demand admittance to seminary courses from time to time, as it becomes apparent that they are needed to equip clerical candidates properly for the work which awaits them. In other words, courses of study as arranged for our seminaries, just as in the case of other schools, must not be rigid, unyielding, iron-bound lists of requirements, ideal perhaps but unsatisfactory because not elastic enough to accommodate themselves to the changing needs of seminary students. That these needs vary with the changing times, and that our seminaries are desirous of meeting them, is seen, for example, in the fact that they make room in their courses for French, Italian, Slovak, and other European languages. These languages, surely, cannot by any stretch of the imagination be looked upon as part of a regular seminary course. They are included because present conditions render their inclusion advisable, not to say imperative. All this applies with equal force to bookkeeping or business training.

If newly ordained priests could always be placed with experienced older ones, and could by them be guided, directed, and instructed in approved methods of church accounting, well and good. But necessity often deprives young priests of the advantage that results from association with experienced pastors, and especially of the opportunity of assimilating under wise supervision that practical understanding and knowledge called "business ability." Hence they must receive the necessary instruction elsewhere. Ordinary prudence demands even in the newly ordained priest sufficient business information to avoid embarrassment in the discharge of parochial duties.

Other reasons can be given for considering the seminary years as the best time for this training: the students themselves take more interest in the instruction and profit more from it because received not too long before the time when they will need it; also, the instructions can be made more specific, both in matter and in application, because addressed to classes of ecclesiastical students exclusively.

Whether many or few of our American seminaries make pro-

vision for business training in their courses, I am unable to say, having made no effort to obtain definite information as to this. Nor is it of any particular importance to know. I will presume that all are ready to admit the desirability, if not the necessity, of providing such instruction, and that in those institutions in which it is not given, the difficulty of finding room for it in courses already sufficiently heavy would be alleged as the reason for its omission. It might be well, therefore, to mention here how this subject is taken care of in our seminary.

Computus clericalis, or clerical bookkeeping, as we call it, is taught during the last (the fourth) year of theology. Our catalogue assigns to it one 45-minute period a week. For good and sufficient reasons, however (for instance, to avoid extending it to the very end of the term, when the students need all their time to prepare for the final examinations and for impending ordination), two periods of instruction are given each week. This enables us to cover the matter by the end of the first semester. The instruction is given in the form of lectures, although the students also have the help of a text-book, and from twenty to twenty-five lectures have been found sufficient to cover the subject-matter satisfactorily. In addition, the students also write out a set of selected transactions covering a period of two months. These transactions are not purchases and sales of boots and shoes, dry goods, or groceries, which ordinarily make up the practice sets of the commercial text-book, but such as the learner will be called upon to record when placed in charge of the "church accounts." The student journalizes these transactions, posts them, takes trial balances and makes statements, including a report such as is called for by the diocesan Chancery, this office annually supplying us with the necessary forms for this report. Needless to say, all this gives our seminarians the opportunity of "learning by doing," and there is no doubt that they benefit accordingly. Only recently I had a letter from one of them, acknowledging this. Compelled by circumstances—the prolonged illness and consequent absence of the pastor—to take charge of the parish books, he considered himself extremely fortunate to have received practical instruction for keeping them.

These and kindred considerations give support to the conviction held by not a few prelates and clergymen that a modified course of bookkeeping and business training in the seminary is strongly to be advised. Nor do I hesitate to say that in those seminaries in which such a course is provided, the good accomplished has fully justified the arrangement.

THE AFTER-TRAINING OF THE SEMINARIAN IN THE PARISH

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The young priest of to-day on leaving the seminary is well equipped. He is a good mixer; he is at home in the pulpit; and whether at the altar or in the administration of the Sacraments he functions with an ease that takes from the pastor his traditional privilege of giving pointers.

Yet there are a few things in which the young man may need training. If he is dissatisfied with his appointment, which is not rare, inasmuch as he is not consulted, the pastor has the delicate task of training him to like it. The young man who has his eye on a professorship does not relish a curacy. The young man who is so short-sighted that he sees only the cathedral or a church on the boulevard does not like to be sent to a parish in the slums or where the trains stop for coaling. But his letter of assignment is dictated by the seminary's rating of his ability and the Bishop's appreciation of the needs of the diocese. If he is an all round man he may be sent anywhere. If he is brilliant and studious he may be sent to teach or to take a post-graduate course as a preparation for teaching. If he is brilliant and lazy he may be sent to a pastor who will not dim his lights but may cure his laziness. The most intellectual priests are not always sent to teach in colleges or seminaries; the most slovenly ones are not always sent to work in slums. Slums may need scholars and colleges may need saints. And Bishops in appointments are not consulting the wishes of the priests but the needs of their dioceses. The young priest who sulks and eats out his heart because his parish and pastor are not made to order lacks the real apostolic spirit. He is not much of a philosopher who does not know that

happiness may be found in himself and not in his circumstances; and he is less of a saint who does not throw himself heart and soul into his work and live the life that will constantly flash a message of gratitude to God who has chosen him to work in the vineyard, no matter which part of it.

The solicitude of Mother Church follows him and makes provisions for him wherever she sends him. She gives him confessors to whom he may confess. She invites him to retreats and conferences to recuperate and grow strong. She calls him to a pulpit to preach those sermons worked out in the sweat of his brow and charged with the spiritual energy derived from keeping company with God, His angels and saints. She allows him the use of an altar to which he should bring an innocence of soul when he offers sacrifice. She showers him with spiritual reading where he learns a language that enables him to speak becomingly to God. She places a breviary in his hands that he may learn how saints lived and martyrs died. And if she does not allow him to linger long in the happiness of Mount Thabor, it is because she knows that the Mount of Olives with its sorrow has a chastening power.

The Church's solicitude is not confined to his spiritual welfare alone. His material comfort also is looked after. He may leave the seminary with so spiritual an outlook that the mention of scrip or staff or home may elicit the cry "*nec nominentur.*" Nevertheless, the Church, by reason of the age and clime, directs that he be provided with a comfortable room and furnishings, though it is far from her mind to gratify the whims of a fastidious assistant whose taste may run to antique furniture, oriental rugs and mural decorations. While he must not look for a banquet every day, he should be provided with substantial meals. A doctor may advise the pastor to eat sparingly; but the assistant does not have to follow the same prescription. There should be variety in the meals. The pastor may love lamb six days of the week; but if the assistant has to sit down to lamb day after day, he will escape severe condemnation should he cease to be lamb-like.

And that he may not become a mendicant, in an age when the

mendicant is unpopular, his needs will be taken care of with a fairly substantial salary which his pastor will pay him. In this promptitude is advised lest the young priest be subjected to inconvenience, or worse still lest there be a severing of friendly relations. And since all work and no play dulls Father, an annual vacation is his privilege. If canon law allows the pastor two months yearly, he cannot be said to be over-indulgent if he arrange for his hard working assistant three weeks' vacation without the expense or worry of providing a substitute. And there is an unwritten law of a day off each week in many parishes.

The pastor should realize that the rectory is not a monastery; and though in solitude and silence the devout soul goes forth, he must not insist on monastic life for his assistant; and it would be tantamount to autocracy to forbid his curate seeing friends and parishioners in the rectory and occasionally visiting them in their homes. Contact with the laity is necessary if he is to help remedy the ills of the world. And, besides, inasmuch as the assistant is a social being, companionship must not be denied him. It is the pastor's duty to train him to cultivate a discerning spirit that he may be judicious in his contacts with the laity; and it is pastoral wisdom to see that the assistant's classmates and companions are welcome, and that social pleasure is not lessened by a refusal of the courtesies of the dining-room.

So far I have been outlining a policy of treatment to help him to overcome dissatisfaction which may exist. But I must not stress unduly the Church's spiritual and material solicitude for him lest he get the false notion of the petted and spoiled child that everything exists for him; and consequently he might go on in the smug assurance that he has no duties and no obligations. Rather I should arouse him to an appreciation of the fact that he has duties and obligations; for he has a pastor, who, from the nature of his office, has rights that are incontestable. The pastor has a right to a respect that is becoming and an obedience that is ready. He has a right to a reasonable amount of service from his assistant in matters spiritual, such as the administration of the Sacraments, preaching, instructing converts, catechising children, liturgical functions and the various devotions of the

Church. He has a right to a service that is steady, not spasmodic. And the pastor is well within his rights when he insists that an assistant (where there are two or more) remain on duty not only when it is his week on sick calls, but at other times as well, when families in need of attention should be visited and office work and such like in the rectory should be taken care of. The pastor has the right to assign his assistant to school work which is not merely the reading of monthly reports and the directing of athletic activities, but an interest in the intellectual and spiritual growth of the children. This assignment to school work, however, does not mean that the assistant may interfere with the well thought out program of the school inspectors, change the teachers or sell the building when the pastor is away on his vacation. An assistant may be a student of educational progress and may have a degree in pedagogical science, but if he has not a degree of common sense, the more work and the less authority in the school the better for him and the school.

It is not inconceivable that an assistant should get the notion that work other than purely spiritual is outside the sphere of his activities. Consequently it may not be out of place to state that the pastor has the right to the assistance of his curate in matters not purely spiritual, such as parish entertainments, charity drives and organization work. In fine, the pastor has the right that the curate should make himself generally useful. But the pastor must not expect him to do servile or menial work. The pastor himself may paint the school or fire the boilers, if he elects, but he must not expect his assistant to do work incompatible with the dignity of the priesthood.

This brings us to the training of the assistant in diplomacy that will enable him to live in harmony with the pastor. It is the spirit of self-sacrifice alone that secures harmony. Without it there may be contention. In the best regulated rectories there may be a little friction now and then, for priests are human, self-absorbed personalities, individualistic and temperamentally different. The wonder is there is so much harmony and so little friction. A little friction may move them to excel each other, which is a laudable ambition. There are a few cranky pastors in

every diocese. They are a necessary evil perhaps. It is said, with what truth I know not, that Bishops take a secret delight in having a few of them to whom they may send assistants in need of a special treatment. And the evolution of a few cantankerous curates in every diocese is a blessing in disguise. The Bishop of whom Dr. Sheehan wrote thought so, for when one of his pastors boasted that he was independent of his Bishop, the Bishop said: "I can send him a curate who will break his heart in six months." What assistant would seek the job of pastoral heart-breaker? What assistant would be the instrument of torture in the consecrated hands of a saintly Bishop? The assistant should enter a pact of love with the pastor and thus take from the Bishop his opportunity of judging of priestly folly.

The establishment of the love pact has other advantages. It places the assistant in a position where he can drink in wisdom from maturer years; and it affords the pastor an opportunity of drawing out all that is best in the nature of the young priest. Once the pastor has the confidence of the young man there will be little difficulty imbuing him with the spirit of obedience, the "*sine qua non*" of a serviceable career. Once the pastor has established his title to friendship by an example that is edifying, by a solicitude that is paternal, he can easily fire the young man to zeal that means so much in the work of the priest. Let the young priest of to-day be a man of zeal, then all will go well with him and with the people. Zeal will not allow him to drift into a state of mental stagnation for he knows that unless the lamps are kept lit by a diligent study of theology and the Sacred Scripture, few will follow him, and then not to the heights.

Zeal is the touchstone that turns everything heavenward. In the seminary the young man's ability may not have attracted the attention of his professors, but once it is fired with zeal it will outshine the light of brilliant minds fed on the fuel of material things and dimmed by the fogs of uncertainty. In parochial activities the young priest finds a splendid field for his energy: and the craving to become a great organizer takes possession of him, especially in his early years in the ministry. In this he should receive encouragement, while at the same time he must

be warned that organization work which is not regulated by well-balanced zeal will do more harm than good; for it will have about it a spectacularity and worldliness that may hold some for a time till they discover that it is nothing more than a clerical fad or form of personal gratification devoid of the qualities that are far-reaching in their spiritual uplift. Organization without zeal is a camouflage for real parish work.

For the past fifteen years, during the world-war, and since, the word efficiency has been very much in use. It has crept into our clerical language. We must not object to the word; but we must be cautious lest in its application to the clergy we use worldly standards. The typewriting-multigraph-manipulating assistant may impress a professional man as an efficient priest, yet he may be anything but efficient from the sacerdotal standpoint. Not that mechanical contrivances take from his efficiency; but if they engross him to the neglect of priestly work, to the neglect of study without which serious blunders may be made, to the neglect of preparation of Sunday sermons, to the neglect of spiritual exercises, then let me say, after the fashion of Chesterton, the efficient priest is very inefficient. A modernistic laity may be enthused over the speed with which he administers the Sacraments; a light-headed people may be pleased when they see him smoking a cigarette and scanning the sporting page of the morning paper twenty minutes after he began his Mass, but souls in earnest will be scandalized. And the pastor who allows his assistant to stage questionable entertainments to replenish the parish coffer, will have something to answer for when the day of reckoning comes, though less perhaps than his Ordinary whose administrative policy tends to develop in his clergy a spirit which is the antithesis of the seminary training.

By all means let the young priest be efficient and up-to-date, but not so efficient or so up-to-date as to savor of worldliness. This holds good whether he lives in slums or in aristocratic surroundings. We have known so-called up-to-the-minute priests in a parish of the elite turn out to be dismal failures, while apparently unsophisticated ones, who scarcely knew a soup spoon from a tea spoon, but with a tact and a zeal that a genuine appre-

ciation of the priestly office begets, become great successes in the same surroundings. What is foppery to a world seeking light? What is conventionality to a people striving for the Kingdom of God? The fashion-plate cleric in a luxuriously furnished room will be less in demand than the girdle and sandal man in the bare cell of a monastic rectory. A sanctimonious face—an index to the heart—has greater sway than an up-to-the-minute hair-cut, and zeal has more force than a style-plus suit.

Not everyone will agree with me when I say that the seminary products of to-day are coming up to expectations, and, with few exceptions, are giving a good account of themselves. The pastors who complain do so, not so much on the score of inefficiency as on the disinclination of some to do an honest day's work. Perhaps the pastors who, in their own assistantship days, were arm-chair philosophers and justified their own inertia on the principle: "*odia restringenda sunt*" are the ones who clamor most, now that they are in authority, for a faultless service from their helpers. Yet such pastors may be successful detectors of the loiterers in the vineyard and of the dodgers of the difficulties that have to be squarely met. With dodgers and loiterers we should have no patience. The pastor should register a complaint with the proper authorities if the work is unsatisfactory. To shield an idler or a scandal-giver is detrimental not only to the parish but to the priesthood also. What pastor, with a real conception of an assistant's work, will put up with one who, day after day, absents himself from the post of duty as if he were a gentleman of leisure? The pastor has reason to complain if his assistant spends Monday with his family, Tuesday on the golf links lest the muscles developed on the seminary campus or gymnasium become flabby, Wednesday with his clerical friends, Thursday at a baseball game or basketball contest and Friday with a few friends who have a shack down the river where in Summer he swims and fishes, and in Winter he has a shot at the birds on the wing. Saturday afternoon and Sunday morning have to be spent in church.

Pastors in general do not object to their assistants playing golf, seeing baseball games, going to the shack with friends and visit-

ing their relatives; but when this happens day after day, and when there is little time and less heart for parochial work then the pastor is untrue to his trust who does not put his foot down on this neglect of duty and waste of precious time. The preacher, at his first Mass, instead of dwelling on abstractions and on platitudes on the priesthood, should stress the labor expected of him in the ministry, and the pastor, instead of promising him a soft berth, should lay out his work and make it clear that a reasonable amount is expected every day. The exacting pastor who makes him work is kind. The indulgent one who lets him have his own way is cruel. "From an indulgent pastor O Lord deliver me," is an appropriate prayer for the young man just out of the seminary.

However, the exuberance of youth must be taken into account. The curate must have some outlet for his surplus energy. An interest in parish athletics is advised. But let us hope that the athletic fad will not work itself into the system of the young priest to such an extent that his dominant thought is physical exercise, and his only work the training of a team to win a trophy. Priests of another generation, in their moments of vanity or playfulness, showed the boys on the playground that when it came to batting a ball or dropping a kick, they had been no novices. They encouraged and supervised athletics, but it was "a longe." They never lost their temper on the athletic grounds; they never donned uniforms or shocked the school children and decorous parishioners by appearing in knock-out golf togs on their way to the links. I am not advising the young priest, or even an unshapely old one, to wear a Prince Albert coat, silk hat and spats on the golf course, but for Heaven's sake, a little discretion, young man!

The following up of sick calls is a mild and rather dignified form of exercise for a priest, and traveling from house to house and climbing stairs with a census book, will keep a young man in splendid condition and physical trim. "*In diebus illis*" eighteen families on the census book was considered a good day's work. It would be a sad commentary on our priestly zeal if the time should ever come when anything less than "eighteen holes"

on the golf links would not be considered a good day's work. But if golf adds to his efficiency, a little now and then must be allowed the young man. And if the auto adds to his efficiency, the Bishop will not prohibit its use. But there is a steadily growing conviction that the use of the car does not add to the efficiency of the priest except in rural districts. Consequently, the Bishop should not be blamed when he expresses his disapproval of the young priest running a car. It is not that the Bishop is annoyed when he hears comments on "the assistant and his fine car," neither is it the danger of the car getting the young priest into embarrassing situations. It is the Bishop's interest in the young priest. It is the Bishop's solicitude for the people's spiritual welfare that prompts his prohibition. I have heard many say that the car is not a help but a hindrance to efficiency; the car that could take one in haste to a sudden sick call may be many miles away when the call comes. Besides, it is generally felt that if the young priest spent less time on the concrete hard roads and more time on concrete hard cases, less time polishing the car and more time polishing sermons, there would be more people and less yawning in the pews on Sundays.

The question of where blame should be placed for the failure of the young priest is agitating the minds of all interested in the development of a worthy clergy. It was customary in days gone by to lay the blame on the seminary for the clerical misfit. If his little taste for study and less for prayer manifested itself at the altar, in the pulpit, in the confessional, in the administration of the Sacraments, and in parochial work in general, his professor had to hang his head in shame. Recently, the seminary has been resenting the imputation and has been holding the pastor responsible if the seminary product does not measure up to expectations; it is the pastor's poor example and lack of intelligent guidance that keep the seminary hope from a career of service, if not of great distinction. In rare cases this is true; but to hold the pastor accountable for every failure is unjust. Luther left a monastic house and Judas walked out of the company of the Apostles. The rectory of a saintly pastor, as well as the cathedral of a watchful Bishop, may be the scene of a young priest's

defection. And the pastor, no matter how worthy, will find it difficult to gather grapes of thorns or figs of thistles. The attitude of diocesan officials who connive at the assistant's resistance to pastoral authority is not only uncharitable and impolitic but also a premium on insubordination, the most deadly vice in ecclesiastical language.

If the seminary product turns out to be a clerical misfit, the pastor is blamed. Failure is branded on the rectory. If success comes to the young man in the form of a mitre, then the old gray walls of the seminary smile, the flags are flung to the breeze and the bells ring merrily. If banners and bells on such occasions, why object to a little sackcloth and ashes on other occasions?

I hope I shall never see the day when seminary and pastor, tired of accusing each other, will have the effrontery to throw some of the blame on those saintly ones whom the Holy Spirit placed to rule the Church of God. Is it not time to make the young priest himself feel that he is the captain of the ship and master of his fate, and that henceforward he is the engraver or chiseler of his character? Too long we have been coddling the young priest like an eugenic baby till he looks upon himself as immune from all accountability. From this vantage point of security he watches the battle go on, and he has little to say as long as he is left alone. But should the guns be turned on him, then he is aroused. Everyone is wrong but himself. The seminary with the impracticability and favoritism of its professors is attacked. The pastor with his laxity or strictness is at fault. Even the Ordinary comes in for a share of the blame.

Instead of being tolerant with the young priest when he excuses himself and blames others, let us adopt the policy of making him feel that he is the one to cry out "*mca culpa*." What if the seminary failed in some respects? Is it gratitude in him to foul the nest where he was nurtured, or wisdom to waste the time whining that should be devoted to the serious study of subjects inadequately treated during his course, or in giving the finishing touches to the spiritual education which his lack of cooperation prevented being rounded out? What if his pastor is indifferent to the spiritual needs of the parish and lives a life that is far from

edifying? Does this entitle the assistant to immunity from censure should he too neglect the people, and follow in the pastor's footsteps? Rather his appreciation of the deplorable condition into which the pastor has led the flock should spur him to acquire the spiritual power and burning zeal that will counteract the damage done to religion in the parish.

What if the Bishop is not perfect? Is this an excuse for the young priest's laxity? In the seminary he read history, and I hope not through smoked glasses, and he was prepared to find not perfection but human nature being spiritualized and tending to perfection. St. John was commissioned to call to task the Bishops of Asia who were untrue to their trust and the story of the Reformation does not conceal episcopal lapses in the days of luxury as in the days of persecution. The pain that is ours because of the indifference of a few, is forgotten in the delight that many were faithful. And if to-day a Bishop arouses in the people a suspicion that his interest in them is monetary, and that his administration tends to the demoralization of the clergy by giving them a materialistic conception of the priestly life—and the suspicion will be strengthened by the murmurings of some pastor disgruntled and smarting from a well-deserved poke of the episcopal crozier—the young priest should not lose confidence in the Church. Rather the contrast of the many who are faithful should be his inspiration not to interfere with the sacramental grace of Holy Orders operating in him and confirming him in the ideals that years of seminary training built up.

A strong priest is not weakened by the occasional lapses that he may witness. But with the vision that comes from morning meditation, with the strength he receives in the daily Mass, with the spiritualizing power of the divine Office, and prayers of the Church, with the help of conferences and retreats and, above all, the grace of the Sacraments, he will have the strength to withstand the temptation to forget that God wants him to save his soul and the souls of others.

DISCUSSION

RT. REV. MSGR. THOMAS H. McLAUGHLIN, S. T. D.: The interesting and instructive paper presented by Rev. Father O'Brien possesses great value for us who are engaged in the preparation of young men for the vineyard of the Lord, inasmuch as it is indicative of the material which the pastor in the economy of Church government in the United States has a right to expect from the seminary. It places upon us, directors and professors, the obligation of taking the lesson to heart that we are expected to present on ordination day, deacons whose ideals inspired by deep Faith, Hope and Charity may inspire them on the path of intensive virtue and sanctified activity. Strengthened by seminary discipline, with habits of piety and the knowledge of the things of God, they should be in a position under proper guidance to take up their labors in the field.

Certain specific virtues have been touched upon which may be termed the levitical virtues of the Catholic priesthood, potentialities which the graduate of the seminary is to develop into actuality through the practicalities of the ministry: zeal, responsibility, unselfish energy, due subjection to authority.

Zeal is the burning love for the honor and glory of Almighty God achieved through the salvation of souls redeemed by the Precious Blood of Christ. A fire consuming yet never consumed for the advancement of the kingdom of Jesus, in the Church, in the hearts of the faithful as well as in the soul of the priest. Zeal urges one in a spirit of self-abnegation and perpetual sacrifice to attempt all things prudently, yet without fear, to spend and be spent for Christ.

There must also be a conscious spirit of sacred responsibility engendered, which will render the priest a man of correct yet tender conscience in the matter, as well as the manner, of fulfilling his sacred duties in public and in private life, in the ministry of the altar, in confessional and pulpit, in school, with parishioners as individuals and in groups. Proceeding from zeal and responsibility we should have an energetic spirit arousing all the powers of soul and body to work in season and out of season for the spiritual and temporal welfare of the people in the parish.

Finally, in order that all these virtues be exercised in an orderly manner unto edification of the faithful in the body of Christ, in due subordination, there should be discernible, the vivifying presence of a spirit of ecclesiastical deference, due subjection to the pastor to whom the young priest has been assigned. For the possession, in germ at least, of the virtues just mentioned, seminary training is responsible. No one patently deficient herein should be presented for ordination.

However, when we speak of the "After Training of the Seminarian" or young priest in the parish we are concerned primarily, I take it, with the practical introduction of a young levite, endowed through the power of

the Holy Ghost with the qualities already named, to the work of the salvation of souls under the guidance of his superior, the pastor.

Since the days of St. John Chrysostom (*De Sacerdotio*) and St. Gregory the Great (*Lib. Moral*) down to our own time, spiritual and practical authorities on the training and developing of the priest have pointed to the importance of the first steps in the ministry. All of us who have been associated with seminary life and have observed young priests going forth year by year, need little illumination on this point. The career of the young *Sacerdos*, not merely in material things, but in matters of faith and morals, is to a considerable degree conditioned by the environment and attitude displayed in his first contact with the active life of the priesthood. Accordingly, in this discussion, I would call attention to what the Church and the seminary have a right to expect on the part of the pastor to whom a young man comes with the oil of unction still fresh on his hands.

It may not be out of place at this point to call to mind the words of the code of canon law, with reference to "Assistants." "They are subject to the pastors, who shall paternally instruct and direct them in the care of souls watching over them." (Canon 476, Secs. 5, 8.) A more specific presentation of this point is found in the diocesan statutes of Newark, which in turn were taken from the Provincial Council of Vienna, held in 1858: "The pastor shall regard the assistants as brothers in the priesthood, as sons in age and experience; he shall direct them by his counsel and arouse them by his example and instruct them with kind assiduity in the functions of parochial care. Becoming a sharer in the good works by which they shall glorify God, if he has presented himself to them as a spiritual father." Herein are clearly portrayed the mutual relationships which should exist between pastor and his assistants. However, to come more directly to the topic of the "After Training of the Seminarian in the Parish," there is need of regular instruction and exercise in the work of the sacred ministry apart from the religious and sacred processes which should be carried out in the life of priests. There is no avocation or profession which is learned completely in school or college. The lawyer is required to spend time in an attorney's office even after he has received his degree; the physician must put in definite periods of time in hospital training. The function of the seminary, most important though it be, is concerned chiefly with the formation of priestly character in piety, the normal course of services according to liturgical principles under ideal conditions, with imparting fundamental conceptions in the sacred sciences, grasped in such a way that the young priest, ordinarily, will be able to discern the true from the false and not be susceptible to pernicious influences or theories. It is expected that in moral theology he shall have attained in the seminary, such a mastery of principles as will render him secure in judging average types of cases and know enough to defer final solutions in unusual circumstances. He should possess a comprehensive knowledge of canon law

with special reference to parochial and diocesan matters; a command of correct speech and facility in the use of language. More cannot be expected. To illustrate the need of "After Training and Guidance" while engaged in the work of the ministry, let us present a not uncommon experience. The young man within ten days of his ordination is sent to a populous city parish. He receives a call to "18856 Brightview Alley." The call has been brought by a youngster of twelve years. What is the normal reaction of a young man to such a situation unless he can fall back upon the assisting guidance of a fatherly pastor? How may he discreetly learn from the child the nature of the illness, so that he may know how to act in the situation? It is true he may learn this and many other things by the "Trial and Error Method," sometimes termed "Hit or Miss." True, but all persons of intelligence recognize that this is the poorest educational method we possess. To be employed only when we have no instructors, books or experience. A dangerous method in medicine and law, it would be disastrous in the priesthood did we not have the *Gratia Præveniens* to aid us over undirected youthful ministrations.

Let us turn to the matter of preaching. Expert teachers in the seminary and the best vocal culturists in the world cannot *in actu oculi* make the young priest conversant with local conditions or with the definite type of appeal which should be employed before the particular congregation. For this he will need explicit instruction and the example of one who has already become familiar through experience and practice with that particular field. Should we wish to seek further reasons to enforce the need of this direct instruction and training we can glean many from a study of the writings of the Fathers and the liturgy of the Church, particularly in the rite of ordination. It is patent that in early days of the Church the younger clergy exercised themselves step by step not only in the liturgical functions but in practical work under the guidance of local priests and Bishops. Some of these functions of the lower orders are now exercised by laymen (*Ostiariæ*), and boys (*Acolytes*). Others are reserved for the actual work of the priesthood, preaching, administration of the Sacraments of Penance, Matrimony, and Extreme Unction. Until the rise of Tridentine seminaries it would seem that a great number of the parochial clergy learned all about the ministry theoretically as well as practically from parish priests with whom they dwelt. We do not seek a return to such a method for the theoretical and ascetical training of our priests. It was found sadly lacking. The danger, however, was and is that the practical training after ordination may not be what prudence and the ecclesiastical spirit demand for successful ministry. In some places opportunities are afforded the seminarian for practical work while still in the seminary, *e. g.*, the St. Camillus Society in Baltimore. In the seminary connected with a famous university of the old world, formerly, and perhaps now, the students attend as observers the class in religion conducted by an expert teacher of

Christian Doctrine in the State normal school. In Rome are manifold opportunities to listen to the best preachers in the world in every tongue.

In some quarters it has been suggested that after ordination the young priests while continuing to dwell at the seminary be sent out to carefully selected parishes for Sunday and other parochial services, under the guidance of the professors in the seminary. If such a method were universally practiced it would give our young secular priests a very good completion of their studies. But there is scarcely a diocese in the United States so well filled with vocations as to render this method feasible at the present time. However be it from these exceptionally careful, and still remains the moral after training, the sympathetic and careful introduction to the active ministry through the pastor still remains the normal "after training." We may even say that in the Providence of God it is means ordained to complete the training of the young levite unto the full unfolding of the ministry of Christ. How then may this "after training" be conducted in the parish? We shall begin with a matter which is of prime importance yet most delicate to approach, the consolidation of the piety nurtured in the seminary which is the furnace for generous zeal, energy, respect and due obedience. The pastor without being a retreatmaster should by word and example indicate to the young man sent to him that the practice of personal piety stressed in the seminary continues to motivate the parochial ministry. Regularity in the household, due preparation for Mass, silence in the sacristy, the thanksgiving, community visits to the Blessed Sacrament after meals should be customs in every parish house. It should hardly be necessary to say that in no way whatsoever should any discouragement be given to the pious practices of the young priest. Rather if the pastor notices signs of carelessness in matters of piety, he should approach the young man charitably and admonish him, speaking from heart to heart. He should warn him against the dangers which come from neglect of pious practices or their weakening from occasions such as useless visits and careless conversations which rob the young man of time and rest.

Coming now to the practical ministry, it would be excellent if for the first month or so the pastor or one of the older priests would accompany the young man in sacramental administrations until he has acquired confidence as well as what I may term the technique of administering the Sacraments under unusual circumstances; until he has acquired habits of proper procedure in making investigations, social and confidential, which form part of every priest's work. In the field of parochial administration he should be inducted in the proper method of making the real census and keeping the routine books of the parish, in the conduct of various societies. In this respect it would be well that the young priest be introduced by the pastor to all the societies in the beginning of his assignment even though he will not be called upon to guide them. With regard to the school he should likewise without influencing or affecting the school discipline be

gradually led to understand scholastic procedure. Then, too, he should learn how to arrange with other parishes for general meetings, *e. g.*, Holy Name rallies, special Vesper services. With regard to the financial affairs of the parish he should, if he has not learned it in the seminary, be instructed in the keeping of financial books, and business methods. It is not necessary, nor is it wise, that he be made cognizant of the whole financial status of a parish or all the plans that may be germinating in the pastor's mind. But the young man in the parish is as much entitled as the parishioners to know the receipts and expenditures.

We come now to one of the most important functions of the priest, preaching. Seminarians fresh from the house of studies ought to have enough sermons to carry them over the Sundays for at least six months. This does not mean that he is going to deliver the sermons just as he has written them. It is here that he needs the direction of the pastor. It is assumed that in the parish or diocese a certain program is observed in preaching. The pastor with the assistants, by devoting a few minutes after lunch or dinner early in the week may theme for the following Sunday. The pastor indicates the particular parish and at what particular time. The young man might present albeit with diffidence the sermon which he had prepared for correction and additions. This is where the sympathetic pastor can do a great deal of good. Discarding the cold chisel of criticism and using the warm flame of sympathetic interest and direction, he will bend and enliven the composition, permitting it to find expression as far as is compatible with the purpose, the time and the people. I remember well the words of the good professor, now gone to rest, who when a seminarian had been criticized rather severely, said to the critic: "The young man is not preaching your sermon, but his own." The pastor would indicate what expressions, forms or illustrations may be employed as well as those which should be avoided.

More could be said on this matter, but I believe that these points will indicate in a general way the lines which the "After Training of the Seminarian" might take with profit to himself, the ministry and the glory of God's Church. Out of the wonderful spirit of priestly love and zeal for the things of Christ there should be forged through kindly guidance and direction a bond between the older generation and the young, uniting all in harmonious labor for the greater glory of God and the salvation of souls.

PREPARATORY SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

CHICAGO, ILL., TUESDAY, JUNE 26, 1928, 3:00 P. M.

The deliberations of the Preparatory Seminary Section, which were held in Cudahy Hall, Loyola University, were opened on Tuesday, June 26, at 3:00 p. m., the Rt. Rev. Msgr. M. J. Nolan, D. D., Ph. D., S. T. D., Chairman, presiding.

The following Preparatory Seminaries sent one or more representatives: St. Andrew's Preparatory Seminary, Rochester, N. Y.; St. Joseph's College, Princeton, N. J.; St. Columban's Preparatory College, Silver Creek, N. Y.; St. Bonaventure College, Sturtevant, Wis.; Cathedral College, New York, N. Y.; Quigley Preparatory Seminary, Chicago, Ill.; St. Mary's Mission House, Techny, Ill.; Salvatorian College, St. Nazianz, Wis.; St. Joseph's Preparatory College, Kirkwood, Mo.; St. Lawrence College, Mt. Calvary, Wis.; St. Benedict's College, Atchison, Kans.; St. Fidelis Seminary, Herman, Pa.; Passionist Preparatory College, Normandy, Mo.; St. Anthony's Seminary, Santa Barbara, Cal.; Cathedral College of the Immaculate Conception, Brooklyn, N. Y.; St. Joseph's Seraphic Seminary, Callicoon, N. Y.; Sacred Heart Seminary, Detroit, Mich.; St. Francis Minor Seminary, Cincinnati, Ohio.

The Chairman opened the meeting with prayer and extended cordial welcome to the visiting delegates. Thereupon these committees were appointed:

On Nominations: Rev. Thomas W. McFadden, C. M., Chairman; Rev. J. Leo Linsenmeyer, A. M.; Rev. Innocent Lorenz, C. SS. R.

On Resolutions: Rev. Lambert Burton, O. S. B., Chairman; Rev. Raymond O'Brien; Rev. P. E. Foerster, C. SS. R.

The first paper, "The Spiritual Training of the Day School Student," was read by the Rev. Raymond J. O'Brien, Quigley Preparatory Seminary, Chicago, Ill. Confining himself to the system of spiritual training followed in Quigley Preparatory Seminary, the author explained in detail the daily order of religious exercises peculiar to his institution. After thanking the writer for his enlightening survey, the Chairman invited the delegates to discuss the paper. The advisability of appointing professors as confessors of students was seriously questioned by Rev. Thomas W. McFadden, C. M., who led the discussion. A canvass of the delegates revealed that the practice of committing the spiritual direction of the students exclusively to the spiritual director is now commonly followed, and that this practice therefore should be continued as the most satisfactory. Rev. Lambert Burton, O. S. B., pointed out the problems connected with the business of dealing successfully with the spiritual needs of the newcomer. Opening of the scholastic year with a spiritual retreat extending over a period of four or five days was recommended as an effective aid in forming and promoting the proper religious spirit.

"The Teaching of Religion in the Preparatory Seminary" was then read by the Rev. Raymond J. Campion, S. T. B., Cathedral College of the Immaculate Conception, Brooklyn, N. Y. The writer pointed out that the diversity of methods in teaching religion as exemplified in the life of the Master might well serve as a model for the religious instructor of to-day. The course in religious instruction must be designed with a view to the vital necessity of broadening religious beliefs and deepening religious convictions. The Chairman called particular attention to the writer's suggestion that a thorough review of doctrines and principles be given at the beginning of the school year. False theories, as, evolution, materialism, etc., now so generally permeating texts on biology, should be carefully explained in the light of Catholic principles, both in the Religion class and in the Science class. The meeting adjourned with prayer at 4:50 p. m.

SECOND SESSION

WEDNESDAY, JUNE 27, 1928, 10:00 A. M.

The meeting opened with prayer, after which the Chairman presented for discussion topics which had been left over from the previous session. The great dearth of suitable religious books for seminarians was generally stressed. To provide mutual helpfulness for spiritual directors and librarians of Preparatory Seminaries, it was unanimously decided to appoint a special committee to prepare a bibliography of devotional literature at present found in the various Preparatory Seminary libraries. Rev. Lambert Burton, O. S. B., was commissioned to draw up the survey and present his report at the next annual gathering.

Rev. James J. Griffin, B. S., Cathedral College of the Immaculate Conception, Brooklyn, N. Y., then read his paper, "Training in the Preparatory Seminary for Public Speaking," which treated of content and methods, problems, practical hints, and texts. The writer emphasized the need of forming correct habits of pronunciation and enunciation in the early years of the seminarian's school life. He should be taught the elementary ideas about the vocal apparatus, the mechanics of oral expression, as soon as possible. He made a strong plea for cooperation on the part of the whole faculty with the efforts of the professor of English, without which successful training in clear utterance and correct pronunciation can scarcely be accomplished. Referring to oral expression as a powerful factor in general education, the writer advocated that one-fourth of the work in English be devoted to oral speaking, with special emphasis on socialized recitations.

The Chairman warmly commended Father Griffin for his splendid and painstaking paper, adding that the presentation had been so admirably done, that only a few additions and no subtractions might be made with reference to the subject of Public Speaking Courses in the Preparatory Seminary. The meeting adjourned with prayer at 11:40 a. m.

THIRD SESSION

WEDNESDAY, JUNE 27, 1928, 3:00 P. M.

This was a joint session of the Seminary Department and the Preparatory Seminary Section. The minutes of these proceedings appear in the records of the Seminary Department.

FOURTH SESSION

THURSDAY, JUNE 28, 1928, 10:00 A. M.

The meeting opened with prayer by the Chairman. After the customary routine business the Chairman called for the first paper, "What Sciences and How Much Should Be Given in the Preparatory Seminary," which was read by Rev. Thomas W. McFadden, C. M., St. Joseph's College, Princeton, N. J.

The burden of the writer's message was that all the sciences should lead, not from God, but to God, so that the students might always be made to look up through Nature to Nature's God. In view of the materialistic tendency of modern science, particularly in the field of biology, the intimate and harmonious relation between religion and science should receive uniformly careful and adequate consideration. The attention of the delegates was called to a recent work on biology, "The Laws of Living Things," by the eminent Catholic scientist, Doctor Menge, and its adoption as a text recommended.

In the absence of the Rev. William O'Brien, Quigley Preparatory Seminary, Chicago, Ill., his paper, "The Study of English in the Preparatory Seminary," was read by Rev. Raymond O'Brien. The paper presented a complete five-year course with the following divisions: a) words; b) sentences; c) paragraphs; d) expression; e) impression. The advisability of having the same professor teach both Latin and English in the first year was carefully studied and discussed at some length, the conclusion being that such an arrangement, in the very nature of things, must inevitably facilitate the teaching and learning of Latin. A Round Table discussion on the question of standardizing Preparatory Seminaries was then held. It was the sense of the meet-

ing that the time is ripe for the standardization of Preparatory Seminaries, so that full credit and recognition might be insured for work done by ecclesiastical students.

The Chairman, in closing the annual meeting, expressed his deep appreciation and thanks to all the writers for their excellent and practical papers, adding that the deliberations had proved inspiring and profitable to all in attendance.

The Chairman of the Committee on Resolutions, Rev. Lambert Burton, O. S. B., read the following Resolutions, which were unanimously adopted:

RESOLUTIONS

Whereas the noblest work in the field of education is the formation of a young man into an *Alter Christus*, and

Whereas the primary element in this formation is, next after the grace of God, a most careful training in the spiritual life; and

Whereas candidates for the priesthood are most powerfully influenced by the example of their superiors and teachers; and

Whereas Latin will be the language in which they will study Philosophy, Theology, and other Sacred Sciences, say their prayers, and administer the Sacraments; and

Whereas Faith comes by preaching, and to preach sound doctrine effectively, the priest must have, not only the knowledge, but also the ability effectively to present this knowledge to his hearers; be it therefore

Resolved that in our Minor Seminaries the very atmosphere be charged with the idea and the spirit that the spiritual training of these young men holds preeminently the first place in their training; and in order to make this training more effective, be it further

Resolved that a survey of this religious training as now in vogue in our Minor Seminaries be made, to which all Minor Seminaries are most urgently petitioned to contribute such information as may be of any assistance to others, a report of said survey to be submitted at our next Convention; and be it further

Resolved that the Superiors and teachers of our Minor Seminaries keep ever in mind the sacredness of their task, and how indescribably far-reaching is the influence of their example; and be it further

Resolved that the Latin language be so taught in our Minor Seminaries that the future priests may find it an easy channel through which to express their thoughts; and be it further

Resolved that skill in the art of public speaking be cultivated to an extraordinarily high degree as being one of the most effective means at the disposal of the priest for the salvation of souls; and be it finally

Resolved that our Minor Seminaries (both high school and junior college) take steps to become standardized, and that we hereby respectfully petition such Major Seminaries as do not grant degrees, that for their students of philosophy they make such provisions in course, equipment, and professors, that they can grant a degree of Bachelor of Arts which is recognized by any standardizing agency.

The report of the Committee on Nominations was submitted by Rev. Thomas W. McFadden, C. M., Chairman. On motion the report was accepted, the nominations confirmed, and the Secretary instructed to cast one ballot for the nominees.

The following officers were declared elected: Chairman, Rev. Lambert Burton, O. S. B., St. Benedict's College, Atchison, Kans.; Vice-Chairman, Rev. J. Leo Linsenmeyer, A. M., Sacred Heart Seminary, Detroit, Mich.; Secretary, Rev. Reginald M. Lutomski, O. F. M., St. Francis Minor Seminary, Cincinnati, Ohio.

Upon motion the meeting adjourned.

REGINALD M. LUTOMSKI, O. F. M.
Secretary.

PAPERS

THE SPIRITUAL TRAINING OF THE DAY SCHOOL STUDENT

REVEREND RAYMOND J. O'BRIEN, QUIGLEY PREPARATORY
SEMINARY, CHICAGO, ILL.

It is my purpose in this paper to set forth the aims and methods in the spiritual training of the students of Quigley Preparatory Seminary, a day school with a September enrollment of nearly one thousand students, and thus deal with actual practice rather than with theory.

The work of all seminary faculties is, of course, the same—to labor with the students until Christ be formed in them. In a day school, as in a boarding school, the greatest factor in the spiritual training of the students is, without doubt, the example and personal influence of the teachers. Not only the spiritual director, but every man on the faculty, must be mindful of the spiritual formation of the students, for by his daily association with them he exerts upon them a lasting influence. A casual remark or a friendly suggestion from a teacher to his boys is sometimes remembered long after a formal conference on the same subject, perhaps, has been forgotten. No teacher in a seminary can evade his share of responsibility in the spiritual training of the boys any more than he can avoid his daily contact with them in the classroom. The priestly character and splendid example of our teachers at Quigley have been our boys' greatest inspiration and encouragement.

The formal work of the spiritual director begins the very day the new boys appear in school. They come to us, for the most part, from an unfallen world. The safeguards of a good home,

the sanctifying and watchful care of the Sisters in the grade school, the kindly interest of the priests of the parish, have brought them through the early years of boyhood with fine, clean hearts, that have been stirred with the noble ambition to give themselves to Christ. These we must help to keep all the fineness of Catholic boyhood, so that untroubled innocence may pass into strong virtue. Others come to us initiated into evil; they have been caught by the allurements of temptation. We must help them to break with the past once and for all, and teach them to appreciate the greater happiness of goodness. We try to accomplish these aims by stirring up in their hearts a deep personal love for Christ, born of their realization of His personal interest in each one of them.

As these boys are entering upon a new life when they come to us, we open the year with a retreat. The keynote of the retreat is "*Ecce, ego sum, quia vocasti me.*" Christ has called them. He has singled them out from among other boys. Now He welcomes them to Quigley. Now they belong to Him. They are His boys now in a very special way. It is important that they be constantly mindful of Christ's personal interest in each one of them. The boys respond to that interest with a new feeling of personal loyalty to Our Lord. The development of this new sense of personal relationship with Christ is sought for throughout the retreat and becomes the background against which the ordinary retreat topics are viewed.

Since the boys live at home amid the ordinary surroundings of city life, it is important that they carry with them the conviction that, since they aspire to Christ's priesthood, their conduct at home and in their neighborhood must be worthy of that aspiration. There is no greater, constant, steadying, influence in a boy's life than the thought that Our Lord is personally interested in him and in all that he does.

We open school with two retreats; one for the younger boys, the boys of the first and second years, and one for the boys of the third, fourth and fifth years. The retreats are conducted by the teachers, whom the boys will later meet in class. The plan

of the retreat, as to topics for the conferences, etc., is determined by the spiritual director and the teachers.

We believe that the retreats are handled best by the boys' teachers, for they have intimate knowledge of the conditions under which the boys will live and study, and speak to the boys in a boy's tongue of their present state and needs. Moreover, the boys see their teachers—priests first, teachers afterwards. This first impression dignifies the work of the classroom, making the relationship therein that of priest and seminarian rather than teacher and pupil. Another thing—having made their retreat confession to one of their teachers, it is very easy for them to continue making their weekly confessions in the school chapel to the teachers who serve as confessors.

The retreat closes on the fourth day with Holy Mass, during which all the boys receive Holy Communion. They are served breakfast that morning in the school cafeteria.

During the retreat the boys are introduced to the two great devotions in the seminary—devotion to Our Lord and to Our Blessed Mother. We try to concentrate on these two great seminary and priestly devotions throughout the entire year.

A few weeks later, on Rosary Sunday, the Rector meets the mothers of the new boys in a Mothers' Day assembly at the school, and outlines for them what should be the life of a Quigley boy at home. He explains to them the working of the disciplinary methods at school, and sets forth, among other things, the importance of daily Mass and frequent Communion, fidelity to home chores, limited spending money, and control of play time, in the lives of their boys. Thus soliciting the interest of the parents in the training of the boy, he secures a powerful coworker right in the home. The effect of these meetings is evident the next day, when the boys get together and exchange comment on the new regulations their mothers promulgated immediately upon their return from the meeting.

To foster the student's sense of personal responsibility to Christ and to encourage his assistance at daily Mass, the frequent reception of Holy Communion, and a daily private visit to Our Lord in the Blessed Sacrament, thus centering his life around the

altar, we enroll them in a society called, "The Knights of the Blessed Sacrament of Quigley Preparatory Seminary," by the simple ceremony of having them repeat in unison aloud a promise, as follows:

For the honor and glory of God, and the sanctification of my soul, and to foster and spread by prayer and example, true devotion to the Most Blessed Sacrament, I promise, on my honor, with God's help,

I To assist daily at the Sacrifice of the Mass

II To receive Holy Communion as frequently as possible

III To make a daily visit to Our Lord in the Most Blessed Sacrament.

Then we issue to them each month a card bearing on one side this promise, which they sign and date, and on the other side four parallel columns, ruled off in calendar fashion for each day of the month. The card is headed "My Loyalty Record," for in the very word "Loyalty," the American boy finds inspiration—and the columns are marked: "Daily Mass," "Holy Communion," "Daily Visit" and "Remarks." The boys are urged, but not required, to keep a record of their fidelity to their promise by marking this card each day they assist at Mass, receive Holy Communion or make their visit. The column headed "Remarks" is most frequently used to record the daily recitation of the Rosary, the Litany, etc., or to note the reason why the boy missed Mass, etc.

On the first day of each month the spiritual director goes into each classroom, interrupts class for a few minutes, and collects the cards for the past month, issuing new cards for the ensuing month. This interruption of class for this purpose has a psychological value, inasmuch as it makes the Loyalty Records the focus of everybody's attention for a few minutes, and makes the students realize that their teachers deem their obligations in the spiritual order more important than the few minutes of class time thus taken up. Issuing new cards every month gives the boys who have been any way lax a new start, and brings anew before them their promise of fidelity. The boys are made to understand clearly that their Loyalty Records are not official

reports; they are never reproved for what the records show. "It is a matter between themselves and Christ." They are their own monitors, recording their loyalty or laziness, their regularity in the service of Our Lord or their lack of it. They are, as a rule, very frank in setting down in the remarks column the real reason for the blank space for that day. Sometimes it is "Too tired"; other times it is frankly marked "Lazy".

While the information the cards give is of secondary importance, they give the spiritual director a rather exact knowledge of the spiritual life of the school and of the individual boy. The boys know that their spiritual director understands that at times, while the spirit is willing, the flesh is weak, and that they will never get into trouble for being truthful in recording instances of their human frailty.

We try to get all the boys to receive Holy Communion in their parish churches every day. This, of course, demands early rising, a practice that only a boy's personal love for Our Lord will make voluntary and lasting. If, on account of distance or hours of Mass in their parish, they cannot receive Holy Communion daily, they are expected to assist at Mass in the seminary chapel. No real boy likes to be thought soft, and it is actually an incentive to the practice of early rising and daily Communion to tell the boys that at times, the school has been criticized by well meaning people for expecting our boys to make the sacrifice of an hour and a half of sleep morning after morning, but that we believe Quigley boys love Christ more than they do their pillow.

The spiritual director and some of the teachers hear confessions in chapel every day, at the noon period and after school, and the boys are urged but, of course, not required, to avail themselves of this opportunity to go to confession to a priest whose greatest interest is their increase in grace and wisdom, and who deals with them as future priests, and therefore, younger brothers. The majority of our boys go to confession in the chapel.

Once a week, during the first twenty minutes of the noon period, the spiritual director conducts a visit to the Blessed Sacrament, for each class. The visit opens with a prayer of reparation to the Blessed Sacrament, and an offering, recited aloud in unison.

Then, while everybody is still kneeling, the spiritual director reads a little meditation prepared especially for the current season or feast, or emphasizing the importance of some point of the rule or some phase of the boys' seminary training. Following the meditation comes a short talk at close range developing some particular single idea, and closing with some definite resolution presented to the boys. It is in these visits that the work of the annual retreat is extended, and the convictions formed then are deepened.

About once a month, the spiritual director makes the round of all classrooms, for a full class period. This visit is in the nature of a more intimate and friendly conference than the chapel session permits, as more freedom befits his manner of address, and the boys are encouraged to ask questions and present "cases." Here, too, he gets the student's view on many questions of rule, etc., and this enables him to make future explanations more satisfying. He can do more than in the chapel, at these visits, as he is working for a longer time and with a smaller group of boys.

Every week, the classes are gathered together in the chapel for Benediction. At this time, the Rector talks to the boys, if he so wishes, on any topic that touches the life of the school, or concerning any general problem that needs his authority in its solution.

In each classroom is a small bulletin board on which the spiritual director posts, from time to time, little suggestive bulletins, relating to the subject of the meditation in chapel and the resolution proposed, the ecclesiastical season of the year and its practices, or concerning anything that he wishes to bring to the attention of the boys.

These bulletins are posted before class begins and in making the rounds of the classroom to post them, the spiritual director occasionally and informally checks up on daily Mass, etc. At this time, too, he may find an opportunity to speak to some boy who needs his attention. This chat is made to appear casual and does not attract the attention of the other boys. Such an "accidental" meeting has a lot of advantage over sending for a boy in the middle of a class. Just a word or two of advice or cau-

tion is, perhaps, all that is needed in many cases. Should the spiritual director care to see the boy for a longer talk, he can make an appointment with him without the other boys knowing anything about it.

We feel that every boy deserves individual attention. A questionnaire revealed that a private conference was welcomed by all. To assure the personal, confidential nature of such private interview, the spiritual director follows no definite order of visitors, but calls a boy from this class at one period and another from some other class next. In this personal interview the spiritual director takes occasion to straighten out perplexities *de sexto*. I think we may take it for granted that all boys need instruction on this point, for human nature is about the same in all, and unless they are well instructed, they will worry over natural phenomena and the difference between temptation and sin. Relief and gratitude are invariably written in their features at the conclusion of such an interview.

It was decided at Quigley, that the spiritual director should take the III Year class for the Religion period each day, studying the Mass, prayer and the Sacraments, and getting into the boys' lives for their own present needs. Through this class he likewise becomes better acquainted with the boys, and this year of association makes future meetings easy, should they be necessary. This is the year that needs his attention most: it is the year that the boys begin to change most at home. They are now between fifteen and seventeen years of age, "when a feller needs a friend." They are passing rapidly out of boyhood into manhood that, if they are to be Christ-like priests, must be patterned on the manhood of Christ. Gentlemen first, priests afterward, and to become gentlemen, they now must follow the injunction of Christ: "Learn of Me, for I am meek and humble of heart." Imitation of the Boy-Christ at Nazareth will develop unselfishness and a spirit of helpfulness at home. The social life of boys and girls of their own age that opens around them at this time is not for them, and the natural attraction of young people's good times must be counteracted by Our Lord's invitation, "Son, give *Me* your heart." Boys of this age hate ridicule, and the spiritual director can help

them to view situations rightly by showing them how silly and ridiculous a boy can act if he is swayed by whim and feeling at this time instead of regulating his conduct according to principles that should govern one called by Our Lord to work for His interests, to be "in the world, but not of it." Being with these boys every day, he can do much to forewarn them, and at this time, indeed, an ounce of prevention is worth a pound of cure.

The spiritual director does not attend faculty meetings. He makes the fact of his non-attendance noticed by the boys, thereby deepening their confidence that what he learns about them stays with him. Nor does he take any part in the formal discipline of the school. Prefects of discipline are appointed for that work. Discipline at Quigley is regulated through a conduct card system. Each boy carries a conduct card, and around the border of this card are spaces wherein any member of the faculty, but the spiritual director, may mark demerits. Breaches of discipline for which demerits may be given are classified on the reverse side of the card, and the number written in the space by the teacher indicates the nature of the offense for which the demerits were given. After every fifth demerit given, the teacher takes the card and gives it to the Prefect of Discipline, to whom the boy presents himself in order to get back his card. After the boy gets fifteen demerits, the Prefect of Discipline turns his card over to the Rector, and to him the boy must go to get it back. For each additional five demerits, the same process is repeated. This keeps the Prefects of Discipline and the Rector thoroughly informed regarding our delinquents. At the end of each quarter the boy gets his mark in conduct figured mathematically according to the number of demerits marked on his card. This system of conduct cards is of advantage to the spiritual director in this that by looking at a boy's card, he can get a pretty good idea of the boy's deportment, and from the boy's explanation of the demerits, the director, at times, gets a good insight into his character.

About once a year, the spiritual director issues to some or all of the classes a questionnaire on matters pertaining to the student's spiritual life. The answer should be in the form of a letter from the student answering the questions and proposing any

difficulty or asking counsel on any matter troubling him. The students are well pleased with this opportunity to put into writing things that they would be somewhat bashful or hesitant to speak about. The questionnaire contains an invitation for a private interview, and this is generally sought by all the boys whom the director or some other priest on the faculty has not yet seen privately. During the interview, the letter answering the questionnaire is casually torn up, and the boy goes away knowing that there was nothing official in the whole proceeding. It is obvious that the value of the questionnaire depends, to no small extent, on the confidence that the boys have in the spiritual director, and a clear understanding of just what he is looking for in the answers and just why he wants the information. Frankness must characterize the whole transaction. One advantage of this questionnaire is the time it saves. In a day school the spiritual director can reach the boys during only five or six hours a day, and with the boy's letter on his desk before him, he can get right down to a discussion of the boy's problem without any friendly chat on generalities or overture of any sort. Of course, the questionnaire loses its value completely if used too frequently.

Perhaps the greatest question the spiritual director must face in his work is the question of vocation. At Quigley, dealing with the first year boys, we take it for granted. We assume, for the time being, that every boy who comes to us, has been personally called by Christ. This attitude sets their mind at rest. During the year, when we touch on the question of vocation at all, we merely ask them: "Are you happy here? Are your teachers satisfied with your work? Are your parents satisfied with your work and conduct around the house? Are you making an honest effort to be the best that you can be? Are you loyal to Christ in attending Mass daily, and receiving Holy Communion as often as you can?" We tell them that if they can honestly answer "Yes" to these questions, they may take it for granted that God wants them in the priesthood. As the years go by, once in a while, but seldom, we touch on "this or that" as a "sign of a vocation," but never in a manner that would make the boys worry. Of course, no boy is permitted to quit the seminary without discussing the

matter thoroughly with the spiritual director or some other teacher of the boy's choice, and lastly, with the Rector.

Early in the senior year, the spiritual director opens the question of vocation more earnestly, and talks to the seniors for the purpose of stimulating thought and guiding their judgment. They are soon to enter the seminary, and even the best of them want to be encouraged to take that step. They want to feel that, whichever way they choose, they are making a prudent decision, and it is the work of the spiritual director and the teachers of the senior class to help them whenever the occasion arises. During the senior year, the Rector, with an experience of twenty-three years in this work to guide him, talks things over in a private interview with each boy in the graduating class.

We put into the hands of every boy who comes to Quigley a copy of Father Marcetteau's *Young Seminarian's Manual*. It is a mine of information and we have found nothing better than this book in the way of a manual of devotion for preparatory seminary students. Its contents and use are explained, and the boys are urged to make it a real handbook. There is a lack of books of devotion and manuals of meditation, visits to the Blessed Sacrament, etc., for boys of preparatory seminary age. We should have for these boys small, attractive books, written in a boy's tongue, and within a boy's power of imagination and intellect, dealing with situations and problems that they meet day by day, and providing inspiration and encouragement in following the vocation he believes is his. In the work of training young seminarians, and especially day school students, to think prayerfully and to pray thoughtfully, such special books of devotion would be a great help.

This concludes our survey of the system of spiritual training worked out by the faculty of the Quigley Preparatory Seminary for their students. It is based on the good will of the boys who come to us and aims at making each one of them realize that, since he has answered what seems to him to be an invitation from Christ: "*Amice, ascende superius,*" he has put himself under special contract with Christ, henceforth to be the best that he can be, at home and in school.

It centers the boy's life around the altar and keeps alive a sense of his personal responsibility to Our Lord, thus giving him as the motive and controlling force in his life, personal loyalty to Christ, and the means of expressing that loyalty. We believe that it is successful, for we know that it bears fruit in the lives of our boys—that it encourages them day after day to rise in early dawn so that they may assist at Holy Mass and receive Our Lord in Holy Communion before they start their trip across the city to get to school. It keeps them grouped around the confessionals in the school chapel. It trains them to regulate their lives at home and in school according to higher standards than those of the ordinary Catholic high school boy. In a word, it fosters a life of union with God through personal loyalty to Christ, a solid foundation for a priestly life.

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A FIRST YEAR PREPARATORY SEMINARY COURSE IN RELIGION

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A great many elements contribute to the making of the religion course in the preparatory seminary. Dogma, Moral, Scripture, Liturgy, and Church History will each occupy a place in the curriculum. Since the aim of the course necessarily must include that of laying the foundation of priestly virtues the religion course of the preparatory seminary will also contain conference and student guidance. This is a very large field. Adequately to treat it would require far more time than is permitted for this paper. This becomes more evident when we remark that the religion course may be viewed from the many angles of aims, methods, texts, and content. The writer proposes to limit this paper to an outline describing the religion course of the first year in Cathedral College, Brooklyn. He does this because this plan was adopted after experiment and is a departure from the ordinary catechetical arrangement.

Before taking up the outline of this course let us state the aim of the preparatory seminary course. In common with all religious education it comprises two great objectives, namely, to impart the truths of the Christian religion, and to form a character which is Christlike. We are training candidates for the priesthood. Special attention must be given therefore to the development of those qualities which should mark a priest.

Our aim is noble and inspiring. To realize that aim calls forth all our ingenuity as teachers. We have to impart knowledge and inspire good conduct. The way we are to accomplish this brings in the question of *Method*. Since we have received revealed truth and the rules of proper conduct from Our Divine Master,

we can do no better than to turn to the pages of the Gospel and study His methods of teaching. The chief lesson to be learned from studying the Gospels is that Our Lord did not cramp His teaching by strict adherence to one formal method. If we compare the inspired account of the Gospel with the familiar catechism the difference is striking and instructive. I daresay that you will find in the Gospels the exemplification of every method and device in use in the modern classroom. Every law of educational psychology has been used by the Master Teacher of all time. For us the explanation is simple. His example, then, is encouraging and inspiring to the teacher who strives to bring into the class in religion the best modern technique founded upon the sound conclusions of educational psychology.

Aims and method, therefore, are going to influence the selection of materials. Another important consideration, the mental capacity of the student, plays a large part in the selection of the matter and the way of presentation. The facts of mental growth and development have to be considered. The materials must not be static but should contain in them the seeds of a vitality that will grow and blossom out into a sane and complete religious life. We know that religion is a beautiful thing, that holiness is a noble ideal. But if the student is disgusted and wearied by the unpalatable presentation of dogma and moral and liturgy and all the other elements that make up the course, then the task of instilling a love for the Sacred Sciences later on is going to be a much harder one.

In the selection of subject-matter there is a vast field to choose from and none of its elements ought to be neglected. In the past, emphasis was laid upon Dogma and Moral. The exigencies of controversy demanded that every Catholic should be well grounded in the doctrines of our Holy Faith. The influence of the moral theologian dominated the catechetical list of don'ts that made up the moral side of the catechism.

Religion is more than a list of revealed truths or a group of don'ts. It is life, a high, noble ideal of life lived in imitation of Christ. Besides dogma and moral, the liturgy ought to be liberally used to teach religion. The liturgy has power to sanc-

tify. The student has been under the spell of that power for years because he has lived the religious life of the parish. The liturgy therefore must be brought into the classroom to illustrate the workings of religion.

Sacred Scripture illumines and brightens the dogmatic, moral liturgical elements of religion. The mere citation of texts is insufficient. We should use the glorious pages themselves of the Old and New Testament for they have a life and vitality which are of inestimable value for the classroom teaching of religion. They give a new meaning and deeper appreciation to the definitions of the catechism.

Over all these elements and dominating them is the living personality of Jesus Christ. His life must be made real to the student. He is not merely a historical personage. Even to-day He is alive amongst us, a powerful influence acting upon and shaping the lives of men. Something of His dynamic, living personality must be brought into the classroom. True, constant attendance at the Sacraments gives to the student a taste as it were of what the life of Jesus Christ means. This is an extremely valuable aid to the teaching of religion. But in the classroom we cannot afford to divorce His teaching from His life. We must bring forth His life to illuminate the truths we are trying to teach.

Guided by the principles enunciated above we have laid out the course at Cathedral College, Brooklyn. In the first year the Divine Plan of Redemption and the means for securing that Redemption, the Sacraments, are the matter covered. The work of this year serves as a review of the elementary school course. It endeavors to unify the impressions of the years with the catechism. At the same time, as the matter is treated from a new and stimulating viewpoint, interest is kept alive. Having had such a review the student is prepared to assimilate a more advanced treatment of the Commandments with all their sociological and civic significance.

The first year takes up the Divine Plan of Redemption. The pupil comes to us with some years of religious training and experience. He has been over the catechism and can recite

mechanically definitions by the score. The task is to broaden and deepen his knowledge of these. The student's religious experiences have been gained in and around the parish church. The parish church spells religion for him. It is the place where he prays and where he hears religious truth expounded. Hence the parish church is made the point of departure.

We try to show that the parish church is the means under Divine Providence instituted for his personal salvation and the salvation of his friends and relatives. Right here he is made acquainted with the Church's divine constitution. He is brought to Caesarea-Philippi and he sees Christ giving His commission to St. Peter. No mere text suffices. The entire significant scene is developed for him from the pages of the Gospel narrative. He is made to realize that his pastor is a representative of that same Jesus Christ who gave such marvelous powers to St. Peter. His parish church is a part of that grand organization established by Christ for the eternal salvation of immortal souls.

This leads naturally to the discussion and study of the Catholic Church as the true Church founded by Christ. Just as in the civics class he is made acquainted at this time with his government in all its forms, so now he studies the organization of the Catholic Church from his local diocesan Bishop up to the head, the Pope, the vicar of Jesus Christ. Here belong naturally apostolic succession and the question of the marks of the Church. Special attention is given to the unity of the Church and the whole story of the Protestant Revolt explains the existence of so many dissenting Protestant sects.

The Divine Plan of Redemption is next treated in order to show that the Catholic Church is God's agent for the salvation of men. The story of creation, and of man's fall, and of the coming of Christ are the topics dealt with. The best method for treating these great topics is to follow the way of Divine Revelation. Most catechetical treatises attempt to treat of God in the manner of the philosophical text-book. They discuss the nature of God and His attributes. Then they bring in the Blessed Trinity. Such a treatment is logical and fitted for mature minds

but is altogether incomprehensible to the young student of high school age.

If we turn to the sources of divine revelation the book of Genesis tells the whole story of God creating the world, of man's fall, and of the promise of a Redeemer. The story is related in a simple and natural manner. Taking the account of creation in Genesis, the facts of the creation of angels, of the world, and of men, are developed. Here, too, certain difficulties brought forward by men of science are discussed and answered. The evolutionary hypothesis is discussed and its limitations as an hypothesis are pointed out. The evolutionary problem cannot be avoided on the plea that the students are too young. They find it in the newspapers and in their biology text-books. Silence will not answer their difficulties. The position of the Church is comparatively simple and reasonable. Once that position is well-understood and the germ of a common sense answer to scientific difficulties is implanted there is firmly fixed for future needs an extremely helpful attitude of mind.

The story of man's Redemption from sin is always interesting. Original sin and its effect upon us explains the need of a Redeemer. Jesus Christ is the Redeemer. From Him we have received our religion. Hence right here the story of His life is taken up and dealt with in some detail, for He is the outstanding figure in the divine plan of redemption. Our Lord's dominating position in that plan is emphasized by showing that the Old Law was a preparation for His coming. The Old Testament story is rapidly and briefly reviewed to show that throughout their history the Jewish nation were buoyed up by the hope of the Redeemer who was to come.

The life of Christ is divided into two parts for treatment, first His birth and youth are studied with their lessons, and secondly His public ministry is outlined. In our course the preparation for the coming of Christ and His birth coincide with the Advent season and Christmas. Hence the liturgy of the season correlates very well with the lessons in religion.

In the second part of the life of Our Lord, the high lights of His public ministry are painted, His miracles, His teachings, His

zeal, passion, death, and resurrection. When the pupil has been made familiar with His life in broad outline, the facts and proofs that He is God and the Second Person of the Blessed Trinity are emphasized. At the same time Jesus Christ is shown as a unique personality, being both God and man.

Here we will outline the way the doctrine of the Blessed Trinity is taught. Both Sacred Scripture and the Liturgy are enlisted for the explanation of this mystery. The pupil already has learned that God is all-powerful through his acquaintance with the story of Creation. Then, he studies God in the revelation of His Divine Son, Jesus Christ. He realizes that Christ is God and man.

When Our Lord taught His disciples to pray He spoke of God the Father. Our relations with God are those of a Son to His Father. In this way God, the Father, is studied. His attributes as Creator and Preserver are noted. Sacred Scripture has many passages to show God's fatherly care for us. And as He is Our Father, we are His sons by the adoption of divine grace. Again using the words and method of Our Lord we tell the student of the Holy Ghost, the Sanctifier.

Such a treatment shows the three Divine Persons as distinct but Christ Our Lord taught they were one. "I and the Father are one." After all this ground-work of preparation, the mystery of the Blessed Trinity may be explained in the language and definition of the Church. The Sacred Liturgy reveals how highly the Church regards the Blessed Trinity. The central place the Blessed Trinity occupies in our faith is made clear by showing the part the Trinity plays in our prayers, the Sacraments, and the Mass.

A brief review and enumeration of the Commandments of God and of the Church serve as a transition to the second part of the year's work, which is the Sacraments.

The treatment of sin and temptation follows naturally after the Commandments. The number and kinds of sin belong with the discussion of the Commandments which in our course are taken up in the second year. In the first year a brief and clear discussion of what sin is, introduces the student to the forgive-

ness of sin in the Sacrament of Penance. The Sacrament of Penance is the first Sacrament studied. This is a departure from the usual order of studying the Sacraments. Many considerations favor this. In the first place it gives us the opportunity to bring back to the classroom discussion the wonderful personality of Christ in a very appealing aspect, that of mercy. He is shown as the Divine Physician. Secondly, one of the effects of Penance is the supernatural life of divine grace. The supernatural life of grace is used as the unifying principle around which all the Sacraments are studied. The history of the life of grace in the soul is a story of the influence the Sacraments play in our spiritual life.

The study of the Sacrament of Penance acquaints the pupil with sanctifying grace, one of the effects of the Sacraments. Right here we study divine grace. The method followed in studying divine grace is to take up the analogy of the life of grace to physical life.

Sacred Scripture is liberally used to explain the doctrines of sanctifying and actual grace. The parable of the vine and the branches opens up the discussion of sanctifying grace. Our Lord in this parable clearly shows our close dependence on Him. The same idea is reinforced by the story of the meeting of the Samaritan woman at Jacob's well. Our Lord speaks of sanctifying grace under the analogy of a fountain of water "springing up into life everlasting."

The discussion of the adoption as sons of God which takes place in the soul by divine grace serves to show another angle. The parable of the wedding garment illustrates divine grace as a habit with which the soul must be clothed before entering heaven.

After sanctifying grace has been treated, actual grace is the next topic. We depend absolutely on God for assisting grace. The 118th Psalm gives a beautiful description of this dependence. The story of the controversy in the Church of Corinth with St. Paul's powerful words illustrate the power of actual grace. By using Sacred Scripture as a vehicle the whole doctrine of actual grace is developed.

The treatment of divine grace ends with the parable of the

Good Shepherd to bring home to the student that Almighty God gives sufficient grace for salvation to all.

We have dwelt at some length upon the doctrines of the Blessed Trinity and divine grace in order to illustrate the method followed generally in the discussion of the various topics of the religion class.

We have already mentioned the Sacrament of Penance as the means by which supernatural life is restored to the soul. The other Sacraments are discussed in class as the means instituted by God for the preservation and invigoration of the divine life of grace. The supernatural life of the soul, then, becomes the thread winding through the treatment of the other Sacraments. The Blessed Eucharist nourishes that divine life; the great Sacrifice of the Mass is the source of the Eucharist; Baptism establishes that life; the Sacraments of the Holy Ghost, Confirmation and Holy Orders, strengthen and preserve that supernatural life; Matrimony founds the Catholic home upon the life of grace; while Extreme Unction is the last touch that Christ gives to revivify the life of the soul.

So important an element in our existence as the supernatural life of the soul imposes on us a correspondence with grace. The year's work therefore is closed with a discussion of the law of charity and our daily duty of prayer.

The First Year Course in Religion at Cathedral College, Brooklyn, is really a review of the entire field with the emphasis placed upon the life of Christ, the Divine Plan of Redemption and the Sacraments. This has the advantage of gathering into a unified impression all that has been learned in the elementary school. Besides it provides a complete course in Religion for that considerable number of pupils who drop out of high school at the end of the first year. It opens the way to a more complete and detailed treatment of religion in the other years of the preparatory seminary. The second year may be devoted to a careful and complete treatment of the Commandments and the Mass. The third year is given over to Church history. The fourth year takes up the life of Christ, while the fifth and sixth years are devoted to apologetics.

WHAT SCIENCES AND HOW MUCH SHOULD BE GIVEN IN THE PREPARATORY SEMINARY

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The purpose of this paper is to offer a few suggestions, with the reasons for them, on the matter of a few sciences, to be more precise, three in number, that we deem should be incorporated in the course of every preparatory seminary, be its course academic or collegiate. Fruitful discussion has always been the aim of our gatherings. To provoke this has the above subject been assigned. What sciences? First of all, be it understood we mean by science to include all those scientific subjects, physical or natural, which find place in the curricula of our high schools and colleges. Since these scientific subjects are manifold, we are going to restrict ourselves to three that seem to belong more intimately to the preparatory seminary course, biology, physics and chemistry. The immediate aim of the preparatory seminary in the intellectual order is to prepare its students for the study of philosophy, the queen of all sciences. The more conducive to the acquiring of this aim are the subjects offered in the course, the better is the seminary accomplishing the purpose of its existence.

The present age is preeminently a scientific age. We certainly are aware of this. To what extent do our endeavors go in controlling this quality of the age? Have we really any duty in this matter? A sacred duty to safeguard science and to see that it does not grovel in the material alone, but lifts its head in reverence and honor to the God, the secrets of whose material universe it is privileged to reveal. Faith—the knowledge, love and service of the Omnipotent God, and true science must always walk hand in hand. True science has a part in fulfilling the words of St. Paul “that

from the visible things of this world we ascend to the invisible things of the world to come."

The age-old cry is ever resounding in our ears—the Church is opposed to science. How erroneous this plaint will be when we are found in the very nursery of our educational life busily engaged in imbuing the minds of our youth with the principles of science. These youth committed to our care are to be the future leaders and teachers of the people. Every priest worthy of the name and dignity should be able to hold spellbound with his wisdom the multitudes with whom he comes in contact as did his Master and Model of old. "And all that heard Him were astonished at His wisdom and His answers." (St. Luke II, 47.)

Far are we from attempting to claim infallibility for the individual. We are fully cognizant of the difference between an infinite and a finite mind. However, as we are the guardians of the truth it is our bounden duty to safeguard this deposit by the principles that we know are founded on the immutable principles of Truth Himself.

The scholastic truism—*nihil est in intellectu quod non prius fuerat in sensu*—certainly may be used in its fullest import in the present question.

We are preparing our young students for the study of philosophy, the science of all things through their ultimate causes obtained by the light of natural reason. These causes lie behind the phenomena that present themselves to us on all sides. The world and the life it teems with are the first objects of the youthful mind. The baby's first awakening is to the life that surrounds it. Little by little its vista of life enlarges till it grows to the panorama that embraces creatures that while lifeless are still essential for the completeness and unity of the panorama. Biology, physics, chemistry, all have their part in the building in the mind this panorama and lead to the threshold, whence philosophy, through anthropology, psychology and cosmology, draws aside the veil and reveals to us the ultimate causes of all these things with which the eyes, ears and other organs of sense have brought us in contact.

The first revelation the outside world makes to us is the fact of life. Biology is the subject that science offers to us for its

better understanding. However it will be well to keep in mind that no subject, how great or insignificant it may be regarded, can be looked upon as isolated. The Great Mind that brought into existence all things impressed upon these creatures of His omnipotence order. Hence in dealing with the problem of life, we are not to view it as a mere isolated fact in this vast universe, but we must inevitably be drawn by its consideration to the principle of that life, though distinct from it, the great Lord God, Creator of all things. Catholic education has for its primary object the keeping before the minds of its votaries the fact of the existence and Providence of a God, the first principle and the last end of all things. Surely of all places the preparatory seminary should be paramount in establishing youthful minds in this fact.

How important then that we give our students the proper outlook on life as it presents itself to them under such varied forms. Biology is the science of life and living organisms. "It is not a science of yesterday, but it is as old as the human race. Essentially a science of observation and experiment, it comprises the study of the structure, origin, development, functions, and relations to environment of plants and animals, discussing at the same time the causes of these phenomena." First impressions are lasting. The necessity then of giving the youthful mind the proper guidance on these points that even so intimately concern himself. Modern biology of course is mainly material in its teachings. It has no need of a God in the boastful claims it puts forth. Since life then is so intimately bound up with us, we deem the subject that treats of it worthy of a place in the curricula of our preparatory seminaries. Many spiritual problems that come up in the after-life of a priest would be the more easily solved had he a better acquaintance with the physical and the physiological make-up of man, into which he would be given some insight in the pages of biology. Psychology would not be half as difficult, nor its problems so abstruse had the mind been prepared for its study by a better acquaintance with biology than our students now possess. The presentation of biology with the advice of its relation and helpfulness for anthropology and psy-

chology will make it all the more interesting and create a more fervent desire for the unraveling of its many mysteries by the queen of the sciences. Man a microcosm, biology introduces us to this world within the world. How intelligible evolution would be to the youthful philosopher had he already been given at least the general principles guiding the make-up of the human body, and life-possessing bodies. A much easier task would be his in distinguishing between the truth and falsity of the different systems put forth on this question. So with other points that for a proper understanding demand some knowledge of the science of life. Were it possible we would urge a year's study of biology, of at least five periods a week. The professor should select those portions especially that he knows will aid in the better understanding of the kindred matter that will be met with in philosophy. He should at all times emphasize the importance of this subject in its relation to philosophy, and that it is this relation that should make it worthy of the students' most earnest application.

A most praiseworthy practice would be to have lectures given in higher biology to the students in philosophy, where this subject is studied in the preparatory seminary. These lectures would revive the memories of the fundamental principles learned in earlier years. After the revelation of life, nature through her forces makes herself known to us. Our little baby teeming over with life finds when it begins to walk there is something that appears to throw it down, to draw it from its upright position—that position that is characteristic of the nature with which the Giver of all good gifts has endowed it. Here we have our first experience of gravitation by the aid of our senses, long before we know what such a thing is. This phenomenon suggests to us that the science that endeavors to explain it should next claim our attention. Here again we must insist that this subject is not being studied for itself, but on account of the material it offers us for approaching metaphysics. Many and varied are the topics treated in physics, nearly all of which have some problems that are afterwards to be treated in philosophy. The possibility of a vacuum, impetus, ether, space, radiation, conservation of energy,

light, are all subjects a proper understanding of which is necessary if we are to understand the underlying principles of these as unfolded to us by philosophy. We are to try to make the youthful student understand that these topics embracing things that come under the observation of his senses are leading him to the wonderful order that his reason will manifest to him underlies them, and bringing him to a knowledge of the attributes of that God who is the founder of this order. Think you not that we fail in the teaching of this subject by regarding it as a mere science of numbers and theories, unmindful of the beauties of its Creator that it manifests. Physics is above all the science of accurate measurement, and as such is absolutely prerequisite for the studies embraced under empirical psychology. At least a year should be devoted to this subject. We would suggest that five periods a week be devoted to it, two of these periods to be given over to laboratory work.

To return to our baby. Almost simultaneous with his acquaintance with gravitation and its consequences, he becomes curious about the make-up of the different things with which he comes in contact, and their breaking-up results. Chemistry aids us to get at the constitution of those things that fall under the realms of our senses. A knowledge of the fundamental principles of this science together with a working knowledge of its more plausible theories is going to be of immense value when, a few years later, our young student is brought face to face with the scholastic matter and form, ever ancient yet ever new. We cannot insist too strongly, in explaining the theories of chemistry dealing with the ultimate constituents of bodies, that these theories have to do with what is acquired by the senses only, but that philosophy seeks the ultimate constituents that escape the senses and are permanent and relatively immutable. There is a tendency nowadays in our Catholic teaching to accept too easily every new theory that is advanced, not taking the trouble to find out the grounds on which it is based. Most of the so-called scientists of the present day are men who leave God entirely out of their reckonings with the result that everything is attributed to blind chance, force, relativity, or whatsoever else they may choose

to call it. Here comes our duty in our teaching to see that the God who established the world, endowed it with life, ordered its laws, created the elements of which its creatures are composed, is credited with these works; honored, loved and served on account of them. A year spent in the study of chemistry, with five periods a week, two of which would be spent in the laboratory, would certainly obtain its reward in the better understanding of philosophy that would be possessed by its student.

As regards laboratory work, we cannot overemphasize its value and importance to the student. For without a doubt laboratory work makes for thoughtfulness, accuracy and thoroughness.

Our youthful students are to be the future teachers of the nation. It would seem that the most pressing need of this, as we have styled it, the scientific age, is an impulse to break away from materialism. We do not fail to see that behind the material fact is the eternal reality—God. We should not permit our students to be so mentally contracted that they fail to discern that to search for truth in science is to seek God, who is truth itself. We think the three sciences whose study we are advocating in the preparatory seminary, properly presented, will give the urge to a greater seeking after the study of philosophy, that will draw the student nearer to that God who illumineth every man coming into this world, and who will lead through these material things to the spiritual things of the world to come.

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TRAINING IN THE PREPARATORY SEMINARY FOR PUBLIC SPEAKING

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Public speaking plays a large part in the life of the priest. The work of preaching the Gospel demands of him ability to express himself clearly and convincingly. In the major seminary the clerical student receives a course of training which will fit him for this work, but the foundations of this training must be laid in the preparatory seminary. Since it is a question of laying the foundation, this paper will deal chiefly with fundamentals. It will attempt a general survey of the subject showing: (1) why training in public speaking has a place in the preparatory seminary, (2) what are the objectives of such training, (3) the content of the course determined by the objectives, (4) the methods by which these objectives may be obtained, (5) some problems of the course, as time, text, and teacher.

NEED OF THE COURSE—The foundation of good public speaking is correct oral English. It would be stressing the obvious to insist upon the importance of oral English in education. The first and very often the final judgment concerning an individual's education is determined by his speech. Speech in its many forms, from informal conversation to the formal public address, holds a large place in life: oral composition is the most common form for the expression and communication of ideas; the average person composes orally much more frequently than he writes. A subject of such importance deserves special attention in teaching, and hence it is that the curricula of all high schools and colleges show a recognition of the need for training in oral expression as a factor in general education.

Correct speaking is primarily a habit; and our speech habits

are formed early in life, usually before the age of twenty. When once formed, they can be changed only with great difficulty, if at all. This can be seen in the case of the foreigner attempting to learn the sounds and idioms of the English language; even years of residence in an English-speaking community and constant use of the language do not give a perfect command nor a pronunciation which is entirely correct. Again, there are sometimes noticeable defects in the speech of men in public life, defects which mar their work and detract from its effectiveness. These errors, due to lack of training in youth, persist in spite of the individual's best efforts to correct them.

In the case of the priest, the greatness of his message demands that he be free from such defects. He owes his best efforts to the Gospel, and should eliminate as far as possible anything in his speech habits that detracts from the effectiveness of his preaching. Father Garvin pointed out in the 1926 meeting that the seminary frequently has to drill upon such elementary things as correct reading, clear utterance, and proper pronunciation of words, before the advanced work of sermon composition and delivery can profitably be taken up. Such conditions should be remedied by training for public speaking in the preparatory seminary. If the dangers of defective preaching are to be guarded against, correct speech habits must be formed in the preparatory seminary.

AIMS—What then are the objectives of such training? To what specific aims will the teacher direct his attention? We do not expect our students to become experts in dramatic art, or mere formal elocutionists, but we look for correct, intelligible and intelligent speech. Before the end of his course, the student should be able (1) to express his ideas clearly, correctly, and grammatically in informal conversation; (2) to read aloud distinctly and with understanding; (3) to present a selection to an audience in an effective manner; (4) to prepare and deliver a short address; (5) to suit his language to his thought, and to speak *extempore* for at least a short time when the occasion demands. These aims are not too high, they do not make excessive demands on either the teacher or the student. We would

not be satisfied with less than these requirements. For which of these aims would we sacrifice?

CONTENT—The most important element in good oral English and effective public speaking is a clear distinct enunciation. A message which cannot be heard is lost; a speaker who cannot be understood is wasting his time and the time of others. The instructor must begin then with the mechanics of speech. The object is to teach the student to make effective use of the voice as an instrument of expression. As with any other instrument, this requires an understanding of the mechanism and drill in proper use. Therefore, a few elementary ideas of the physiology of the vocal apparatus will be very helpful. The child learns to speak by unconscious imitation; with the adolescent however, consciousness of purpose is a great aid in learning. An explanation of the part performed in speech by the larynx, the tongue, the teeth, and the lips, gives the student an idea of the instrument with which he is working, a clearer vision of what he is expected to do and how he is to do it.

After this preliminary instruction, the teacher will direct the student in the selection of a natural normal pitch of voice, which will enable him to speak with a clear sustained tone. The tone can be re-enforced by focusing the phonated breath to the front of the face to secure resonance. This will enable the student to speak with an economy of effort when volume or intensity of voice is required. The effect of changing the pitch and the value of this variation in expressing thoughts and feelings can be illustrated by simple drills; such as the variety of meanings that can be put into the sentence, "What is your name?" or "Is that so?"

The majority of young speakers talk too rapidly. Their nervousness impels them to hurry on, and they must be reminded constantly to speak slowly for distinctness. In the beginning it is well to insist upon a distinct pause after each word; such a practice will give full value to the final consonant and prevent running the words together. A longer pause should be made at the end of the phrase group, and still longer at the end of the sentence. This slow pace will instill confidence as well as

constitute an aid in distinctness of enunciation. These pauses will provide ample opportunity for the natural taking of breath unruffled by haste or excitement in speaking. Phrasing and breathing are mutually dependent, and skill with one aids the other. Any practice which the students may have in singing class or choir will be useful in training for public speaking, since the underlying principles of voice production are the same for both singing and speaking.

These few points merely indicate the essentials of the mechanics of speech, but attention to the essentials will produce a clear enunciation. This will be enforced and made automatic by repeated drill in the vowel and consonant sounds of our language. The careless student must be cured of lip and tongue laziness. Difficult combinations, such as *sk*s in *asks*, *st*s in *priests*, *th* in *with* and *this*, demand special attention. Frequently there will be need for corrective drills with students whose parents speak a foreign tongue. Constant attention is necessary to establish good speech habits.

In this work all teachers can and should cooperate. I cannot insist too strongly on this. Too often the enunciation of sounds and proper articulation receive attention in the English class only. The other classes take these things for granted or unconsciously neglect them. Correct speech should be enforced in the Latin class and in the history period as well as during the English lesson. Only with such attention can proper results be secured. All instructors should set an example of good enunciation, and insist that each student speak clearly, distinctly and loudly enough to be heard by all the students in the class. Never should the recitation become a mere dialogue with the teacher; the other members of the class being observers, but not listeners.

With drill in distinct enunciation is joined attention to correct pronunciation. The greater part of this work will be done in the English class. The pupils will be made familiar with the meaning of primary and secondary accent, and with the use of the dictionary as the standard of correct pronunciation. Class drill on specially prepared word lists will avoid common errors. But here again the cooperation of the entire teaching staff is urged. Ah

teachers should insist on correct pronunciation by the students. Carelessness on the part of a teacher will undo much of the work that the English teacher has accomplished with great effort.

METHODS—A good method of improving oral English is the old one of reading aloud to the class. This is particularly needed because the recent emphasis on silent reading in the grades has sometimes resulted in neglect of oral English. What we need is not less silent reading, but more oral reading. It has been well said, "Set almost anyone to reading a book aloud, and mark the wretchedness of his utterance; keep him at it, and mark the improvement in his speech." The student has to learn to read with understanding and expression. He must attend to the thought of the selection, and group the words according to the thought as indicated by the punctuation. It is an advantage for him to develop a wide eye-span, to be able to glance ahead, and to grasp mentally the coming thought before it is uttered. By practice in glancing a line ahead, he will greatly improve his understanding and interpretation of what is read. When the materials for oral reading are taken from literary forms intended for oral utterance, the dialogue, the play, or the oration, there will be an improvement in phrasing, intonation, and expressiveness, as well as in the fundamentals of enunciation and pronunciation.

Training for public speaking in the preparatory seminary recognizes and drills in the forms of both the prepared and the *extempore* speech. Although both forms can be used throughout the course, in the beginning emphasis should be placed upon the memorized selection. The instructor will point out helps in memorizing; the advantage of the "whole" method over the "part" method, and indicate associations for recall. It has long been recognized that the memorized selection offers excellent drill in the fundamentals of correct speech. After the student has mastered these fundamentals, he is free to give his attention to what he is saying in the assurance that he knows how to say it correctly.

After the student has acquired ability in the delivery of a memorized selection, he may be entrusted with the task of composing his own recitation, and committing it to memory. The

second year of the course is a good time to begin this practice. The student finds it easier to memorize his own composition since the thought sequence and the word order are the product of his own effort. In this work he makes use of what he has learned of English composition, and his knowledge receives definiteness of application by the fact that he is not merely writing a composition but is writing for a particular audience, what educators call the "audience situation." This exercise gives him a practical example of viewpoint.

The advance to *extempore* public speaking is more difficult. *Extempore* speaking is the most common form of oral composition, e. g., conversation. The problem is to teach the student to use his ability in expressing his thoughts when addressing a larger audience than the informal conversation group. *Extempore* public speaking, whether impromptu, or prepared, i. e., thought out though not set to definite words, makes great demands upon the student's knowledge and upon his ability. It calls for the exercise of all the habits of correct speech in which he has been trained.

In order to prepare for *extempore* public speaking some practice in this type of speaking should be given throughout the course. Many opportunities are found. The ordinary class recitation is but a form of *extempore* public speaking. The class recitation then should have the qualities which make for good public speaking: clearness in utterance, logical arrangement of thought, choice of the proper words, and grammatical correctness of expression. Here again all teachers can cooperate to inculcate habits of correct speech. All instructors should demand that the recitation be given in complete sentences. Teachers tend to tolerate the one word answer when it does not call for proper activity on the part of the student. The run on answer, with frequent repetitions of "ah", "and" etc., should be outlawed. The complete sentence grammatically correct is the only answer acceptable for drill in expression. All classes, moreover, offer the opportunity for the use of the topical recitation, which is an advance over the sentence answer. The student who can give a good topical recitation has made great progress in public speak-

ing, particularly in preparation for *extempore* speaking. He has learned to express his ideas clearly in complete sentences; he has learned to arrange his ideas logically in a connected paragraph. He has also begun to learn the relations of ideas to one another, and to organize his knowledge. This ability is most difficult for the student to attain, and in a way, it crowns his educational effort. Class recitations in all subjects can then be used to prepare for public speaking by requiring the use of topical answers in complete sentence form.

Another method of training for *extempore* public speaking is the use of the socialized recitation. In this form of class exercise the class takes over the management of the discussion, and led by one of its members, develops the assigned topic by the participation of all the students in the discussion. In addition to these opportunities the school should provide others. The presentation of a scene from a play, one of those studied in the English class, offers the opportunity for appealing to the dramatic instinct of the student, and shows him the practical utility of insistence on clear and correct utterance. The quarrel scene from *Julius Caesar*, the court room scene from the *Merchant of Venice*, and others of like character may be used. Material can be found in the dramatization of a scene from a novel which the class is studying, such as *Treasure Island* or *The Tale of Two Cities*. An episode from Cicero, Virgil, or Homer may be used, with the accompanying training in composition when the dramatization has been done by the students. Thus the presentation and expression of what has been learned, intensifies the impression made by the teacher's efforts.

The school assembly is another excellent means for training in public speaking. When the programs, under proper supervision, are prepared and presented by the students before their own schoolmates, the result is not only beneficial to those actually participating, but also an incentive to the other students to similar accomplishment. In these programs a place may be found for the memorized selection, the prepared speech, the dramatized novel, and the debate. In such activity the student correlates the knowledge gained from his various classes and unifies its effect

by application to his own situation. These opportunities for student activity thus render the training given by the school not merely theoretical but functional.

By the methods just outlined the student will be taught correct speech habits which will operate out of school as well as in it. The schoolboy may often be said to speak two languages, one in the class recitation, another at games and recreation. The two are different in manner of speech, in vocabulary, in sentence structure or lack of it, and in the ideas expressed. The classroom language, the student recognizes, must be correct and grammatical; the other is often slovenly and incorrect, but sincere and lively. The student seems to fear the charge of affectation, which all boys detest, if he use his classroom speech outside of school. It is the purpose of the teacher of oral English to unify these diverse languages; to correct indistinct enunciation, to eliminate slang and ungrammatical expressions and to establish habits of speech which are correct and unaffected, grammatical and expressive. It is the work of the teacher of oral English in preparation for public speaking to establish one correct form of speech which the student will use both in the classroom and out of it.

Meetings of the students' organizations may be taken as a test of the effectiveness of the training in public speaking, and as an indication of the results accomplished. Here, naturally, *ex-tempore* speaking will be the most common form employed. At the meeting the student is himself, not on parade in class, and his manner of speaking, use of words and grammatical correctness or incorrectness of expression, will show how much he has actually profited by the training given him.

SOME PROBLEMS OF THE COURSE—The place of this work in the course of the preparatory seminary will vary according to the needs and abilities of the students. There should, however, be a minimum time allotment. A consideration of the course in other schools may be helpful. The requirement of the Regents of the University of the State of New York is a period of at least forty minutes once a week during the four years of high school. Other elective courses in public speaking are approved for schools

and credit is granted for a special course of two recitations a week for two years. The Syllabus Committee of the National Association of Teachers of Speech recommended that one-fifth to one-fourth of the total time of instruction in high school English should be given to oral English. One period a week, represents, I think, the minimum.

It may be asked, is a special text necessary for the course? A special text is very useful and will provide exercises and drills in abundance; however, a special text is not necessary, since a large number of texts in high school English now include material for oral English work. The resourceful teacher will find adequate material for his purpose. It need only be remarked that, although a good text-book is always useful, the personality and method of the teacher are far more productive of results.

The requirements of such a course as outlined, its content and specialization in method, would well require the full time of a special teacher. If a special teacher can be assigned to care for the oral English work in the preparatory seminary, the students will profit greatly and benefit by his undivided attention to his special field. But such an assignment is not always practicable. In many cases the work of instruction in oral English and public speaking must be done by the instructor in charge of English composition and literature. While not possessing the advantages of specialization, the combination is a good one. There is an evident intimate correlation between the two courses. In this case, the English teacher will familiarize himself with the special requirements and technic of correct speaking, and so there will be the added advantage that correct speech habits will receive his attention in every lesson. It is for this reason that the Syllabus Committee of the National Association of Teachers of Speech suggested that oral English should be taught by the regular English teachers rather than by special teachers; but recommended also that the English teacher be adequately trained for the work. Elementary matters of the technic of the speaking voice should be a part of the training of all teachers of English.

Let me insist once more that "every teacher is a teacher of English," and that preparation for public speaking is the concern

of every member of the faculty. The training can be made much more effective, if in faculty meetings the common aims are crystallized into definite expression. The objectives to be stressed can be stated, and attention varied from one to another as the need arises. Cooperation in this matter is all-important for the improvement of our students in their preparation for public speaking.

To sum up: Training in public speaking has its place in the preparatory seminary because of the importance of public speaking in the life of the priest, therefore the necessity of laying a good foundation; also because speech habits, good or bad, are definitely formed in youth. The basis of good public speaking is correct oral English, a clear enunciation, and correct pronunciation. To secure these qualities, there ought to be insistence on them in all classes. The school should provide opportunities both for prepared and *extempore* speaking. This may be done by the topical recitation, the socialized recitation, dramatic presentation, and the assembly period which provides for student activities. Finally the problems of time allotment, text, and special teacher have been pointed out.

Training in public speaking in the preparatory seminary will produce results that fully justify all the attention given to it. The student who has been given this training, will be qualified to take up the advanced work of sermon composition and delivery which awaits him in the major seminary.

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**A COURSE IN COMPOSED EXPRESSION, WHICH IS
THE FOCAL POINT OF THE STUDY OF ENGLISH
AS NOW PURSUED AT THE QUIGLEY PRE-
PARATORY SEMINARY**

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In response to the request for a paper on how English is being taught at Quigley Preparatory Seminary of Chicago, the writer has elected to follow a path skirting the sheer simplicity of an outline in preference to the high road of a complicated treatise made wearisome by multiplied detail. For those familiar with the field of English, it may serve as a suggestion with a backbone in so far as it tells in a tangible way: where we begin, how far we go in five years, and how we get there. An outline similar to the one here given is furnished to all of our professors, so that each may have a comprehensive idea of the work being done and may also understand the relation of his particular assignment to the rest of the course.

We believe that the art of expression with some is almost instinctive; but we also believe that the art can be taught in an appreciable degree to anyone whose enthusiasm is aroused in the matter. We believe that enthusiasm is necessary in an English class and that such enthusiasm must exist in the teacher before it can be transmitted to the class. We believe too that technical training is a waste of time in courses that have for their purpose merely the acquiring of a vocabulary, the development of fine feeling and imagination, and in general a taste for what is best in life. But we likewise believe that in our course, the ultimate aim of which is effective expression, technical training is necessary—not in itself and for itself but as the only means whereby the teacher can accurately and quickly review and organize the de-

tails of information which are constantly recurring in various forms as he proceeds in his work. He needs to be abstract when he wants to organize the concrete and to establish guiding principles. We believe therefore, that the time spent in drumming into a lower class an understanding of technical terms must be regarded as labor expended primarily for the benefit of the professor higher up, whose business it is to gather together these ideas for the class and show how they are put into practice.

Finally, we believe rather in the variety of life than in the uniformity of death; and so, while insisting on uniformity in a necessary technical minimum that must be retained throughout the course, we urge our teachers to follow their own promptings and to give their classes what they can, seeking to procure above all else the interest and sympathy of the pupils.

To explain then, in a suggestive way this technical minimum, as conceived by us, is the modest purpose of this paper.

The reader will notice that in Outline No. I "Subject-Matter of Course" an endeavor has been made to reduce to five words or ideas the seemingly endless details of five years' labor. These "names" serve immediately to indicate the progressive development of the course and to give it a steady direction. They serve also to confine the work of the various years to a definite field, to focus the work of each year around a central consideration, and to prevent as far as possible both a too hasty treatment of fundamentals and a confusing overlapping of them.

Outline No. II, "Keynotes of Course", is merely a comment on No. I, for the purpose of making more definite the acceptance of the five original terms.

Outline No. III, "General Direction of Course", reviews the previous outlines pointing out more expressly the fundamental principles involved in the presenting of detail in the five separated fields.

These first three outlines are meant primarily as considerations for the professor. But with Outline No. IV, "Central Technical Details of Course", a step is made from theory to practice and specific suggestions are made about what should actually be done in class by way of memory work and recitation in the five fields.

Outline No. V, "Steps in Thought Organization Presented in Course", is again specific, covering the same matter but from a different angle, indicating work to be done in the form of written experiment prepared for by copious explanation and example and such interchange of questions as may prove necessary for a practical understanding of what is to be accomplished.

Outline No. VI, "Samples of Technical Composition Demanded in Course", is just a series of suggestions indicating how, after several details have been mastered in oral recitation or written experiment, they may be profitably combined into more elaborate tasks and be given, in the eyes of the class, a very practical turn.

By way of a conclusion, Outline No. VII is added, offering a few very useful considerations, which students might be made to carry in mind as early as possible.

It will thus appear that the several outlines occurring in this paper are merely so many analyses of five successive steps. Their real purpose is to show that progressive education in the art of writing and speaking to advantage can follow orderly through five progressive fields and that, ultimately, our labor of five years is expended in the endeavor to transmit to a class a well rounded understanding of the word *fitness*—and of its synonym *subordination*.

I

SUBJECT-MATTER OF COURSE

- 1—Words
- 2—Sentences
- 3—Paragraphs
- 4—Expression
- 5—Impression

II

KEYNOTES OF COURSE

1. *Status* of words in sentences.
2. *Flexibility* of structural elements in sentences (words, phrases, clauses).
3. *Elasticity* of paragraphs as expansions of a central consideration.

4. *Purpose* of writer as ultimate guide to selection in form.
5. *Fitness* of speech as ultimate test of its value.

III

GENERAL DIRECTION OF COURSE

(To be repeatedly indicated to the class)

- I a) Possibilities of the various parts of speech explained and explored.
 - b) *Principles to be absorbed:*
 - a) a word is a symbol of some soul impression or action.
 - b) a word receives its grammatical name from its work in that form of community life which grammarians call the "sentence."
- II a) Possibilities of variety in sentence structure explored by manipulation of the three structural elements—words, phrases and clauses.
 - b) *Principles to be absorbed:*
 - a) the raw material of elementary expression is forever words, phrases, and clauses; and these receive their grammatical name from the work they do in a sentence.
 - b) unity, coherence, and emphasis as applied to sentences, involve *subordination* of ideas. And it takes at least two ideas to make a thought.
- III a) Possibilities of abstract (philosophical) and concrete (literary) *development* explored in paragraphs.
 - b) *Principles to be absorbed:*
 - a) an important thought or even an idea may be made more evident or more impressive by intensive analysis.

- b) unity, coherence, and emphasis as applied to paragraphs, involves *subordination* of *thoughts*.

IV a) Possibilities in *treating* a given subject explored.

- b) *Principles to be absorbed:* a) a subject may be treated in any one or all of six ways—narration, description, exposition, argumentation, story, drama; but the purpose of the writer should regulate his choice and use of treatment.

- b) unity, coherence, and emphasis as applied to extended forms of composition involve *subordination* of *paragraphs*.

V a) Possibilities of subject development (3rd year) and treatment (4th year) as regulated by needs and demands of an *audience*, explored.

- b) *Principles to be absorbed:* a) To the inner-self of an audience there are three avenues of approach: memory, senses, imagination. In that inner-self are two distinct faculties, one moved by truth, the other by goodness. The orator exists to discover the goodness or truth of a given situation (audience vs. subject) and to unveil it to the audience. Only when both will and intellect are moved does action result.

- b) Unity, coherence, and emphasis, as applied to a speech become entirely dynamic in their application and involve *subordination* of *conditions actually ex-*

isting between the speaker, his subject and his audience.

- NOTE 1: *Subordination*, or the giving to occurring detail its due consideration, supports unity, coherence, and emphasis and is the basic idea of art and of this course.
- NOTE 2: Principles of art are *absorbed* commonly by practice, by application to the facts in daily observation of the student.
- NOTE 3: Public expression in vocal form should finger directly the strings of inner life.

IV

CENTRAL TECHNICAL DETAILS IN COURSE

(To be taught by oral recitation)

- I a) *Relative* value of noun, verb, modifier, and connective.
b) *Types* of pronouns. *Oral* declensions.
c) *Oral* conjugations of verbs, regular and irregular.
d) Verb *action* distinguished as: transitive active, transitive passive, and intransitive.
e) *Idea* of participle, gerund, infinitive, infinitive phrase, nominative and objective predicates, retained object.
- II a) *Coordinating* conjunctions applied to subjects, objects, verbs, modifiers, predicates, etc.
b) List of *subordinating* conjunctions. Their use and meaning.
c) List of prepositions. Their use and meaning.
d) *The series*—of nouns, verbs, appositives, modifiers.
e) The restrictive modifier. The dangerous “independent adverb”.
- III a) Distinction of grammar and rhetoric.
b) *Meaning* and use of tenses, moods, voices, auxiliaries.
c) Accuracy in diction and spelling. (Pocket note-books for new words.)
d) Punctuation.

- IV a) Prosody—*sound value of words* (daily insistence).
- b) Concrete diction—picture value of words.
- V a) Figures and tropes.
- b) Dramatic diction—stimulation of feeling by conflict of imagery.

NOTE 1. Practical points not here mentioned are not therefore neglected.

NOTE 2. These central points, absorbed only by varied and patient oral *repetition*, once presented with care and practiced orally in class are reviewed annually as the classes progress. Professors are instructed not to advance students who have not *absorbed* technical information required by their respective grades. They must possess not only the "what" but also the "why" of this technique. They must be able to recognize these items anywhere and to produce samples of them to meet demands.

V

STEPS IN THOUGHT ORGANIZATION PRESENTED IN COURSE

(To be taught by written practice)

- I a) A *word* is an instrument of expression.
- b) A *sentence* is a group of words containing a subject and predicate.
- c) A *composition* is a presentation of some subject-matter in one or several paragraphs.
- II a) Each *word* in a sentence influences the other words.
- b) A *sentence* is a flexible form made up of three movable elements.
 Variations in beginnings, length, form (simple, complex, compound—balanced, periodic, loose).
 Unity, coherence emphasis (subordination) applied to isolated sentences.
- c) A *paragraph* is a container of thoughts, variously expressed on one idea. The sentences of a paragraph are mostly parts of a *Topic idea*.
- d) The *paragraphs of a composition* are mostly phases or aspects of the main *Subject*.

- III a) Specific vs. general words. Pocket Specimen Notebooks. Regular observation and practice.
- b) *Sentences found in a paragraph* must be considered in relation to each other with regard to "form".
Unity, coherence, emphasis (subordination) applied to paragraphs.
- c) Methods of topic expansion:
- 1) *thought analysis*, based on "internal relations" of genius and species, general and particular, whole and part; or "external relations" of thing and cause, thing and effect, thing and circumstances, thing and influences.
 - 2) *sense analysis*, based on enumeration of colors, sounds, odors, taste, feel, figure, size, time, place, actions and setting attached to thing under scrutiny.
- d) *Topic outline of composition* regularly required.
Unity, coherence, emphasis (subordination) as applied to entire composition. Distinction of introductory, developing, transitional, and concluding paragraphs.
- IV a) Concrete vs. abstract words. (Regular observation in note-book and practice.)
- b) *Distinction* of six forms of treatment: description, narration, exposition, argumentation, story, play.
- c) Isolated *sentences* in (6) varied forms. Isolated *paragraphs* in (6) varied forms. Six tentative *topic outlines* treating a selected subject, final choice depending on desire: to show action, to show color and form, to give meaning, to give proofs, to exhibit struggle fully, or by selection and suggestion of *dialogue* and *action*.
- d) Idea of attending first to the content (soul) and secondly to the form (body) of sentence, paragraph, and composition. Idea of fitting first thought to thought and secondly form to form.
Idea of fitting quality of expression to quality of subject-matter (simple, solemn, grave, humorous, technical,

popular). Idea of fitting composition to mental capacity and attitude of reader.

- e) In sentences, simple (unmodified) expression gives strength; restrained expression gives power.

In paragraphs, suspended development of the topic stimulates interest; climatic development stimulates feeling.

- V a) Stimulating vs. tiresome word (thought and picture) combinations. (Regular note-book observations and practice.)
- b) *Exposition* in oratory as a means of establishing a common understanding.
- c) The *syllogism* as a means of communicating cogent thought.
- d) The *tableau* as a means of transmitting intense feeling.
- e) *Tropes and figures* as forms of impressive repetition.
- f) Various parts of a "formal" speech with exercises in expanding, cutting or omitting these parts, to meet the demands of a stipulated audience.
- g) Idea of *fitting* selection, development, and presentation of subject to condition of audience mind: what do they *need* to know—to feel—to do on the occasion in question?

Idea of practically treating a single fact from the viewpoint of its truth or its goodness; static presentation, dynamic presentation, conclusive presentation, as an effective sequence.

Idea of grading the development of points by their importance to the speaker's purpose.

Idea of proportion between parts and the whole, between a fact and its causes, between a fact and its effects—as permanent guides to perspective and balance in presenting an issue to an audience.

Idea of distinct advantages of inductive and deductive development.

Notions of pitch, time, and stress as conveyors of thought and feeling.

NOTE—1) These points are presented mainly by *practice* in the form of compositions with a purpose—i. e., in the form of definitely outlined *problems*.

- 2) In the respective grades, compositions of the second semester are destined principally to putting combined principles into practice.
- 3) During the third year, students are trained to criticize each other's compositions and to attach a brief but accurate and easily verified report, of all discovered errors in grammar, spelling, punctuation, and rhetoric, to the composition examined. This report is in numbers with exponents and is based on a printed list of common errors, furnished to all of the students. Following this particular criticism is a brief estimate of how the writer met the particular problem involved in the composition.

VI

SAMPLES OF TECHNICAL COMPOSITION DEMANDED IN COURSE

I 1) *Subject* —selected or free, but familiar

2) *Problem*—a) *in general*; show that you can use words to meet demands.

b) *in detail*; Write a paragraph containing twenty sentences. No sentence may contain more than ten words. In the course of the sentence use the following parts of speech:

- 1) noun as object of preposition;
- 2) transitive passive verb;
- 3) participle modifying object;
- 4) predicate nominative;
- 5) gerund as object of verb.

NOTE—Immediately after using a required construction state within parenthesis what you have done.

II 1) *Subject* —selected or free

2) *Problem*—a) *in general*: show that you can use sentence elements (words, phrases, clauses) to meet demands.

b) *in detail*: Write a composition of about three hundred words. Use any desired number of paragraphs, but make a topic outline first. Vary the length of your sentences and in the course of your writing employ the following constructions:

- 1) "and" connecting two verbs;
- 2) "since" meaning purpose;
- 3) a noun clause in apposition;
- 4) "since" as a preposition;
- 5) a balanced sentence;
- 6) "but" contrasting two objects;
- 7) a clause within a phrase
- 8) a series of adjective clause modifiers
- 9) infinitive phrase modifying main verb.
- 10) Subject after verb.

NOTE—Immediately after using a required construction, state within parenthesis what you have done.

- III 1) *Subject* —a thought or a fact; a truth or an image
- 2) *Problem*—a) *in general*: show how by a selective use of thought or sense analysis you can make the details of your subject more vivid or more attractive.
- b) *in detail*: Write a composition of about five hundred words developing the thought, that college newspapers are worthwhile. Make a topic outline and present the subject in five paragraphs, using the following relations as bases of development in the order specified:
- 1) general and particular;
 - 2) whole and part;
 - 3) thing and effects;
 - 4) thing and circumstances;
 - 5) thing and influences.

NOTE—In the third paragraph underline in each sentence the word you use to procure coherence with the preceding sentence.

IV 1) *Subject*—abstract or concrete.

2) *Problem*—a) *in general*: show how by a selected form of treatment you can best use your subject for the accomplishment of an established purpose.

b) *in detail*: On the subject, "Sunday Mass in the Cathedral Church", draw up three tentative outlines (1. description; 2. argumentative; 3. story) each of which must be adequate in its field. Select the story type of treatment and present your subject in an article of about one thousand words, fixing as your purpose the direction of visiting Catholics to the Cathedral as a place of unusual *interest*.

NOTE—Give particular attention to the elements of suspense.

V 1) *Subject*—instructive or persuasive

2) *Problem*—a) *in general*: show how from your knowledge of the needs of a prospective audience your selection and particularly your presentation of a subject should vary.

b) *in detail*: Outline a speech on the value of Catholic education as it might be offered:

- 1) to a class of school children
- 2) to an assembly of Catholic parents
- 3) to a gathering of non-Catholic business men. Select the second type of audience and prepare a fifteen minute speech, having as your central purpose to make your hearers *feel* the truth of these words: "What doth it profit

a man if he gain the whole world
and suffer the loss of his soul."

NOTE—These outlines are meant to be only single, simple suggestions, from which almost unlimited varieties can be evolved. All outlines indicated by the professor should be problematic in design, to serve as practical demonstrations of absorbed technical principles and as acceptable combinations of many preliminary detailed exercises.

If at the end of the several second semesters the professors can dictate problems of this sort to their classes and have them produce easily and correctly what is demanded, the year's work has been well done.

VII

THOUGHTS ANNUALLY TO BE SET BEFORE ALL CLASSES

- I. That there are two phases to the study of expression:
 - a) drudgery in which tricky details must be firmly grasped;
 - b) enjoyment in which these items are fitted together, organized, given a new meaning, by being made to react on one another to produce a desired effect.
2. That no one has title to write or speak in public unless his efforts will inform or entertain those addressed.
3. That all compositions, roughly, should follow this course of thought:
 - 1) persons addressed
 - 2) subject
 - 3) outline
 - 4) topic-development
 - 5) arrangement
4. That the same truth or fact can be expressed in a single sentence, in a single paragraph, in a rather long article, or in a book, the extent of development necessary being measured from the attitude or need of the one addressed.
5. That the study of great literature is most profitable when we have first set our own feeble hands at the problems that

great authors completely master. Our failures stir admiration for their success.

6. That this course seeks ultimately to develop three important powers:
- a) an ability to *select* the vital point of an issue;
 - b) an ability to *analyse* the relations of that point to the audience or reader.
 - c) an ability to *organise* the needs of the audience or reader to the relations portrayed.

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